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No. 1

THE TOLERATION OF CHRISTIANITY IN CHINA.

BY REV. H. BLODGET.

CHRISTIANITY is radical in its nature. It aims at the complete renovation of the individual; and, so far as the influence and power of its professors extend, it aims also to renovate society. It begins with the heart and pervades the life. The family, the state, art, science, and literature, all in a greater or less degree feel its effects. From small beginnings it has spread over the world, and now is presenting its claims in thousands of places, and in manifold ways to the government and people of this great empire.

To those from Christian lands, who have experienced its blessings from their earliest years, and who have known something of its beneficent fruits during its progress in the world, its advent is the dawn of a new day in China, and the harbinger of untold good. Not so to the government and people of this country. Their institutions and laws have been fixed for ages, and are of the most rigid and unbending character. Their social usages are governed by precedents of long standing and high antiquity. The underlying principles and religious systems, upon which Chinese civilization rests, have for many centuries been held by the people, and are, for the most part, simply the unfolding of what is found in their earliest historical records. To them the advent of Christianity, which seems likely to modify in some important respects their national institutions and customs, and to overthrow and supplant their long cherished systems of belief and worship, can only be an object of alarm and extreme aversion. This is owing in part to their ignorance of the true nature of Christianity, and in part to the deep opposition of the human heart, in its natural state, to the things of God.

If, at its first coming to China, Christianity was regarded with indifference, or even with favor, as in the case of the emperors T'ai Tsung of the T'ang dynasty, and Wan Li of the Ming, this was because its principles, and the extent of its demands, were but imperfectly apprehended. Ultimately, in the case of any heathen nation, the conflict between Christianity and paganism must come. The religion of Christ must meet with the same treatment as did its founder. "If ye were of the world, the world would love his own: but I have chosen you out of the world, therefore the world hateth you." "If they have persecuted me, they will also persecute you." He who expects that Christianity will enter and take possession of China, or any other heathen country, easily and quietly without opposition and excitement, without stirring to the depths the hearts of men, come in, in the same way as the knowledge of some useful art, or as some valuable production of the soil, will be disappointed by the event. His expectations are contrary to the nature of the gospel, and contrary to what is predicted of its progress in the world.

There are but two ways in which Christianity can come to the ascendancy in China; the one, that by which it came to be the religion of the Roman empire, through violent persecutions, and the blood of many martyrs; the other, that in which the blind opposition and willful hatred of men are restrained and held in check by external influences. Which of these two ways is the desirable one in the view of intelligent Christians?

Before saying more on this point let us refer briefly to the history of the past, as it regards the toleration of Christianity in China. For the present purpose this history may be divided into two periods; the first, that in which Christianity received no protection from foreign nations; the second; that in which it has been protected by treaty enactments. The first period commences with the Nestorian Missions, about the year A.D. 505,* and ends with the formation of the treaties in 1842 and 1844. The second period extends from 1844 to the present time.

The Emperor T'ai Tsung of the T'ang dynasty, who came to the throne in the year 620, received with kindness, the Nestorian Missionary Olopun; and his successors of that dynasty were for the most part favorable to the new religion, and did much for its dissemination. Huc writes Vol. II., p. 84, "The Emperor T'ai Tsung does not speak of Christianity like a man convinced of its truth; nor indeed does he of any other religion. He is an eclectic philosopher,

* See Williams' Middle Kingdom. Vol. II., p. 290.

who affords a hospitable reception to all kinds of creeds with equal benevolence, and equal indifference. He speaks like a prince, who having no state religion to defend, grants his protection alike to all modes of worship, and all symbols that do not oppose his government. His expressions are those of a true Chinese philosopher, disposed to believe that all religions are good according to time and place." There is little evidence that this emperor, or his successors possessed any considerable amount of knowledge of the real nature of Christianity, so obscured had its light become by the corruption of its teachings, and the admixture of Buddhism. Yet even at this time persecutions are recorded, as that by Budhists in the year 699, and by the Confucianists in the year 715; while in the year 845, the Emperor Wu Tsung issued an edict, commanding the 3,000 priests of the Nestorian Christians to retire to private life.

The first missionary of the Roman Catholic church to China, John de Monte Corvino, who arrived in Peking A.D., 1293, was received kindly by the Mongol Emperor Kublai, and not hindered in his propagandism. His labors, and those of his successors during the short period of the Mongol dynasty, eighty-eight years, received the same toleration as those of the Nestorians and Mahommedans. The emperors of this dynasty were constantly engaged in war, and regarded with indifference the various forms of religion which were propagated within their dominions. Possibly they were inclined to favor Christians on account of their severe contests with Mahommedans in Western Asia.*

It is probable that the Emperors of the Ming dynasty on their accession to the throne, put a stop to the coming of Christian Missionaries from the west, not so much on account of the religion they taught, as on account of their connection with the Mongols, and coming through Mongol territory. From this time nothing is known, either of the Nestorian, or of the Roman Catholic Churches which had been planted in China. They seem to have died out entirely, and that, although the Nestorians had been in China nearly eight centuries. It is not known that either of these churches suffered persecution from the Emperors of the Ming dynasty. Their religion, it is to be feared, had little vitality; or, if vital, it was suffocated in the arid desert of atheism and worldliness. One can but ask the question, how it came to pass, that these Christian churches should have become extinct, while Mahommedanism has maintained itself in such vigour throughout China. Certainly there must remain in the

* See Mosheim's Church History, Vol. 2., p. 277. Also Huc's Christianity in China Vol. 2. p. 333.

literature, or among the people of China some traces of these early Christian Churches, and it will be an interesting subject of historical research to find out their history. The late Archimandrite Palladius has some notices of the Nestorians in one of the numbers of the *Chinese Recorder*.

The present Roman Catholic Missions in China, were commenced by the Dominicans in 1555, but were speedily interrupted by the opposition of the mandarins. During the remaining years of the Ming dynasty, and under the present dynasty, down to the time of the edict of toleration secured by M. Legrene, in 1844, they were alternately tolerated and persecuted by the reigning emperors. The celebrated Matthew Ricci, who reached China in 1581, succeeded by means of his insinuating address, his great scientific attainments and his many artful schemes, in overcoming opposition and founding missions successively in Chau Ch'ing-fu in the province of Kuong Tung, Nan Ch'ang-fu in the province of Kiangsi, and in Nanking and Peking. Although obliged to leave Peking soon after his first arrival in 1590, he returned again in 1601, and was favorably received by the Emperor Wan Lei, who allowed him, and others of the Jesuits, to prosecute their missionary labors in Peking undisturbed. There was no opposition manifested during the life time of Ricci. The missionaries enjoyed full liberty, both in the capital and in the provinces. After Ricci's death, which occurred in 1610, a violent persecution was stirred up by the officials, and authorized by the Emperor Wan Lei, the same who had received Ricci with such kindness. This persecution began in 1616. The missionaries were all ordered to leave China. Some were thrown into prison and died there. In Nanking and Peking especial efforts were made to discover and drive them out. In other places the decree was less vigorously enforced. In 1622 the prime minister Kao Chên, who had taken a leading part in inciting this persecution, availed himself of a disturbance caused by the "White Lily sect," to vent his hatred against the Christians. Many of them were imprisoned and beaten, while the foreign priests were obliged to quit the country, or hide themselves in the most solitary places. This persecution however was soon ended, owing to the war with the Manchus, and the hope of deriving aid from the skill of the missionaries in this contest.

"During the troublous times which followed the decay of the Ming dynasty, and the establishment of the present family on the throne, the missions throughout the country suffered much; their spiritual guides retired to places of safety from the molestations of soldiers and banditti, and the converts were necessarily without

instruction." This was not however owing to any hostility on the part of the central government. After the cessation of persecution in 1622 the missionaries in Peking remained in favor successively with Ch'ung Chên the last of the Mings, with the insurgent Li, and with the Manchu Emperor Shun Chi. Upon the death of this emperor, in the year 1664, a fresh persecution broke out with great violence during the time when the four regents governed the empire. Adam Schaal, who was then president of the Board of Mathematics and Astronomy, was condemned to death by torture. Foreign priests were by an edict of the government everywhere to be seized, and brought to Peking for trial, Chinese Christians were enjoined at once to abandon their new religion, and others were forbidden under pain of death from embracing it.

This edict of persecution issued in 1665, was so far modified by the young Emperor K'ang Hi in 1671 as to allow the foreign priests to return to their places and exercise the functions of their religion, although the people were still forbidden to become Christians. The prohibition was however removed by the same emperor in 1692, and liberty of Christian worship was everywhere proclaimed in the Chinese Empire, an event which occasioned the greatest rejoicings among all the adherents to the new religion, especially among the missionaries who had labored with such unwearied assiduity, and struggled against so many obstacles in order to secure this result. In the fervor of their zeal and gladness they hoped for the speedy conversion of the whole nation. The emperor even granted them a residence and assisted them to build a church, in the imperial city at no great distance from his own palace. And so rapid was the progress of the church in the provinces, that in the two Kiang alone there were said to be a hundred thousand Christians.

It is beyond our present purpose to assign reasons for the change which took place in the mind of K'ang Hi toward the missionaries in the later years of his reign. In the year 1718 he forbade their remaining in the Empire without permission from himself, and he allowed persecutions to be carried on in the country districts. After his death, in the year 1724, the Christian religion was forbidden by his son, the Empire Yung Ch'ing, and all missionaries, not required in Peking for scientific purposes were ordered to leave the country. From that time down to the year 1844 Christianity continued to be a proscribed religion in China. Successive Emperors issued fresh edicts against it. That of Kien Lung bears the date of 1736. In the eleventh year of his reign, 1747 a persecution extended through all the provinces. Still later in the same reign, in 1767, and again

in 1784, very careful search was made for foreign priests, some of whom were beheaded, others died in prison, and others were allowed to leave the country." * No data are available to show the number of native priests and converts who suffered death, torture, imprisonment, and banishment in these storms. Clauses were prepared in the 19th year of Kia K'ing 1814, for insertion in the Penal Code, condemning Christianity, and were printed by his successor Tao Kwong in 1826.

Such was the experience of the missions of the Roman church in China, as regards the protection of the government, prior to the treaty of 1842, and the edict of toleration procured by M. Legrené in 1844. The only method by which the priests recommended themselves to the favor of the Emperor and his officials, was by their knowledge of astronomy, and of the arts and sciences, and by the curious presents they brought from distant nations. Their learning made them extremely useful, almost necessary, to the emperor. By their knowledge of astronomy they corrected his calendar. By the casting of cannon they saved to him the empire. For a time it seemed as if the advantages of their scientific attainments, would prevail to cause the government to allow their religion to be everywhere received. The event however proved far otherwise. They were strangers from a far country, without any protection save that which the emperor chose to give them. They might be sent away at any moment at his caprice, and their religion, so far as its public manifestations were concerned, be stamped out. It was impossible but that, when it was fully known how Christianity struck at the roots of ancient and long cherished beliefs and customs of the people, it must meet with severe persecution. Notwithstanding these trials, there remained in China in the year 1839, † 8 bishops, 57 foreign priests, 114 native priests, and 303,000 converts. Very many of these were doubtless merely nominal Christians, whose parents had received baptism in the days when Christianity was in favor at Court.

The second period, that in which Christianity in China has received protection by treaty stipulations with foreign powers, opens with the year 1842, after the war with Great Britain. This protection was afforded first to foreign Missionaries, by the treaties with England, the United States, and France 1842-1844, and subsequently to Chinese converts, by the edict of toleration for Christianity in China, obtained in 1844 by the French Minister M. Legrené from the Emperor Tao Kwong through his Minister Ki Ying.

* See Williams' Middle King. Vol. p. 315.

† Middle Kingdom. Vol. 2 p. 315.

The protection thus secured, was greatly widened and confirmed by the treaties of Tientsin 1858-1860 with Russia, England, France, and the United States, and by the subsequent Imperial Rescript in favor, of the Roman Catholics, given in 1862. It is hardly too much to say that the stipulation, of these four treaties regarding Christianity, will in the years to come form the *Magna Charta* of religious liberty in China. They are fundamental and comprehensive. Their authority is constantly referred to and acknowledged. Requests for various particular rights and immunities have been based upon them, and secured in accordance with their provisions.

If now it be asked, what are the particular advantages secured by the treaties to foreign Missionaries, and what to native Christians, we reply; in brief, as things at present stand, foreign Missionaries have the unquestioned right of residence in each of the thirteen ports, or consular stations of China and her dependencies, and of the propagation of Christianity from these centres by all lawful methods. Moreover the treaties also practically secure for foreign Missionaries the liberty of travelling by passport, of residence with their families, whether in rented or in purchased houses, and of the exercise of the proper functions of the Christian Ministry, in every province of the empire.

Furthermore, by these treaties and the *Imperial Rescript based upon them, the toleration granted to the native Christians in 1844 by the Emperor Tao Kwong, was solemnly guaranteed in several particulars to the four great treaty powers; and it was made specific in its application to the difficulties most likely to arise between the local populace and the Christian. A way also was pointed out for the adjustment of wrongs which might occur.

In looking at things as they now stand, one is almost ready to say, we have enough. Let us be content with what has been already attained, and press on with our work. Surely we have enough to call for the most lively gratitude to God, and for the most strenuous effort to improve present opportunities. Happily also, if our experience has shown that other things are yet to be desired, they are such as may be attained by unfolding what is already in the treaties, or by a slight adjustment of their text.

In what is said further on this subject, two points will be considered. First, what remains to be desired in regard to the toleration of Christianity in China? Second, how are these things deemed desirable, to be obtained?

* This important document is to be found, both in Chinese and in English, in the *Recorder* for 1867, p.p. 83 and 89. A reprint is greatly to be desired at the present time.

What are the things yet to be desired in behalf of the Chinese converts? And what the things on behalf of foreign Missionaries?

It may be observed at the outset, that we *do not desire* that any one should be compelled to become a Christian. Christianity concerns the intellect, the conscience, and the heart. It must be a matter of personal conviction, and be embraced heartily in the love of it. The principles and methods of Mohammedanism are foreign to Christianity.

Not only is it true that men may not be compelled to become Christians, but it is equally manifest that they must to the end meet with many trials, with hatred and persecution, in renouncing heathenism and embracing the gospel. The offence of the gospel must still remain, numerous difficulties must inevitably arise in families and clans as well as in villages and towns, as the principles of Christianity are more fully unfolded, which no legislation, however judicious, can reach. The ruling classes also are effectually debarred from becoming Christians by the idolatrous ceremonies which they are obliged to perform.

Yet there are many points in regard to which, timely and judicious action of the government, may prevent much suffering and frequent outbreaks of violence among the people. It has been found in all the provinces, that difficulties in the rural districts are very likely to arise between converts to Christianity and the surrounding people, in regard to certain assessments for public expenditure, which are made from time to time upon all indiscriminately. The Christians are quite willing to pay all lawful assessments for useful purposes, but they can not conscientiously pay for "receiving gods, idolatrous processions, theatrical performances, incense offerings, and the like things." It not unfrequently happens, that the assessment is solely for such purposes; at others, the sum assessed, covers both kinds of expenditures. On one occasion, the writer was travelling by water with native converts, when they came to a narrow-pass at which a boat was stationed to collect from all who passed that way, money for the repair of a temple. This is an infrequent case.

The Roman Catholics have had long experience of the difficulties thus pointed out, and the Imperial Rescript mentioned above, was procured in order to remove them. That document, after referring to and quoting from the treaty with France in 1858, and the convention in 1860, and to later edicts upon the same subject, goes on to state difficulties which still exist, and to arrange for their adjustment. The latter part of the Rescript reads as follows. "Its professors," ("professors of the religion of the Lord of Heaven") cannot on the ground

of being Church members, expect to be exempt from all contributions for public purposes. If labor were wanted for Government service, or money to secure useful ends were to be levied, Christian converts are liable in the former case to be impressed for duty, and in the latter case to be taxed, in the same manner as other men. But they are never to be compelled to give anything toward receiving gods, idolatrous processions, theatrical performances, incense offerings and such like things, because in none of these are they interested."

"If local authorities meet with subscriptions which have a mixed nature, civil and religious, they must honestly and rightfully separate one from the other, and not impose them without judgment or discrimination. For instance; were a fund to be raised, four-tenths of which were for public objects, and six-tenths for useless (idolatrous ones), the authorities must distinctly point out that Christians are liable only for the four-tenths, and are not to be compelled to pay the remaining six-tenths; the latter being for uses which do not concern them. Again, should Christians on account of their refusal to be assessed their share toward those useless services which are contrary to their Christian principles, be ill-treated or beaten or be plundered of their property, or have their crops burnt or destroyed, the local authorities must investigate the matter to the bottom, in the sufferer's behalf, and rigidly punish the offenders according to law, and order them fully to compensate for what was plundered, burnt or destroyed; and it must be just and equal."

"The French and Chinese governments have however, decided that, as Missionaries are not Mandarins, they cannot take part in other matters, public or private, or protect their proselytes. But whereas they are well disposed men, and are in their own country greatly respected of others; and whereas their first object is to instruct men to do good; and moreover, since at this time good faith and amity exist between the French and Chinese governments, they (Missionaries) must be treated with more than usual high consideration, thereby strengthening the bond of friendship. Hereafter, if Missionaries submit any petition to the local authorities, concerning matters which are right and reasonable, the latter must at once investigate and deal with them in accordance with justice, and may not oppress the complainants in the slightest degree."

In reading the above document, which has been quoted only in part, it will be seen that the difficulties met by the Roman Catholics are precisely the same as those met by Protestants; and how by the exemption from payment of contributions for purposes not accordant with their religion, which is freely granted to Roman Catholic Christ-

ians, these difficulties are removed, also that a way of adjustment of these local difficulties, without bringing them to a Consular station, or to the Minister at Peking, is clearly pointed out. The privilege granted to a Missionary of a respectful representation of a case of injustice to the local Magistrate by a petition, while it is liable to abuse in the hand of an indiscriminating or ill-minded individual, is yet of immense value in its proper and natural use. It secures the speedy adjustment of the case, without the endless delay and trouble of referring from one court to another, and finally to the Minister in Peking.

We see no reason to suppose that the Chinese Government would not willingly grant to Protestant Missions, what they have already granted to the Roman Catholic; nor do we know any better form in which it could be granted, than that of the Rescript from which we have quoted.

It was to secure for Protestant Missions the same protection which had already been obtained for the Roman Catholics, that the late William C. Burns came to Peking in 1863. Those who have longer experience in the work, especially those who have labored with native Churches at Consular stations, well know the importance of such protection, and will see the great advantage of securing such a Rescript for Protestant Christians as that above quoted. If any there are who do not seem to need it, it is very likely because they are unconsciously deriving the benefit of what has been already granted to the Roman Catholics.

It may seem sufficient to some, that the Rescript has been made in favor of the Roman Catholics, inasmuch as its beneficial results will naturally and of course accrue to Protestants. We think it better however, that each community of Christians should stand on equal footing before the law. It is not well that Protestant Christians in all the country churches, should be told that they hold their privileges through the Roman Catholics, solely by favors granted to French Missionaries of that Church. Besides this, while we hope and pray that errors may be removed from that communion, and that God would heal the breaches in His Church, it is still impossible to forecast the relations between Protestants and Roman Catholics in China during the years to come, and it is every way desirable that each community should alike be recognized by the Government, and receive the protection it needs.

No more will be said in regard to the wants of the Chinese converts; the things which are deemed at once practicable, and most important, being embraced in what has been written.

What is there of legal protection still to be desired on behalf of foreign Missionaries, to increase their opportunities for the spread of Christianity? In answering this question we mention but one point. In the year 1867, it was supposed that a revision of the American treaty with China was about to take place, and memorials were prepared by the American Missionaries in their various stations, suggesting to the United States Minister such changes and additions to the treaty as they thought desirable. In all the memorials thus prepared, the following suggestion in regard to residence in the interior, was found, though expressed differently by different writers.

In the sixth article of the Treaty of France with China, signed at Peking, October 25th, 1860, the Chinese text contains the following stipulation: "It is in addition permitted to French Missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure." We respectfully suggest the desirability of inserting in the revised American Treaty, a similar clause, stipulating, that Missionaries from the United States may rent and purchase land in any or all of the provinces, erect buildings thereon, and reside there with their families; also engaging that the proper local Magistrate shall affix his seal to the deeds of the land so purchased receiving only the usual and authorized fee for so doing; so that it may no longer be in the power of Chinese officials to deny the claim of citizens of the United States, to privileges and advantages accorded to other nations."

The need of such a provision is manifest. Missionaries in China must press forward into all parts of the Empire, as they go into all parts of India, and of Western Asia. It is not sufficient for their purposes to operate in the open ports only. Practically only a very few Societies are limiting their agents to this course; and it is not unlikely that these will before long move forward to the regions beyond. Already British, American and German Missionaries are widely scattered in the interior, some of them living with their families in the most remote provinces. It is very desirable that these Missionaries should have some secure legal title to the property they hold; desirable also that those who sell and lease to them should not do it in fear, too often well grounded, of imprisonment and stripes from the officials. This want of explicit legal sanction often proves a great hindrance in their work.

As things now stand, these privileges, so far as they are accorded to Protestant Missionaries, come through the Roman Catholics, to whom they have first been granted. The position of the late Anson Burlingame, in regard to American Missionaries in the interior, was that, so long as Roman Catholic Missionaries were allowed to remain,

and were protected in their persons and property, the same privileges must be accorded to American Missionaries. This is well, so far as it goes; but the whole matter would be placed on a firmer and more satisfactory basis, by the introduction of the clause above referred to into the treaty, thus explicitly giving to Protestant Missionaries the privileges desired.

The writer is not unaware of the difficulties which surround this subject. Since however by the said clause, and by the present action of all Missionaries, both Protestant and Roman Catholic, the privilege is practically granted, the way would seem to be prepared for a full recognition of it by treaty right.

Other points suggested in the memorials to the American Minister were, "That the clause," "nor shall the local authorities interfere" (in the renting of land) "unless there be some objection offered on the part of the inhabitants respecting the place," and the clause, "citizens of the United States shall not unreasonably insist on particular spots," be omitted from the 12th article of the Treaty,—as opening the way for Chinese officials and others to bring forward vexations and unreasonable impediments. "That the liberty of traveling by passport in the interior of China be secured to American citizens, as it is secured to British subjects by the treaty with Great Britain;" that the words "any persons whether citizen of the United States or Chinese convert," contained in the last clause of the 29th article of the Treaty be clearly expressed in the Chinese as well as in the English text of the revised treaty: also that the clause in the same article which now reads "The Holy Religion of Jesus Christ" (i.e. Protestant) "also called the religion of the Lord of Heaven" (i.e. Roman Catholicism) be so changed as to read. "The Protestant and Roman Catholic Churches." 天主 and 耶穌教. Whatever of importance may be attached to these several suggestions, it is not judged best to dwell on them here.

It remains to consider the way in which the protection of Christianity in China is to be maintained and secured. This question embraces both the agents, and the means to be employed. The agents thus far, and those to which alone we can look in the future, until Christianity has gained a firm foothold in the Empire, and the Government has learned to look upon Christians as its best and most loyal subjects, are the Christian nations of the West, and their representatives in China. To this employment of the influence of Christian nations three objections may be raised.

First, it may be said the protection of Christianity is not a proper object of diplomatic intercourse, and does not belong to the duties of

a Christian nation. It is freely granted that a Christian Government is not an agency for the propagation of Christianity. Yet it is by no means allowed that it has nothing to do with such propagation by its own people, and also by others. It must recognize the Christian religion as the source of the greatest blessings to itself and to all nations, and it is bound to use what influence it may to secure a favorable hearing for its message, and to save it from being crushed out in its first beginnings by ignorance and prejudice.

At the time of the "ten persecutions" there was no friendly, equal power to say to the Roman Empire, "This religion is only good. It teaches the practice of virtue and equal love to mankind," and thus to stay the hand of violence. Had there been such nations, and had they looked on in silence, without lifting voice or hand to stay those cruel and bloody persecutions, they could not have been justified by the voice of history. Nations can not live solely for themselves any more than individuals; nor are their mutual responsibilities and duties confined wholly to trade and commerce, any more than those of individuals are thus confined.

The case above supposed, would have been much stronger, had the sufferers been citizens and subjects of the equal and friendly Christian powers, and those converted to Christianity by their labors. A Missionary does not, by the very fact of his calling, cease to be a citizen or subject of his own nation. He is not denationalized. It is the glory of a great Christian nation to protect all its subjects, in all their lawful interests, in all parts of the earth. Its fostering care extends, not only to those who traffic in this world's goods, but to those who deal in spiritual things, and traffic in wares of the soul. It regards the Christian Missionary in his calling as justly entitled to protection, equally with the Merchant and the Seaman.

The second objection is, that it is unjust to the nation in which Christianity is thus protected, an unwarrantable interference with her private concerns. Now, it is asked, should we like to be dealt with in this manner in what relates to the religious concerns of our own nation. To this it may be answered that it is not infrequent in European nations to have representations made to their government, as recently to Russia and to Austria, by men of other nations, whether private individuals or those in official position, in behalf of persecuted Christians, to secure the toleration of Christianity. If in dealing with China the representations for this end, have been differently made, and the pressure to ensure their success has been greater, so also has the case been widely different. China is ignorant of the true nature of Christianity, and, very naturally, strongly prejudiced against it. Yet China has nothing to complain of as against

Christian nations, for prevailing with her to induce her to tolerate its propagation in her midst. Against any suspicion of such a wrong, we safely appeal from the China of the present time, to the enlightened and Christianized China of the future, whether 300 years, or 500 years hence. The China of that time will have no long cherished enmities against Christian nations, and no revenges to execute upon them, for the part they have taken in staying the bloody hand of persecution. Rather will she owe them a debt of gratitude for the friendly explanations and persuasions by which she was saved from staining the pages of her history by events like those of the "ten persecutions" in the Roman Empire, or the still more direful persecution of Christianity in the sixteenth and seventeenth centuries in Japan.

A third objection against using the influence of Christian nations in securing the toleration of Christianity in China is, that such a course is prejudicial to the true interests of Christianity. Some there are, who hold official rank in the service of foreign nations in China, who are of the opinion that it would have been better for Christianity, if it had not been mentioned in the treaties. It would seem from what has been written at various times that a few Missionaries also are of the same opinion.

Probably neither of these have fully considered what would really be the condition of Christianity without such protection. It cannot be shown that the persecutions of the Roman Empire, and, in modern times, of Japan and Madagascar, would not be repeated in China. And would such persons judge it best for those powerful Christian nations, whose influence is now felt in all other matters, of purpose to stand aside and have the Christian religion to make its own way, that so, in the furnace of affliction, it might be purified, strengthened, and made to shine more brightly?

We conceive that the error of such persons, if such there are, lies in this, that they consider the case of Christianity in China as altogether parallel to that of Christianity in the Roman Empire. The principles are indeed unchanged, but the circumstances are altogether different, and this difference vitiates the conclusion they would draw by reasoning from one case to the other. When God led forth the Christian Church in her infancy, solitary and alone, unaided by any human power, to the conquest of the Roman Empire, he supplied her with internal forces equal to the emergencies of her case. Now that he has made her to ride upon the high places of the earth, and associated with her the powerful influence of the most civilized nations, we conclude that He would have those nations use their influence in all lawful ways in her behalf, so that kings shall become

“nursing fathers,” and queens “nursing mothers” to the Church. If this be so, then we are to look to God only for such spiritual forces as the circumstances in which he has placed us demand, and are not to suppose that He will make up by supplies of inward grace for the wilful neglect of Christian rulers. He gave both Miracles and Martyrs when they were necessary. But his people whether in private stations or in public life, may not in these days look for the one or the other, so as to neglect to employ all lawful efforts to advance His cause.

It remains only to state briefly the means by which this protection is to be secured, of course it is chiefly by friendly representations, arguments, and persuasion. The very presence of the representatives of Christian nations, their intelligence, culture, uprightness, virtuous conduct, and just dealing as well as the power which they are seen to possess, should recommend the religion of the lands from which they come.

Is force ever to be used? This question we care not to answer. Nor need it be definitely answered. Certainly, if employed, it should only be to put a stop to wrongs of a most manifest and flagrant nature. It is said that in one year, the year 1590, 20,000 of the Christian subjects of the emperor, in Japan were put to death on account of their religion; that within a period of a few years the 40,000 Christians of Nagasaki were all put to death, or compelled to renounce their religion, and in the whole empire of Japan, a number variously estimated at from 400,000 to 600,000 shared the same fate. In case of the recurrence of like events, could Christian nations, having their present relations to that country, remain idle spectators of the scene? Would they violate those laws, which together, make of mankind one brotherhood, in putting a stop to such wrongs?

Happily in China, toleration for Christianity has been attained for the most part by peaceful means. So it was in the earlier dynasties. So also in the time of the Emperor K'ang-hi, and Lo in 1844, in the time of Loo Kuong, when the edict of toleration was procured by M. Legrené. The articles of toleration in the treaties of 1858 had little to do with the disturbances at Canton by which they were preceded, and the war of 1860 had its origin in questions of national honor and of trade, not of religion.

We trust the day has now arrived when the Government of this land has come to understand that it has nothing to fear from the spread of Christianity among the people, and moreover, that in its transactions with foreign nations, its strongest ground of appeal for justice and fair dealing, is founded in the precepts of this religion, which these nations profess, and which they have so earnestly commended to the Government and people of China.

A STRANGE SCENE.

BY REV. ARTHUR ELWIN.

PERHAPS it will interest some of the readers of the *Recorder* if I attempt to describe what I saw in a Temple near Hangechow during the past summer.

Time, midnight. Place, Eastern Hill Temple. Truly a strange scene meets our gaze. From the top of this flight of twenty steps, we look upon a vast crowd gathered in the Temple court. Nearly every man carries a lantern, so that although there is no moon, there is plenty of light. What are these people doing in this Temple in the middle of the night? Before answering this question let us turn round. What do we see behind us? We are on an elevated platform in the Temple proper. In the centre, in the position of honour, sits an idol, truly a great hideous figure. He has been brought to preside over the ceremony about to take place. Many servants wait on him. He has secretaries, and attendants, executioners and many others all waiting to do his bidding. In case he should feel the heat, four men constantly fan him all night. This idol represents the Ruler of the spirit world, who has under him officers of state, mandarins of high and low degree, to carry out his wishes. But there is a shout in the crowded court below. We see the large entrance gates thrown wide open, and in walks a man representing and dressed like a Mandarin from the spirit world attended by his secretaries, executioners, messengers, while over him is held a most beautifully embroidered silk-umbrella. Attendants on either side cease not to fan him with large feather fans as he walks along, while before him, in case he should be annoyed by unpleasant smells, walk attendants swinging brazen censers suspended by chains, from which clouds of incense continually ascend fumigating the air. With measured tread he advances across the Temple area and slowly ascends the steps. An attendant places on the ground a cushion, beautifully worked in gold and silk, upon which the Mandarin in silence kneels before the idol. Representing the resident of one of the six governing boards, he then presents his report after which he withdraws. Again there are shouts as one after another of his attendants advance and present official cards, which are received and placed before the idol. There are no less than seventy-two of these cards presented, representing seventy-two inferior Mandarins who are not permitted even to kneel before his Majesty. The chief of the six boards only come in person, their followers helping to swell the crowd waiting in the court.

By this time the crowd is immense. It is with difficulty we hold our own. The runners and others, whose duty it is to keep an open space in front of the idol have hard work indeed to fulfill their task. At last all is ready, and the keeper of the lower regions has orders to bring up a certain evil spirit to be judged according to law. Ponderous keys are committed to this individual who with five or six assistants hastens off to the place representing hell to bring the doomed one to judgment. Soon unearthly yells rend the midnight air, and intense excitement prevail as these men appear once more, dragging with them an unhappy wretch, bound with iron chains, to present him to the judge. If it is asked who it is that is treated thus? the answer is simply that it is a mad person; truly mad, this being the only real thing about the whole performance. The madness is supposed to be caused by an evil spirit that has taken up its residence in this person's body. This spirit is now to be judged, and if possible cast out. Truly the Chinese believe that a man can be possessed by devils. But there is silence. The possessed man, having been forced on his knees before the idol, is now being questioned by those placed there for the purpose. There is a long conversation, many questions are asked, but we are not near enough to hear what is said. Soon judgment is pronounced, the man is to be beaten and consigned again to hell for a time after which he is to be restored to his friends. Amid the shouts of the multitude, preparations are made to carry out the sentence. Soon all is ready, and the man is lying stretched on the stones on his face before the idol. Two executioners advance, each armed with that instrument of torture the long bamboo. The crowd stand back; and soon not a sound is heard in the still night air but the thud, thud of the bamboo as it falls at regular intervals, not on the man lying on his face on the ground, but on a straw figure dressed like a man placed by his side. The beating over, the man is again questioned and then ordered to be taken again to hades. The attendants close on him, and he is quickly hurried off to that awful place. Truly it is a terrible place. A narrow doorway admits one into a long chamber where by the light of many flaring candles, we see through the blinding smoke representations of figures going through every imaginable torment. Not pictures, but figures of men and women suffering every kind of torment that man's ingenuity can suggest. There in this dreadful place we see in succession representations of men being drawn asunder, boiled alive, ground to powder, crushed by stones, having their flesh boiled, burned, or being slowly cut away by large knives; we see people being pounded in mortars, thrown on to spikes. But enough, it is too awful, blinded by the smoke of the

incense offered to the fiends who preside over these ceremonies we rush out to breathe once more the pure air. Visit this place at midnight and then say whether what others have written about in books, or depicted on canvass, the Chinese have not got here in truly terrible life-like reality. To this place these poor wretches are hurried, here to be chained up and left alone. But what is going on in the temple? One case being settled, another case is taken in hand. Amid the shouts of the multitude, another victim is dragged across the court and up the steps. This time it is a young man, about twenty-two. A dreadful scene is now enacted, the man refuses to kneel. The attendants throw themselves upon him and try to drag him down, but cannot. The excitement increases, the crowd surges wildly to and fro, and almost lifted off our legs, we are borne hither and thither by the press. There is one calm face; it is that of the pale young man; he appears to use no force, but they cannot get him down. Baffled in their efforts, "to hell with him" is soon the cry; they hurry him to the top of the steps, but they can get him no further; one by one he shakes off his tormentors. He is nearly free, when several of his keepers rush at him, run him down the steps across the temple court and do not stop until they have the young man securely chained in the infernal regions. This time they do not leave him long. The summons once more is issued. Again the attendants hurry him in. Having been baffled once, they determine not to be so again. No sooner has the possessed man reached the top of the steps, than down he goes on his face, doubtless tripped up by one of his keepers. While some hold him down others question him, but not one word will he answer. Such obstinacy must be severely punished. The idol's mouth-piece sentences him to be beaten on the ankles. Again the executioners advance, again the long bamboo is produced, again the straw figure is brought in, again amid death-like silence the blows are heard. But the beating is ineffectual, no sound passes the young man's lips, and so once more he is hurried off to the place from whence he came. While looking on this scene my thoughts wandered far away to other scenes, about which I had read and upon which others had looked in by-gone ages. I no longer saw the idol or the Chinese. There sat the Roman Emperor. Before him was a Christian who refused to offer incense and give him the honour due to God alone. There was but one alternative, and as the cry "to the lions, to the lions" rung in my ears, I came to myself. There sat the idol made of painted wood, on every side surrounded by worshippers bestowing upon it every kind of honour, but the young man, who in spite of every threat refused to kneel, is gone. We have seen enough, we hurry out of the temple, gladly leaving behind us the

shouting multitude. Pleasant it is once more to look up at the quiet stars and remember that although the heathen may rage and the people imagine a vain thing, yet the Lord reigneth and will reign for ever and ever. Again we ask, what does it all mean? The answer is that what we have seen may be called a Chinese method of curing mad people. The madness being caused by the evil spirit who has taken up its abode in the man's body. If the evil spirit can be cast out the man is cured. Are they ever cured? The people say that sometimes they are cured, but more often not. All we can say is that there are not many persons who could be locked up for some hours in the infernal regions represented here in the middle of the night, without going mad even if they were of sound mind before put in there. These ceremonies last twenty nights, every night being witnessed by a different set of people. The lunatics are brought from places both far and near. Some idea may thus be gathered of the numbers who assemble here every year.

As I walked to the place where I was lodging, solemn thoughts filled my mind. Never before had I seen idolatry like this. A few women worshipping in a temple, or a larger crowd gathered together on some feast day to do honour to an idol, to this I was accustomed; but here were thousands of people, shewing their faith by spending vast sums of money to do honour to poor dumb idols. And many of these persons, not the poorest by any means, but men of influence, spending large sums of money for the same purpose. One night all the expenses are paid by Wu, the celebrated banker of Hangehow and Shanghai, perhaps one of the richest men in the empire.

As I stood that night with my companion on the mountain side and listened to the distant roar of the great multitude in the temple in the valley, I think I was able to realize more than ever before the greatness of the work that is before God's servants in this great heathen empire; I think I was led more than ever before to realize the weakness of the instrumentality used to carry on this work; and trust I was able at the same time to realize something of the power of him in whose name the work is to be carried on, viz., in the name of him who said: *All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, . . . ; lo, I am with you alway, even to the end of the world. Let us not be discouraged. The enemy is strong and our progress may seem slow, but God's word is sure, and one day, the warfare being accomplished and victory won, we shall see among the countless thousands gathered from the north, south, east and west, a vast multitude from the land of Sinim, who shall join with us in ascribing all honour and might, dominion and power to him who sitteth on the throne and to the lamb for ever and ever.*

TRUE CONDITIONS OF CHURCH MEMBERSHIP.

BY ENQUIRER.

AT the risk of being charged with wasting the time of the reader there yet exists a feeling in the writer that he cannot help formally drawing the attention of others to the matter of the following letter, with a view to engage the thoughts of able and experienced men more than ever *on the difficulty* of the situation here brought forward; and that altogether apart from any consideration as to whether they may look with favor or the contrary on the direction in which the writer seems to view the matter. Among other great questions which every true-hearted missionary ponders stands this one problem, viz.: What is the true condition under which accretion to the churches established in China takes place, or ought to take place.

Before ever it came to be a matter of experience with the writer it was remarked to him by a much older missionary how he had himself noticed, that, when the gospel came to be preached and had a fairly quick acceptance in a district, yet, after two or three years, "from some reason or other they seemed to cool down and lose their interest—they got to know all about it, and there the matter stood"—matters settled on their old base pretty much, there being no additions and no enquiry. A state of things similar to this—not as bad by any means, but manifesting the same tendency—it has been the ill fortune of the writer again to more or less notice in his own district. Though the general features are the same, they differ in degree, and he has, in addition, to confess that up to the present he has not been able, with thorough satisfaction to himself, to either procure or excogitate a wholly sufficient reason for the phenomena or *diathesis* above alluded to, even though much thought and searching has been given to it, and though natives and foreigners have alike been consulted. True, various, possible, probable, and subordinate reasons for this often-found state of things have been brought to light in the course of the enquiry, and the proper corrective courses have been taken, but after all has been said and done there remains the fact, and further and deeper, the feeling and conviction, that the essential conditions under which accretion to the Church in China should take place are still wanting, unfound and unknown.

We know the normal vitality of the Truth. We see the result in facts before our eyes. We see moreover that these facts up to a certain point seem to correspond with our expectations: but they

cease. Why? Preach the gospel; gather out a congregation; organize it on a thoroughly unfettered basis; do all that you can to guide it aright and without over-nursing it, and what is the result. Progress in proportion to the steps taken? No. No such thing. All the conditions are, on your part, speaking generally, as perfect as you can make them. They have the whole counsel of God among them as you have, but the upshot is probably stationariness, or, in many cases, backwardness. Mind, we are not complaining that they do not rise to great heights, that is another question; it is that they do not extend, they manifest no power or faculty of drawing others into adherence with them as they should. As long as they are learners and unorganized, Christianity seems to make rapid progress in places; as soon as it crystallizes out into the palpable form of a Christian assembly and association matters assume a different form. Accessions cease to be numerous, zeal seems to lessen, the value of ordinances seems to fall off, progress in edification and piety come to a stand, external missionary effort and benevolence become slacker, and all the symptoms of a patient in a sinking condition are manifested.

Is not all this so? Have you not lived alongside of it, watched it, mourned over it? Is it not so I ask, that Christianity as ordinarily received in Chinese hearts seems to act on them, as it were, like a chemical reagent, converting them into an inert and insoluble precipitate, which falls to the bottom and there it rests unaffecting and unaffected?

No one feels more thoroughly than the writer the never-to-be-forgotten and eternal separation between the Church and the World, and the clear way in which we are called to come out into separation from all spiritual defilement and moral impurity, maintaining consciences void of offence towards God and man. But yet I feel that is something very different from this religious "coagulation," which goes on increasing to be as rigidity; that we know to be as ineffective and inoperative as it is opposed to the general atmosphere that we come into when we consider the life of our Lord and his apostles among men. Life, light, salt, growth are the emblems of the one, not of the other.

Brothers, we may preach, and print, and organize till we go into our coffins, but while the above state of affairs remains undealt with, the Church of Christ in China, as far as we are concerned, will remain as it is. Where is the trouble? Roman Catholicism suffers from it; Mahommedanism suffers from it, and Protestantism is suffering from it; and I venture to affirm, that, till we have ascertained the cause and act differently, we will *continue* to suffer from it.

I regret I have but little knowledge of what has been done towards the meeting of this evil in China. I do not find it much recognized as within the sphere of avoidable things. I therefore humbly ask for more facts to aid in a correct diagnosis and solution. Let those who know speak out. We are dealing with a stubborn reality, and a question of vast consequences, in one aspect certainly affecting *some* missionary districts in China, but I ween, in another aspect, affecting every district. Let us own it honestly and then formulate the difficulty to our minds.

I might very properly cease writing at this point, but as I before said that other points had been elicited in this enquiry, too many, and perhaps too trifling, for mention here, so it may perhaps be not amiss to confine myself to detail in one direction in which recently your *Inquirer* found his thoughts running.

The missionary in China sees around him its teeming millions, endless villages, and hamlet after hamlet in which the name of the true God is never named, and where the sound of the heavenly doctrine has never come. But there are villages and cities where there is truth and true worship. Well, how do we find it there? Very little differing from the others. There is perhaps a small company of from ten to thirty adherents, there is regular worship, they have no inducements to profess Christianity, and have persecution far outbalancing all possible "expectations." They give all reasonable proof of sincerity, but after all, how stands it? Stationary. Perhaps some one will say they are not sufficiently clearly "precipitated" *out of* the world. But no, I cannot see they are tinged with any very fatal trouble. They have come out, and seem according to their light to be doing all that can fairly be expected of them, yet they make no progress, and there are few accessions beyond the original set.

But let us look again. They have not only come out, but they are cut off. They are separated from the world—good; but, the world, alas, is also separated from them. There is not only a moral, but a social, yes, a religious gulf *between the world and them*. On one side of that chasm stand multitudes, on the other side a little flock, and to join that little isolated band is to cross a wide, deep, difficult ravine in morals, religion and social custom. We all know that few there be that do it—not the *relatively* few that our Lord meant, but absolutely few. They stand there, that knot of Christians on the other side, with an influence circulating only among themselves, but outside and toward others, almost none. Some little perhaps, but it must travel far across the social separation to reach the others, and, emitted from this stand-still, narrow-spirited, poor, sin-oppressed and

dispirited band, has to fall on hearts, but ill disposed, and by reason of their total separation, in no way prepared, to receive an influence so emanating and proceeding. Hence, as one would *a priori* expect, it seems to be seldom effective on those reached.

But suppose the influence has touched, as it sometimes does a naturally well disposed heart, what is the prospect? Why the chasm has to be crossed and the man at once becomes of the number of the few. How? Probably in this way, the needful strength and preparation has to be made on the one side, and then by a *jump* as it were the man finds himself on the other. For this, few Chinese have the strength. Having done it, they feel the ostracism very oppressive, and few have the progressive determination that can afford to set aside life-long conditions of existence. So things remain as they are, to the loss of the world, to the detriment of the Church.

Now, if that be a real statement of the case, and THE difficulty,—*i.e.* the salient difficulty—lies here, the next question is how this chasm-difficulty, this separation of the world from the Church (please note I do *not* say the separation of the Church from the world, they not being convertible terms in my use of them) is to be met. A bridge? I know of none. Fill up the chasm—do away with it? Never. How then? Well, I ask, how would you act if the situation was one in real life, say, on a prairie in one of the territories. The answer is obvious, you would cut, hew, or dig steps down one side of the declivity and up the other side, and thus all would pass down from the one side step by step and up the other; and so, old and young, strong and weak, the fearful and the resolute, the burdened and the free would be found in numbers able and willing to do that which, before, hardihood could scarcely face, and, from the farther side the little flock would watch with eagerness the efforts of all who were coming to them, however slowly, and would ever look with tenderness and careful concern upon every one who was following, however painfully, the steps and processes of approach. They would not throw proud, repulsive, or sullen vengeful looks across the ravine—they would forget the erewhile “jump” that was necessary, and cease to consider it as the *sine qua non* method of joining their band. When the weary toiler reached the farther bank, many a hand would be stretched to help him to enter into their association, and those who had not yet commenced to cross, would at least cease to be alarmed by the severity and suddenness of the demands made upon their energy, and feel even encouraged by the facility with which numbers took continual departure for the other side. Yes, the children of this world are wiser in their generation than the children of light, they

descend from, and rise to high levels, by inclines of a low gradient, and seldom by either sliding or jumping.

I fancy I can hear some one saying "Oh, this is just a new fandango to widen the strait gate and the narrow way that *God* has "made strait and narrow." No such thing. The writer is of the opinion that current Christianity here and in the West is both too low and too wide, and most heartily agrees in the sentiments about the narrow gate, but he would warn the objector, in addition to what was said before about the few, not to mistake the gate for the way, nor the way for the gate, and in no case to set up a gate at any place where God has not set one, nor to place at the beginning of the Christian life tests that are more fit at the end of the natural life.

Let us take care that no methods for taking care of the few, or no peculiarities in the construction of the fold, cause us to hinder the many or forget the wilderness. Let us oppose no ecclesiastical arrangements to the great, ever just, and eternal principles upon which the Almighty deals with man. Let us remember that the charge of the key of knowledge is a very grave responsibility, and one frequently abused. Let us take care that we see what arrangements it is God loves and desires, whether it be those for the elaboration of the few or gathering in of the many. These, and like questions, will show that we need to combine the loftiest ideal of apostolic Christianity with all that gentle appreciation of, and forbearing tenderness toward weak and struggling human nature which the Redeemer showed us how to mingle in our lives. Let us follow Him and we will not be latitudinarian in our notions.

These are no views for use in the Church, rather would we in this seek to help to carry the lambs toward the fold and gently lead those who are weak, and heavy laden with difficulty, uncertainty, reproach and fear.

Tell me, which emblem will you choose to represent your idea of the Kingdom of Heaven, the lofty and slender obelisk, or the no less lofty but massive and wide-based pyramid. Brother, the Divine idea, depend upon it is a massive one. Is the direction in which these remarks point a strange thing in your eyes. Think again. You have the history of the Primitive Church before you. Consult it. Perhaps you'll allude to its ultimate failures, but you know that these failures (if they indeed were such) arose from circumstances which the world has not got elements to reproduce now. Think again of the home churches. What are they. Isolated nuclei. By no means. They are nuclei surrounded by *strata of minds in different stages of preparation and amenability to the obligations of truth*, all being,

naturally, evidently, but surely affected, and all being drawn in an unperceived, though real, order, to unite with, and become of, that nuclei; an order no less real because there without form, and neither subject to regulation, nor recognized as a regular institution and necessary condition or mode of accretion.

The principle here contended for when proclaimed at the Shanghai Conference found ready acceptance. First the seed, then the blade, then the full "corn in the ear." But to isolatedly state a principle, or to assent to it, is it enough? it might almost be as well not stated. It must have a definite recognition and place, embody a decided aim, and have a practicable method and congruous agency, so, may we hope for it to be effective and a real carrying of the subtler principle into actuality among men. I ask now is this principle true—is it an already existing, though perhaps unrecognized, fact elsewhere, if so have we in China such an aim embodied in our disseminatory and church organizations. Have we in the least sought to accommodate ourselves reasonably to the conditions of moral progress in the East here. Finally, how far are the deplorable circumstances which I commenced by narrating ascribable to the want of such accommodation to the actual. That is the question, and a reality that no theoretical caviling can either evade or ignore.

Has it ever struck you what shall be the method by which, according to the measure of the gifts of the ability and opportunity given to every man of God in his own station and day, we may discriminatingly lead him, step by step, year by year, quicker if he wishes, slower if he needs, but, at any rate, lead him in steps of renunciation graduated to his increasing knowledge in spiritual perception and strength—with responsibilities growing, but only as he grows, *i.e.* in a renunciation, self-chosen, of such things as he feels he can renounce, and an assuming, of such responsibilities as he can assume all in the order of their respective importance, and as distinguished from immediate total renunciation and assumption; not according to an indelible law of spiritual growth, but in obedience to an arbitrary and imposed enactment of man. Thus, it seems to the writer, by acknowledging in practical arrangements what cannot be ignored, and will continue to operate independent of us, *i.e.* for our evil if we thwart it, for our good if we accord with it; thus, I say we might also here surround our churches with the ever widening ranks of those coming from all quarters with their faces Zionward, some near, some far off, but all coming—all drawing near.

The question then is, How shall we go forth to open up fresh pathways leading into, and as feeders of, the narrow way. In a word, How shall we prepare the way of the Lord, make straight his paths and these rough places of the Chinese all plain; or, shall we merely sit down by the way, fold our hands, and bemoan it; a course we would not venture to think of, much less dare to act out, in matters concerning us personally. Will we dismiss the matter with a "pshaw," or "consider our ways" and meet the difficulty.

Be that as it may, it remains a fact, that all spiritual phenomena have causes, and the cause is certain in proportion to the uniformity with which the effect is observed as a sequence; and these considerations at once fix our duty to enquire, and equally debar all sneers at the inquiry. The reader will now please bear in mind that this letter is written for the express purpose of drawing formal attention to the matter in question in the first instance. Secondly, it is hoped that the principle stated will be recognized as a Divine one—a principle of the development and growth of the Kingdom of God—and not as a device of a human mind that finds itself in a fix and conceives this notion of expediency to get out of it.

To induce thought on and consideration of this one matter, as well as to elicit that same thought in form that will be of practical use are the distinct and alone purposes of the writer, which being so he feels no great shame or shortcoming in signing himself for the present as merely an

ENQUIRER.

P.S.—The reader will not fail to bear in mind that where the writer alludes to "stationariness," &c., and criticises the native Church, yet is he perfectly aware that there are two stand-points, one from which they may be praised. We may plume ourselves upon our relative attainments, but this is a comparing ourselves among ourselves that is rarely allowable, and far below "the reaching forward to that which is before"—the stand point of the present letter, and the right one for us who believe we are the members of a Kingdom which shall have no end.



BIOGRAPHICAL SKETCH OF THE REV. JOSEPH RACE.

BY REV. J. W. BREWER.

DURING the twenty-eight years of its work in China, the Wesleyan Methodist Mission has, until the present year, been spared the sorrow of losing by death the services of a single ordained missionary. Death has entered our families and has smitten down wife and children, and has also snatched away in early promise of useful work a valued lady helper. During the past summer it has, for the first time, robbed us of one of our colleagues, the Rev. Joseph Race; who, in the pride and strength of manhood, with a heart fully engrossed in his mission work, with a strong and active mind, eager for fresh enterprise and at the same time conscientiously industrious in performing the daily routine of duty, was laid prostrate with typhoid fever, which, on August 30th, had a fatal termination.

At first all had been hopeful that the disease would have run a favourable course. Only during the last day or two of his illness were grave fears of the result entertained. Before many had quite realized his danger he had gone, and left friends and colleagues dumbfounded; who even at this lapse of time find it hard to convince themselves that he has really passed over the bourne. It seems but yesterday that he was amongst us looking healthy and strong, and we were rejoicing in him as "a workman that needeth not to be ashamed," and he himself was rejoicing to make full proof of "the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God." And now he has gone; taken away when he seemed strongest and best fitted for the duties of his position, when the experience of his seven years of work in China was regarded by himself as only a preparation for more and better work in the future.

For some days before he gave in to his last illness he had been feeling very weak and unwell at times; but his spirit bore up bravely and he persevered in working until almost the very end. On Saturday, August 21st, he, with great difficulty, succeeded in getting through his morning's work in the dispensary. In the afternoon he had to take to his bed and as the day drew on became so alarmingly ill that he decided to take that evening's steamer to Hankow to seek medical help. Here he arrived the following day. Everything was done for him that could have been done, but alas! all in vain. Eight days after he left his station and work his strong body succumbed to the fell disease, and with sorrowing hearts, we the next day bore him to his grave.

From the busy 'round of toil in study, dispensary, school and chapel God has taken His workman and buried him; nay, has transferred him, after his seven years' apprenticeship, to the higher ministry of the life that knows no ending. We mourn his loss, and bend in awed submission to the will of Him who is "the Lord and Maker of us all." "It is the Lord; let Him do what seemeth Him good." As we stood round the open grave of our friend and brother there came to more than one of us a voice, saying, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Our late brother was born January 11th, 1848, in the parish of Stanhope, in the county of Durham, England. This parish is celebrated as the scene of the ministry of Bishop Butler, of "Analogy" fame, while engaged in the writing of his well-known book, and when traditions of him and his black pony so long survived. Brought up in what are known as "the Dales," Mr. Race was associated in early life with men chiefly engaged in mining pursuits, and remarkable for their eagerness, keenness and industry; and from them received a stamp of character which he carried with him everywhere and into everything and which he retained all through life.

He was blessed with that greatest of the blessings of early life, a pious parentage and a religious training; which latter has borne glorious fruit in the conversion to God of the whole of the large family of ten children. The family has been spoken of in that neighbourhood as "the model family." His father and mother still survive. They were ever regarded by him—as such parents would be by such a son—with ardent affection; a touching proof of which was given by him on his deathbed: when the stupor of death was fast creeping over him, he appeared suddenly to recollect something, and raising his head from his pillow said "Send my love to mother," which were his last words. Joseph was the eldest son of this "model family;" and, far from being like his namesake of old an object of envy, was confided in and looked up to as a leader among them by both brothers and sisters. Specially close was the companionship between himself and a brother only a little more than a year younger than himself.

He attracted attention in early youth by his thoughtfulness, seriousness and diligence. At the age of about twelve or thirteen he was converted during a revival of God's work in his neighbourhood, brought about by the labours of a lay evangelist named Coverdale Smith. Joining the church he soon engaged in Christian work and

while yet in his teens became what is called among Methodists a "local preacher." Many were the stories he had to tell of long rides to distant country appointments over the wild and lonely roads of "the Dales" in company, often as they could so arrange it, with a dear friend and companion who was then and is still serving the church in the same capacity of local preacher.

Diligent preparation for the pulpit, and assiduous pursuit of all means of knowledge and self-improvement, made his services at this early stage of his career useful and acceptable; and, when the time came, secured him a hearty and unanimous recommendation to the work of the ministry from those who had known him from his youth upwards.

My own acquaintance with him dates from September, 1870, when he came to our Missionary College at Richmond to prepare for the mission work to which we had both been designated. Several, who were afterwards his colleagues in China, knew him also as a fellow-student, and all bear testimony to the respect and affection won by him on all sides. I well remember him when first he came a freshman to college. He stood well out, a leading man in the front rank of the men of his year, soon by his talents and diligence to win for himself a good standing among all the men at the college. He was a marked man from the very beginning of his course. At one period of his college life his health broke down through over work; he was forbidden his studies and sent home to recruit.

I well remember, too, the evening I received my appointment to China going into his room and telling him of my destination, when he at once said, in his own eager way, "I wish I was going too." This wish was gratified by his being sent to China the following year, 1873.

On his arrival he at once took up his abode at Kwang Chi, then a newly-opened station. Here he lived alone for two years. He felt keenly the loneliness of his life in this inland city, twenty miles from his colleague, the nearest foreigner. He felt himself to be indeed a stranger in a strange land and among a people of a strange speech. But not for long, the people and their speech soon became familiar to him. He wrung for himself from this painful ordeal of loneliness all its possible advantages, and so it made him a stronger man to his life's end.

He devoted himself to his work in all its branches with characteristic diligence and wholeheartedness. By pains-taking effort, both with his teacher and in actual intercourse with the people, he gained for himself a firm grip of the colloquial, and became what is

popularly called "a good speaker;" his speech being not only very intelligible, but also more than usually idiomatic. He displayed, also, great perseverance in pursuing his studies in various branches of Chinese literature. As shown by the MSS. left, (most of them unfortunately in such a rough, unfinished state as to be only of use to himself), he had pushed far ahead in historical researches, especially in the history of the T'ang dynasty, which however he regarded as preliminary and subsidiary to a special study which he intended making of the works of the greatest of the poets of China—Li T'ai-peh. Having developed a talent for versification he had also turned his attention to street ballad literature; a rhyming translation of a specimen of which appeared early in the present year in the *Celestial Empire* under the heading, "Hung Wu, the Cowherd." Contributions from his pen to various home papers on different subjects connected with mission work and life in China showed considerable literary activity and ability; which, had his life been spared, might have borne good fruit. Equally promising and creditable was the only product of his pen in Chinese, a tract on Vegetarianism, published a few weeks before his death by the Hankow Tract Society.

During the summer of 1875, he was laid aside with very persistent diarrhea, which necessitated a trip to Japan, from which he returned apparently quite restored. In the beginning of 1876, he was married in Shanghai to Miss Hannah Dawson, a young lady from his own native village, who proved herself in all respects a worthy help-meet to him.

The return home of the Rev. W. Scarborough at this time led to his removal to Hankow. After nearly two years on this station he returned in the Autumn of 1877 to the scene of his previous labours; now however residing at Wu-sueh, a large trading mart on the banks of the Yang-tsze; where he spent the last three years of his life.

Having thus experience of mission work both in the city and the country, Mr. Race developed a strong preference and also fitness for the latter. Though at one time in connection with its prosecution he and Mrs. Race had to endure no little amount of hardship, the native house in which they were living at the time being flooded out in the summer of 1878. In the following year, however, he built himself a house in foreign style; which it was his pride and endeavour to build as well and as cheaply as possible. Being dependent on raw native workmen he had to be his own architect, clerk of the works and everything else. However carrying into this his usual thoroughness, keenness and energy he succeeded far beyond all expectation.

A sketch of his career would be very imperfect which did not mention that which rather than anything else was a speciality of his work in China, viz., his medical work. I retain vivid recollections of a visit I paid him in company with the Rev. T. Bryson at Kwang Chi just after his arrival, and before he had well settled down. After evening prayers one or two of the members came in with some small ailments seeking medical relief. Some kind friends at home had given Mr. Race for personal use a large homeopathic medicine chest. Symptoms were asked for and described; the guide produced and consulted; and, amid jest and joke from both native and foreigner, the little globules, &c., handed out to the incredulous and wondering patients. The next thing we heard was that the patients were flocking in daily, and, anon, that the medicine chest, globules, tinctures and all had been exhausted; and still the patients came. This necessitated application to Dr. Hardey, then in charge of our medical mission in Hankow, who rendered him valuable help by giving him many useful hints and some simple medicines wherewith to carry on his efforts. Thus encouraged he persevered, and the work grew on him rapidly, until, in after years, it became a very important, and also a very exhausting, part of his daily duties. Meanwhile he had availed himself of every opportunity of gaining medical instruction and information, especially during his two year's residence in Hankow, in connection with the missionary hospitals and dispensaries both in Hankow and Wu-chang, and hereby succeeded in acquiring, for an amateur, an extraordinary amount of medical knowledge and skill. During 1879, 4000 patients were attended to in the Wu-sueh dispensary. He was instrumental also in saving a very large number of would-be opium suicides; and gave the results of his experience in this line of operations in a paper entitled "Opium Poisoning in China," published in one of our Home magazines, which attracted some attention at the time of publication.

In May last, while on a short visit to him in Wu-sueh, I accompanied him one Sunday to one of the country stations—Lung Ping. It was interesting to see the cordial relations between pastor and people. I was especially interested in the afternoon service, which he himself conducted, in noticing the evident rapport existing between himself and his audience of about thirty country farmers and peasants. I greatly admired, too, the way in which he adapted his subject to them and chained their attention from beginning to end. It was the same in his daily preaching to the heathen. And then in the dispensary, no one could watch him at his work there and not admire the tact with which he tried to

speak a word in season to those who came for medicine. No fuss or parade about it, but quietly and as a matter of course, "here a little and there a little." And then again I saw him in the day school, carefully catechizing and instructing the scholars. In all parts of his daily work he was the same man of power and burning purpose, who had carefully thought and prayed over his work and its plans and hence knew perfectly well both what he wanted to do and how we could best set about the doing of it.

While we were rejoicing in him as a useful, hard-working and well-equipped missionary, and were anticipating for him a long and honourable career of service, he has been taken from us. But his life, and in no less degree his death, have left an inspiring memory which will be ever cherished by all who knew him either as colleague or friend. For his death was a fitting close to such a life. Conscientious almost to the very last, there was in him no sign of fear or quailing in his conflict with the last enemy. In taking farewell of his sorrowing wife all his anxiety seemed to be for her lest she should sorrow beyond measure, though with a true Christian's cheerful faith he had surrendered her and their little ones to the care of him who is "the Father of the fatherless and the judge of the widows."

He died as he had lived, a strong man and a true Christian. As he lay after death the line "He lay as a warrior taking his rest" came to my mind; and the manner of his dying was just that of a tired man seeking his rest without fear or anxiety or apprehension of any kind whatever. The secret of this calmness and peace as well as the current of his thoughts at the time were shown when a friend standing by quoted to him the verse:—

"O remember me for good,
 Passing through the mortal vale!
 Show me the atoning blood,
 When my strength and spirit fail;
 Give my gasping soul to see
 Jesus crucified for me!"

For some moments he made no response, and it was feared he had not heard the words, when presently he said very quietly "For me! for me! Yes! He died for me!" Then anon he would in glowing words praise God for permitting him to be a preacher of the gospel of the grace of God; and in taking leave of a dear friend he said "Good bye! God make you all better missionaries than I have been!" At one time he was quiet for some time, when all at once he burst out with "I am close to the gates!" Thus he sank away to rest, so gradually that it was hard to say when he really breathed his last.

Many pleasing testimonies of esteem have been received since his death. A friend in America, before he had heard of his death, wrote of him as "thoughtful, helpful, and suggestive." Another, who had also known him in his work here, says, "He was a fine man. One I always looked up to and respected." Another who knew him intimately, writes of his earnest missionary spirit and of the high, spiritual tone of his letters. An old fellow student writes, "I was associated with him, as you know, at Richmond for two years, and no one was more respected and beloved by tutors and students than he;" then referring to some letters he had received from him he says, "they were letters which no man could read without feeling quickened and blessed. Only a man possessed by the Holy Ghost's power could have written words to reach another's heart as his words reached mine. How strange that a man so thoroughly qualified in every way for the work should be taken away! It is one of those many things which are inexplicable to us here."

Testimonies, too, have not been wanting from the native Christians. Following him on the Hankow station I was more than once struck with the strong personal bond of respect and affection which seemed to exist between him and those who had joined the Church under his ministry. With them as with others those who knew him best loved him most. Above everything else his self-denying and self-consuming efforts on behalf of all within or without the Church who needed his help called forth remarks and admiration from the natives who knew him. Faithful to his God and to those committed to his pastoral charge, he was intolerant of all moral perversity, and at the same time charitable to those who confessed their faults, and most kind and persevering in helping all to live better and more useful lives. Zeal for his Father's house and work was the mainspring of his every-day life. The presence of so many native Christians at his funeral on short notice and on a wet day showed the general respect and esteem entertained by them for him, as did also a tribute of affection composed of their own accord by some of the leading members of his own church at Wu-such and published in the *Wan Kwoh Kung Pau* of October 9th, 1880.

A mournful interest attaches itself to what would appear from his note book to have been the subject which last occupied his mind and attention, an unfinished translation of a poem by Li T'ai Peh, which he describes as an imitation by that celebrated poet of a poem "produced about the time when the Liang dynasty supplanted the Ts'i (A.D. 502), over those who have died regretting the incomplete

fulfillment of their purposes in life." The poet represents himself as ascending T'ai Shan in the early morning, and from thence surveying the unnumbered graves of those that have passed away, and in so doing pours forth a lament over "the fate of those worthies of earlier times who had to swallow down their regrets and die."

I do not know whether there was any connection between this and the last text chosen by him for a sermon, but probably the one suggested the other. It was a very unusual thing for him in his busy life to attempt the writing of a sermon in English; but only a week or so before his death the impulse to do so seized him and he employed his spare moments in beginning a sermon on that glorious text which so well describes his own life and death, the purpose of the one and the hope of the other. "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died and rose and revived, that he might be Lord both of the dead and living." This effort likewise remains unfinished, the last words written being "For to me to live is Christ, and to die is gain."

I shrink from the task of attempting an estimate of the character of one who was so recently a comrade in the ranks. I prefer leaving the foregoing "plain, unvarnished tale" of his life and work to speak for itself. It is hard to write in sober terms of such a man when one has loved and lived with him in the closest relationships of missionary life. We feel keenly our great loss, the loss of a friend and brother, intercourse and association with whom were stimulating, energizing and encouraging. There was no exaggeration in the language used by one of our Home Secretaries (the Rev. E. E. Jenkins, M.A.) in announcing his death, viz., that we have lost one of our finest missionaries.

And what is our loss compared to the loss sustained by that heart-stricken mourner who is now with her three fatherless little ones (one born since his father's death) wending her sorrowful way back to the home of her youth? May He who has said "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me" bless and protect both her and them!

A LETTER TO PROFESSOR F. MAX MÜLLER.

Chiefly on the Translation into English of the Chinese Terms Tì and Shang Tì in reply to a Letter to him by 'Inquirer' in the 'Chinese Recorder and Missionary Journal' for May-June, 1880.

BY JAMES LEGGE, PROFESSOR OF THE CHINESE LANGUAGE AND LITERATURE
IN THE UNIVERSITY OF OXFORD.

DEAR PROFESSOR MÜLLER.

I RECEIVED lately from China a copy of the *Chinese Recorder and Missionary Journal* for May-June of the present year. Its first article is a letter addressed to you by 'Inquirer,' and containing strictures on my translation of the Chinese term* 'Tì' and 'Shang Tì' by the word God, and on my views generally of the theology implied in the Confucian classics. These strictures have been conveyed in such a form because of the appearance last year of the third volume of the Sacred Books of the East, in which translations are given by me of the Shù King and Hsiào King, and also of a considerable portion of the Shih King, the Shù and Shih being the oldest and most important of the Chinese books.

'Inquirer' contends that, in translating Tì and Shang Tì by God, I am 'hindering' the object which you have in view in having the series of the Sacred Books of the East published, and that by my course I am making you, and you are by your course consenting to be made, a partaker with me in the offence of 'giving a gloss—an

- It has come to the knowledge of the editor that some of the readers of the *Recorder* considered the publication of the Letter to Prof. Müller in the May-June, No. of 1880 an infringement of the understanding that articles on the "term question" were not to appear in the *Recorder*. The present editor had nothing to do with the acceptance of that article for publication as it was already accepted when he entered upon the duties of editor. But as this reply to that letter has been received from the Rev. Dr. Legge for publication the same point comes under consideration. There is now no other course open to the editor, than to publish the reply to an article which first appeared in the pages of this Journal. But apart from that, in our judgment, the discussion of the *main subject* of these letters does not infringe on the understanding in relation to the "term question." The "term question," as we understand it, is this, "what words in the Chinese language are the more suitable to be used in the translation of Elohim and Theos and of Ruach and Pneuma in the Chinese versions of the S. S.?" The matter discussed in these letters is entirely different from that. It is a matter of Chinese mythology; viz., what Being is referred to in the Chinese Classics and Rituals when the word Heaven is used in speaking of the Chief God or Power exercising rule or control? It is true that there is *one point* where the two questions touch. But when that point is *not* dwelt upon, or enlarged upon to show its *connection with, or bearing upon,* the proper word to use in the translation of Elohim and Theos, it is not a discussion of the "term question." For if that understanding excludes the discussion of every subject that has some connection with that question, it would exclude a wide range of collateral subjects. The main subject discussed in these letters is one fundamental to a correct understanding of the Chinese systems of religion and worship. It is also intimately connected with the system of mythology and idolatry of other lands. In that view of it, it is one of the most important and interesting subjects which missionaries have to investigate.—Ed. R.

individual opinion—instead of a translation on a most fundamental point.' It concerns my honour to rebut this charge, and I hope that you will bear with me, when, having done that, I go on further to defend, in brief, my views of the theology in the Chinese classics from the objections urged against them by my censor.

I. In the preface to vol. iii of the Sacred Books of the East, I have stated (p. 23) that 'the object of their publication, as I understand it, is to give translations of them without any colouring in the first place from the views of the translators.' 'Inquirer,' overlooking the words 'as I understand it,' thinks that the language gives the principle laid down by you for the guidance of those whom you did the honour to ask to be co-workers with you in your important undertaking. What you wished to secure, as stated in your prospectus, was, 'a complete, trustworthy, and readable translation of the principal Sacred Books of the Eastern Religions.' Your wish so expressed, seemed to me to impose the rule which I enunciated on the several translators. It is a rule which I conscientiously observed in the volume that has already been published, and which I will continue to observe.

'Inquirer' does not say that I have not done so excepting in the rendering of the terms Tî and Shang Tî. He says indeed (p. 161), that my translations of the Chinese books, of part of which the larger portion of vol. iii is all but a reprint, having been long published, had received from Chinese scholars a good degree of approval as fair translations of the originals except in the one particular of the rendering of those terms.' I thank him for this statement. It shows that, in preparing vol. iii for you, I took no advantage of my position to introduce a new rendering of Tî and Shang Tî so as to give to the book a colouring of my own views; I merely reproduced the rendering which I had been giving to the world at intervals since 1852.

My censor goes on to say that I was 'myself cognizant of the fact that there is a disapproval of my translation of the terms in question, and state that I examined the matter again.' What I was cognizant of was this:—that some disapproved of my translation of the terms, and that others did not. My impression was, and is, that a majority of Chinese scholars accept my rendering with approval; but so much did I regret that any should differ from me, and so important did I consider it to keep out every word of which it could be said that it reflected an individual opinion, that in revising my version of the Shû, I felt it proper to reconsider the force of the character Tî.

The critic says (p. 181), that I might have left Tî and Shang Tî untranslated, or have translated them by the words 'Ruler' and 'Supreme Ruler'; that, as I translated the absolute name Thien by its proper equivalent Heaven, it would have been in the same line to translate these designations of Thien. Now I stated expressly in my preface (pp. 23, 24), that I had considered whether I could adopt either of these courses, and pointed out to what extent P. Gaubil and Dr. Medhurst, who had published translations of the Shû before me, had done so. Having given some of the reasons why I could not follow their example, I concluded with the words—'I can

no more translate Tì or Shang Tì by any word but God than I can translate zǎn (人) by anything else but man.' As I translate Thien, to use 'Inquirer's' words, by its proper equivalent Heaven, so I translate Tì by its proper equivalent God.

I did, indeed, as mentioned in my preface, alter my former translation of Tì in several places of the earlier books of the Shù, and once in one of the later books, where it is applied to the ancient heroes, Yào and Shun. Longer study of the classical and historical works had shown me that Yào and Shun, with other legendary or fabulous personages, had been styled Tì, in the first place, by a process of deification. The evidence of this, very briefly set forth in the preface, led me to retain the Chinese terms as applied to those heroes, and at the same time intensified my conclusion to which I came fully thirty years ago as to the meaning of Tì was correct, and that our word God was its proper equivalent in English.

The above details will satisfy you, I think, that the charge of using my position as a collaborateur with you in the translation of the Sacred Books of the East, in order to promulgate, with the sanction of your name and authority, my own unauthorised notions of the meaning of Tì and Shang Tì, is without any foundation of truth. I translated those terms as I have been in the habit of doing for very many years. I called attention to the renderings in the versions of Gaubil and Medhurst. I adduced reasons which made me adhere to my own. What more could I do? What else ought I to have done? If I had transferred the Chinese names to my text, or rendered them by the inadequate terms 'Ruler' and 'Supreme Ruler,' I must have subjoined an explanatory note, which would have given still greater offence to the friend who has complained of me to you.

II. I have thus disposed of that part of 'Inquirer's' letter which has occasioned me real distress, and I now wish to submit to you some observations on his endeavours to expose what he considers my errors about the religious ideas of the Chinese. He says (p. 164):—'As Dr. Legge has referred in his preface to a controversy which has been long pending in China, and known as "the term question" (i. e. what is the proper word by which to translate Elohim and Theos into Chinese in the translation of the Sacred Scriptures), I declare in advance that the matter now at issue has no necessary connexion with "the term question." What is now under consideration is 1st, a matter of fact in regard to the religious belief and worship of the Chinese, and 2nd, of the faithfulness of the translation of two words of the original in which this fact is stated.'

Having thus indicated the matter at issue between him and myself, 'Inquirer' spends his strength on that he calls 'the matter of fact,' and hardly enters, so far as I can see, on the second point,—if, indeed, I understand what 'two words of the original' he was thinking of. The whole discussion has to my mind an inseparable, if not a necessary, connexion with 'the term question;' but leaving that for the present out of sight, let us see what my censor says on the matter of fact. According to him, it is this:—'What Being is designated Thien,—Heaven,—in the Chinese classics? Dr. Legge

expresses his full belief that the Being thus designated and which has been the chief object of the Chinese worship since the earliest record, and which Being is still worshipped by the Emperor at the altar to Heaven in Peking, at the winter solstice, is the true God—is Jehovah.' I will let this account of my 'full belief' pass in the meantime, only premising here that I have never said that the Chinese character 'Thien' is the same as the Hebrew word 'Jehovah.' I have said that Tî and the Shang Tî of the Chinese classics is 'God, our God, the true God.' 'Inquirer' may contend that this is equivalent to saying that Thien or Tî is Jehovah. Possibly it may be so; but I wish to be judged by my own words, and not by another's exhibition of their meaning in his words. Tî is God; Shang Tî is the Supreme God. Thien is God under the conception of Him as 'the Great One.' Jehovah is God under the conception of Him as the 'Self-Existent.' The four names designate the same Being, but each tells its own story of Him. 'Inquirer' throughout his letter again and again repeats his charge that I hold that Thien is Jehovah, in a way that is calculated to prejudice me with his readers. I impute no motive to him for his doing so, but let the reader of this letter be aware that all he was entitled to say in giving an account of my belief as to Thien was, that the Being indicated by that name was the true God¹.

'Inquirer' says that he differs entirely from my view, but that there are certain things in which he agrees with me. First, he agrees with me 'in the opinion that by the word Thien, Heaven, the Chinese designate the Being, who, they suppose, is the Supreme Power in China; a Being exercising power and control, setting up and displacing kings and rulers. To this Being they attribute many divine attributes and works. He is the chief object of reverence and worship.' Next, he agrees with me that 'this Being is also frequently in the classical books called Tî and Shang Tî, that these words are designations of the same Being who is called Heaven.' And finally, he freely admits that 'the Chinese have preserved among themselves an extensive knowledge of the divine nature and power, and have attributed to their chief god more of the attributes and works of Jehovah, and with less mixture of error, than other heathen people have done in ascribing attributes to their chief gods.'

I have read these passages of my censor's letter to you with pleasure, even while regretting the restriction contained in the phrase 'in China,' in the first of them. It is a great pity that, agreeing in so much, we cannot go on to entire agreement. Let me

¹ A reader of 'Inquirer's' letter may think that he has adduced an instance of my calling Heaven Jehovah,—on p. 163, where he quotes from a note at p. 478 of vol. iii of the Sacred Books of the East. But his quotation is very incomplete. He leaves out the intermediate sentences, which give to my closing remark all its appropriateness and point.* The case is an example of a defect in his method of argument,—that he seems unable to quote, either from friend or foe, with correctness.

* Any reader who will compare the extract on p. 163 of *Chinese Recorder* for 1880 with the original on p. 478 of vol. iii. of *Sacred Books of the East* will see how much Dr. Legge's meaning is mis-stated.—INQUIRER.

try to set forth as distinctly as I can wherein we differ; and first, as to what he calls 'the matter of fact.'

'I differ,' he says, 'from Dr. Legge on this fundamental point, as to what Being is called Heaven in the Chinese books. My belief is—that the Being thus revered and worshipped by the Chinese and called Heaven, is deified Heaven, the visible Heavens considered as a god, as the chief God of the Chinese' (p. 165). 'It is not a matter now under consideration whether the Chinese may not have intended at first to designate the true God by the visible heaven as a symbol. The simple question now is, what Being or object do they worship when they worship Heaven?'

'I maintain that they worship the visible Heaven regarding it as a god pervaded by a powerful intelligent spirit which exercises supreme control or rule in China' (p. 165). 'Heaven is supposed to be pervaded by an intelligent and powerful Spirit. This is the Divinity of the Chinese. The visible object is as much a part of it as the body is a part of the compound being, man, or the image is a part of an idol god. Thien, Heaven, is the proper name of the chief god of the Chinese' (p. 169). I need not multiply quotations. My own view, in opposition to 'Inquirer,' is,—that Thien is the name, not of the chief god of the Chinese, but the name by which they speak of Him, who is the One Supreme Being over all. I maintain that when they use the name in this way, they do not think of the 'material heavens' at all. To use the words of Yang Fù, one of the great scholars of the Sung period:—'Heaven and Tì indicate one Being. The stars and constellations are not Heaven (in this sense). Heaven must by no means be sought for in what is visible. In what does he who seeks for Heaven in material appearances differ from a person who knows that a man has a body, colour and form, but does not recognise the honourable sovereign mind?'

I have already quoted 'Inquirer's' words that 'it is not a matter now under consideration whether the Chinese may not have intended at first to designate the true God by the visible Heaven as a symbol; but that inquiry has always with me entered as inseparable from any satisfactory discussion of the import of the names Thien and Tì. The process which formed the nexus between the names of sensible objects and the concepts of the mind is a thing shrouded from us at this distance of time from the infancy of our race, but the structure of Thien as made up of two simple characters, which mean 'The Great One,' seems to give us a hint of what it was with the fathers of the Chinese in the case of the name for God². The predicates, moreover, of Thien in the classical and other writings down to the present day, and the ancient and modern interchange of it with the personal names Tì and Shang Tì, place to me beyond a doubt the point that there was a transference of Thien, the name of the sky, to denote the concept of God.

¹ See my Notions of the Chinese concerning God and Spirits, p. 37, where Fù's original Chinese is given.

² See my Religions of China, pp. 8-11.

'Inquirer' allows that the use of Heaven in the sense of God is common and recognised in the English language, and that it is to be admitted also in our Sacred Scriptures, and in Christian literature; but he contends that the fact gives no support to my opinion. I think, on the contrary, that it gives strong support to it. I have heard English people, hundreds of times, say, 'Heaven knows,' and it never occurred to me that they had any thought in their minds of the visible heaven. They meant what they had better have said,—'God knows.' When I read how Confucius, deploring that he was not appreciated and understood by men, added, 'But there is Heaven.—It knows me,' am I to receive with patience the assertion that he did not in the same way mean God?

To show how baseless is 'Inquirer's' contention that when the Chinese speak of Heaven, or worship Heaven, whatever else may be in their minds, there is always the idea of the visible firmament, I will give a few passages from a series of prayers, which the then emperor of the Ming dynasty addressed to Hwang Thien Shang Tî¹ in the year 1538. It will be well to give the first prayer—'to greet the approach of the Spirit of Shang Tî'—entire:—'Of old, in the beginning, there was the great chaos, without shape and dark. The five elements had not begun to revolve, nor the two lights to shine. In the midst thereof there existed neither form nor sound. Thou O Spiritual Sovereign, camest forth in Thy presidency, and first didst divide the grosser parts from the purer. Thou madest Heaven, Thou madest earth, Thou madest man. All things, with their reproducing power, got their being².' 'Thou hast vouchsafed, O Tî, to hear us, for Thou made all living things. Thy sovereign goodness is infinite. Great and small are curtailed round (by Thee from harm).' 'Inquirer' says (p. 171):—'In the Chinese Three Character Classic, the first book placed in the hands of Chinese children, Heaven, Earth, Man are styled "The Three Powers." In the earliest mythology of the Chinese, all of the objects of worship are divided into the three categories of Heaven, Earth, and Man, as they may belong to one or other of these categories.' I will not trouble myself or my readers by speculating on the meaning of this last sentence, but let me confront with the statement about 'the three powers,' what is said in the first prayer above:—'Thou madest Heaven; Thou madest Earth; Thou madest Man.' Still more express is the language of another prayer, which I will also give entire. 'When Tî, the Lord, had so decreed, He called into existence the three Powers. Between (Heaven and Earth) He separately disposed men and things, all over-spread by the heavens. I, His unworthy servant, beg His (favouring)

¹ I translate these characters by 'God dwelling in the sovereign heavens,' while my censor would render them 'Imperial Heaven, the ruler above.' My version is correct, and confirmed by the Manchâu version of the Shû; but I discuss the renderings farther on.

² See my Religions of China, pp. 43-51. In the Notions of the Chinese concerning God and Spirits, pp. 28-31, the Chinese of all the prayers on this occasion may be found.

decece to enlighten me His minister;—so may I for ever appear before Him in the empyrean¹.

I think I might now leave the 'matter of fact' about the Being who is worshipped as Thien and Tì in China. With such prayers as I have just referred to before them, writers on the subject ought to give over asserting that that Being is 'the visible Heaven,' even though they add to that the qualifying condition that it is the 'visible Heaven DEIFIED.' I intended going on at this point to consider the import of that qualification, but, while writing thus far, I have been querying all along in my mind what 'Inquirer' really meant by the second thing he had under consideration in his letter to you, and which he calls (as I have already quoted it) 'the faithfulness of the translation of two words of the original in which this matter of fact is declared.' All at once it has flashed on me that by 'the two words' he intended the two parts of the title Hwang Thien Shang Tì which has been employed in the imperial worship since 1538. He certainly dwells at length on this in pp. 176-178, impugning my translation of it, and proposing another of his own. He says:—"Dr. Legge translates Thien by Heaven, in accordance with the fact, which he states correctly, that the "most common use of Heaven in the Chinese classics is to designate the supreme governing power," yet in several (? cases) he very inconsistently departs from this usage in his translations. The phrase "Wang-thien Shang Tì" occurs several times. This is the word, Thien, Heaven, with the adjective imperial prefixed, with the designation Shang Tì following it, which Dr. Legge says is very frequently used as the synonym of Thien. In accordance with this most common use of the words, this expression means the chief power which is called Heaven, and here styled Imperial Heaven, and then followed with the synonym Shang Tì, in apposition with the commonly used name Heaven:—thus, "Imperial Heaven, the Ruler above." Dr. Legge, in disregard of this common principle of translation, renders it thus—"Shang Tì of the imperial heaven."

Now the expression Wang Thien Shang Tì, instead of occurring 'several times' in vol iii of the Sacred Books of the East, occurs, I believe, only once,—in p. 184, where I have translated it by 'God, (dwelling in) the great heavens.' My censor contends that this version 'changes Heaven, which throughout the whole book is so frequently used to designate the chief Power, and which is the principal predicate' *

¹ This prayer deserves consideration on two grounds: 1st. The character which I have rendered 'called into existence' appears in Dr. Williams' last dictionary as meaning 'to commence, to lay a foundation, to institute, the beginning.' In the face of the statements in these papers that 'Tì made Heaven,' what becomes of the story related by 'Inquirer' from hearsay (p. 178) of 'the late distinguished statesman, Wen Siang?' 2nd. The concluding phrase 'in the empyrean' is, literally, 'in the great vault' (於皇穹). Does not this establish my rendering of Hwang Thien Shang Tì as meaning 'God who dwells in the great or sovereign heaven?'

* This is nonsense as it stands. 'Inquirer' means subject and not predicate;—so unfamiliar is he with the simplest and most common terms of grammar.

• This was a "lapsus memoriae" it should have read *subject*. The author accepts the castigation of his friend, the learned Professor.—INQUIRER.

of the sentence, to signify a place, and it changes it from being the predicate of the sentence to be a mere qualifying clause. Such a change is not justified by any rule of grammar, or by anything in the connection of any of the sentences in which it occurs.' But I am correct in construing Hwang Thien as a qualifying phrase, Shang Tî is the subject of the sentence; Hwang Thien and Shang Tî are not two binomial nouns in apposition. Hwang Thien performs the part of an adjective and qualifies the other. I will content myself here with two proofs of this. The point will come up again.

1st. The translators of the Shû into Manchâu, great scholars imperially commissioned for their work, construed the expression as I do. A very competent authority has supplied me with the following note:—'Hwang Thien is rendered by Dergi Abka, "Supreme Heaven." Shang Tî, Hwang Shang Tî, and Hwang Thien Shang Tî are all translated in the same way by Dergi Abkaî Han (Khan), where the î at the end of Abkaî is the genitive inflexion.'

2nd. I have quoted above from the prayers used in 1538 at the inauguration Hwang Thien Shang Tî as the style of address to be thenceforth employed for God at the solstitial sacrifices. The first of the prayers (given entire) was 'to greet the approach of the Spirit of Shang Tî,' and the last was 'to escort away the Spirit of Shang Tî,' clearly showing that Shang Tî was the noun or substantive part of the expression, and Hwang Thien merely an adjunct qualifying it.

The last sentence which I adduced above from 'Inquirer' is followed by a passage which is remarkable even in his letter. He says:—'There is, however, one passage from a standard collection of writings in which this phrase (Hwang Thien Shang Tî) occurs, to which I invite the attention of Chinese scholars. This sentence is of such a character as to afford a sure criterion as to the correct translation of this expression, and to make clear its true meaning. The passage, which is taken from a work that dates before the Christian era, reads thus:—"For a long time the Thien (that is, Heaven) has been styled Wang Thien Shang Tî, the great One, and its altar is called the great altar, while "Tî Ki," the Earth god, is spoken of as "Sovereign Earth." Now the "Tî Ki," ought to be styled Wang Tî Shang Tî, and its altar be called the broad altar. Happily I was able to turn to the original text* of this passage, unabridged by the compiler of any collection, 'standard' or otherwise. It is found in the books of the first Han dynasty (B.C. 216—A.D. 24), compiled by Pan Kû, who died A.D. 92. The third division of them consists of monographs; the fifth of which treats, in two sections, of the solstitial

* By request the Chinese text of the passage as translated by me is reprinted from the pamphlet on Shangti, page 67—又奏，舊神稱皇天上帝太一，兆曰泰時，地祇曰后土，今宜地祇稱皇地后祇，兆曰廣時，王莽奏議見杜佑通典

This quotation is from a memorial by Wang Mang—who died, according to Mayer's Chinese Reader's Manual, A.D. 23—As Pan Kû, from whose compilation Dr. Legge's quotes a passage, died A.D. 92, every reader can judge which passage is the original text. To me it appears clear that as the two passages are from different authors they are separate and independent passages.—INQUIRER.

sacrifices or services rather, tracing their history during the course of the dynasty, the corruptions of them through the prevalence of Taoist delusions, and the changes that had been made, and were still required (in the opinion of some), to bring them into accordance with reason and antiquity. Towards the end of the second section there occurs the passage with which I am concerned;—part of a memorial which must have been written within the first twenty-five years of our era. The writer probably belonged to what we may call ‘The Revision Committee’ that had been sitting since B.C. 51 on the classical writings and other old literary monuments. He had deliberated, he says, with others; they were eighty-nine in all, and he gave their opinion on the matter in hand as follows:—

‘The Son of Heaven (=the Sovereign) pays to Heaven the service due to a father, and to Earth that due to a mother. Now-a-days, when we designate the Spirit of Heaven, we call it Hwang Thien Shang Tî (=God dwelling in the great or sovereign heaven), the Great One, and we call its altar the great Terrace. And when we designate the Spirit of Earth, we merely call it Hâu Thû (=Sovereign Earth), being the same as Kung Yang Hwang Ling (=the Yellow Intelligence of the Centre); and, moreover, the altar space at the northern border has no honourable designation. It is proper that orders should be given to designate the Spirit of the Earth by the title of Hwang Lû Hâu K’î (=Sovereign Spirit of the Great Earth), and to call its altar-space the Broad Terrace¹.’

When you look at this translation alongside ‘Inquirer’s’ translation of the copy of the passage in his ‘standard collection,’ you will see that that copy is very condensed indeed. Let me point out, first, that it was ‘the Spirit of Heaven,’ and not Heaven simply, or even ‘the visible heaven, deified,’ that was styled Hwang Thien Shang Tî. That binomial expression is the designation of Thien Shâu, ‘the Spirit of heaven,’ which is the subject in the sentence, while the other is its designation or belongs to the predicate. My version, or some verbal alteration of it, will alone meet the exigency of the construction. Let me point out, secondly, that the three expressions, Hwang Thien Shang Tî, Kung Yang Hwang Ling, and Hwang Lû Hâu K’î, are all of the same construction, and should be construed in the same way. But I think that even ‘Inquirer’ will not contend that the two phrases in the second expression—Kung Yang and Hwang Ling—are in apposition. Kung Yang is a qualifying phrase indicating the place of Hwang Ling. To explain the significance of the whole expression would require a dissertation, and a discussion of some of the darkest mysteries of Taoism and geomancy;—all I have to do with now is the parity of construction in the three expressions. As Kung Yang is a qualifying phrase of place, Hwang Thien and Hwang Lû should be the same. All will be prepared to admit that Hwang Lû is so; and I venture to think that no one accustomed to

¹ 天子父事天，母事陸(地)。今稱天神曰皇天上帝，兆曰泰時。而稱地祇曰后土，與中央黃靈同，又兆北郊，未有尊稱，宜令土祇稱皇陸后祇，兆曰廣時。

the accurate interpretation of written documents will say that Hwang Thien is anything else.

But in 'Inquirer's' letter, the third expression appears as 'Wang (*i.e.* Hwang) Tî* Shang Tî.' I do not say that when he wrote thus,—that the Tî *Khî* ('Earth god,' as he renders it) should be so styled, he was purposely altering the text of the passage in his 'standard collection;' but I believe that he was heedlessly misreading and misquoting it. In fact, it is difficult to follow and make allowance for his mental vagaries in this part of his letter. I have just pointed out how he translates Tî *Khî* by 'Earth god,' and immediately after he renders *Khî* by 'Producer,' saying, 'According to Dr. Legge, the first part (*i.e.* expression) should read "the Supreme Ruler of the Imperial Heaven;" and the other, if translated according to the same grammatical rules, would read, "Sovereign Producer of Imperial Earth."

But on what grounds does 'Inquirer' metamorphose the meaning of *Khî* from 'god' into 'Producer?' Producer is nothing but his own audacious mistranslation† of the term. Even 'god' is not the correct rendering of *Khî*. The term is synonymous with *shān*, (神) with this difference, that spirits generally, and especially those whose seat is referred to heaven, are called *shān*, while those whose influence is in and over the earth are called *khî*.

It would seem hardly possible for the force of error to go farther, but on pp. 178, 179, 'Inquirer' contrives to outdo himself. There he says:—'The words Wang-ti ‡ Shangti, in the second quotation, are the very words which are inscribed on the tablet to Heaven, which is placed on the altar at the time of that sacrifice. This I know certainly, because I saw this very tablet myself.' Other eyes, besides those of 'Inquirer,' have seen 'that very tablet.' I do not ask him to produce it, because it is not in his power to do so; I only ask him to produce the signed testimony of any one of his friends who has also seen the tablet and could read Chinese, certifying that it bears on it the inscription—'Wang (Hwang) Tî Shang Tî.' Let him do this, and I will, in the Chinese for retracting a charge, 'eat my words.'

It has been an easy, though an unpleasant, task, thus to expose the blunders of my censor, but does his being in error prove that I am myself in the right? It does so to a great extent; but still farther to clear myself from the charge of giving what he calls 'a

* These words should have read Hwang Tî *Hau K'i*. That the two last words were printed Shangti was a typographical error; for which the Author is not to blame.—PUBLISHERS OF *Chi. Rec.*

† Kang Hi in defining Tî Ki says "it is the Earth shin," and quotes from the *Show-wen* thus:—地祇, 地神, 說文地祇, 提出萬物者也. 見康熙字典, which I have translated, "the one who causes the myriad things to come forth." See pamphlet on Shangti, pages 40—If any one will suggest a word which will better express this definition of Kang Hi than "Producer" does, I will be glad to accept it.—INQUIRER.

‡ These words should have read Wang *T'ien* Shangti. The second word being printed "ti" was a typographical error for which the Author was not responsible.—PUBLISHERS OF *Chi. Rec.*

gloss' of my own, instead of a translation, when, in vol. iii of the Sacred Books of the East, I render Tì and Shang Tì by God, and to prepare the way more fully for an appeal that I wish to make to the Protestant missionaries in China on the ground of the discussions to which 'Inquirer's' letter has led me, I will, with your permission, return to the point, at which I turned aside to reply to his interpretation of the parts of the expression Hwang Thien Shang Tì.

Up to that point I had been contending, that when the Chinese used Heaven, as both he and I allow, in the sense of God, they have no image of the visible heaven or sky before their thoughts. Even he says again and again, that the Being who is called Heaven in the classical books of China is 'deified heaven, the visible heaven considered as a god, as the chief god of the Chinese.' Here it would seem as if one part of the controversy between him and me could quickly and easily be settled.

'The visible heaven, deified, is the chief god of the Chinese.' How then is this deification of heaven declared? Before it took place there must have been the idea of deity in the minds of the worshippers. What was their name for that idea? By what process of speech was the ceremony (so to speak) of deification carried through? I do not find in his letter that 'Inquirer' put such questions to himself, or has said anything which can be accepted as replying to them. My answers to them are:—The name for the idea of Deity was Tì; the process of deification was by styling Heaven Tì, and intensifying the title by the addition of Shang into Shang Tì.

I will substantiate these answers by the authority of two Chinese writers of great celebrity. Take first the language of *K'häng I*, the most renowned scholar of our eleventh century, whom even *K'ü Hsi*, in the century after, called his master. *K'häng* has set the thing forth as clearly as it was possible for him to do. Commenting on the remarkable lines in a poem of the eighth century B.C.,

'There is the great God (Hwang Shang Tì),—
Does He hate any one ?'

K'ü Hsi says:—'Shang Tì is the Spirit of heaven. As *K'häng I* says, "With reference to Its form, we speak of Heaven; with reference to Its lordship and rule, we speak of Tì." The other authority which I adduce is the well-known lexicographer, *T'ai Thung*, of our thirteenth century. His account of the character Tì begins thus:—'The honourable designation of lordship and rule. Hence Heaven is called Shang Tì.'

The Chinese thinkers could not express themselves more clearly; and I do not know that in this nineteenth century of the Christian era any philosopher of Europe can explain fully the mystery that enwraps the subjects. How does the idea of God first arise in the human mind? How did it become the practice, universal perhaps, certainly not confined to China, to use the name of the visible sky in the sense of God? The Chinese fathers used it so, having the conviction that above and beyond the sky, there was a lord and ruler to whose government they and all beings and things were subject,

and as a personal appellation for Him they used the name Tî. Tî does not mean 'lord and ruler.' It is the honourable designation of one who is such. These names are but the expansion of the idea in it. Tî means God.¹ This is what I claim for myself:—to have seized with a firm hold, fully thirty years ago, this significance of the term, and to have rendered it by God in all translations that I have since made of Chinese writings, where it was used as the appellation of the Supreme Power. I have said, that 'Inquirer' does not tell us by what word or words the 'deification' of the visible sky is declared. In his long argument about the parts of the expression Hwang Thien Shang Tî he would seem to say, that that important part is performed by Tî and Shang Tî; and if so, he yields the point as to the correctness of my translation of those terms in your vol. iii. My views about the theology in the Chinese classics, whether they are correct or not, do not affect the rendering of them. It was competent for 'Inquirer' to object to those views, but not to accuse me of mistranslation. Whether Jupiter was the true god or a false does not concern our use of the word God in translating Theos or Deus; and whether Thien be the true God, or merely the chief god of the Chinese, we are equally correct in using Tî to translate Elohim or Theos. I must confess, however, that I am surprised that my holding that Thien, Tî, and Shang Tî are denominations of 'God, our God, the true God,' should awaken a tumult of so much opposition in the mind of 'Inquirer.' I entered nearly forty years ago on a careful examination of the classical books of China with no other purpose but to qualify myself to fulfil to the best advantage the duties of a missionary. When I began to publish the result of my studies, I had the benefit of missionaries more than of any other class of possible readers in my mind. If I have lost the sympathy and confidence of any of them by making known the conclusion to which I came, I am sorry for it,—on their account more than on my own. They will bear with me, I hope, when I reiterate my conviction that my conclusions are correct, and venture, after the manner of Paul with the Galatians, to entreat them not to think of me, because I tell them the truth, as their enemy, or the enemy of the work in which I am still as much interested as themselves.

But readers of 'Inquirer's' letter will get from it an insufficient idea of what my views about theology and human duty as gathered from the Chinese classics are. He starts, as I have already complained, with the statement that I hold that Tî or Shang Tî is Jehovah. He might have borne in mind a paragraph which I wrote and published in 1852, the substance of which I will reproduce

¹ While writing these pages I was interrupted by a visit from two of the gentlemen belonging to the Chinese legation in London,—the Chargé d'Affaires in the absence of the marquis Ts'ing on the continent, and one of the interpreters. I asked them their opinion about the meaning of Thien and Shang Tî. The Chargé quoted Kù Hsi's account of Shang Tî, as 'the Spirit of Heaven.' The interpreter said, 'If I may express my humble opinion, you in England say "God," we in China say "Shang Tî." There is no difference. God is Shang Tî, Shang Tî is God.'

here¹:—‘I take the declaration in Exodus vi. 2, 3, as it stands, without trying to explain it away. To Abraham, Isaac, and Jacob God was not known by the name Jehovah. Yet they knew the true God, though they had not consciously named Him in accordance with the fact of his self-existence, which I think, and probably “Inquirer” also thinks, the name Jehovah asserts. So it is with the Chinese. We might suppose that the first prayers or hymn used at the special solstitial service of 1538 was composed from the first chapter of Genesis. They know the true God though they have not distinctly apprehended and expressed His self-existence. As the day-spring from on high visits them, it will reveal it. It is the privilege of missionaries to quicken them to the recognition of it, and to testify—each one—to them as Moses was commissioned to do to the children of Israel, “I AM—Shang Ti, the self-existent—hath sent me to you.”’

According to my censor (p. 167), ‘Thien is the absolute name of the chief god of the Chinese, and Jehovah is the absolute name of the one living and true God. No name or title can make any being more real and personal than he is in his own nature. The absolute name comprehends the whole of his attributes. These remarks are true of Jehovah as a Being possessed of all excellences.’ All this agony of assertion about the absolute name arises from ‘Inquirer’s’ forgetting what absolute terms are in logic. The absolute name does not of itself tell us all about the being to whom it belongs; it only tells us what he is as a whole in himself, without reference to any greater whole of which he is a part². The name Jehovah tells us of God that he is self-existent;—this and nothing more. We learn all His other attributes from His various revelations of Himself; and then Jehovah, becoming in fact what we call a proper name, will bring God before us according to the ever-increasing amplitude of our knowledge of Him.

In the same way, while Thien may by and by be used less frequently by the Chinese, as they become familiar with our Sacred Scriptures, it will be the representative to them of God, as we know Him now, and as we hope to know Him yet more fully, even within the sphere of time. The written symbol of it is composed of the symbols of unity and greatness, and suggests the idea of the sky, the one thing above and over all, and to whose magnitude we can assign no limit. The same structure of the character, when the name is used in the sense of God, brings Him before the mind in His greatness and unity,—as the one Being who alone is great. Certainly this is a conception of God which is not to be despised; and I am not afraid here to quote what I have said in my little work on the Religions of China published this year:—‘The relation of the two names, Thien and Shang Ti, has kept the monotheistic element prominent in the religion proper of China down to the present time, and has prevented the prostitution of Ti as

¹ Notions of the Chinese concerning God and Spirits, p. 32.

² Whately’s Elements of Logic, Book II, Chap. v. Sect. 1.

Elohim, Theos, and other corresponding appellations of the Divine Being were prostituted in other nations¹.

I am afraid you will be thinking that this letter is already too long, and I will endeavour to be drawing it soon to a conclusion. I am weary of tracking my censor through the inaccuracies of his quotations and translations, and his loose and inconclusive attempts at reasoning. What he says about a system of nature-worship as an integral part of the state religion; about the dualistic phrase Heaven and Earth, which was the first corruption of the old religion, and the use of which, instead of the single names Heaven or Tî, has all along been controlled by the relation between those names that I have spoken of immediately above; about the decision of Confucius that in the two solstitial sacrifices, that to Heaven and that to Earth, the service was rendered to Shang Tî:—what he says about all these points is one-sided and misleading. Readers wishing to know what I have said about them, may consult my 'Notions of the Chinese concerning God and Spirits' (1852), or my 'Religions of China compared with Christianity' (1880). Instead of entering on these subjects afresh, I will confine myself to what 'Inquirer' says about 'the concurrent opinion of Christian missionaries in China,' whether adherents of the Roman and Greek churches or of Protestantism, that they hold and have held for the last three hundred years, that Heaven does not designate the true God.

There are indeed those in the Protestant camp who agree with me that 'Heaven' in the classical books denotes the true God, but 'Inquirer' assures you that the holders of this opinion, 'so far as they have made it known, may be counted on the fingers of one hand.' Possibly it may be so, but I am surprised at the statement. Very many—I have thought one half at least of the Protestant missionaries in China—agree with me in using Tî and Shang Tî for God in their teaching, their translations, their tracts and commentaries. That is enough. If they cannot go on to embrace my opinion in its entirety, I am notwithstanding content, and can think with satisfaction of their labours. The evidence in the case, indeed, should make them go farther. Perhaps they shrink from being charged, as I was when I first published my views, and am still,—charged with not holding orthodox views. But I contend that the view of a primitive monotheism in China is more in accordance with the testimony of the Bible than any other, and that the usage of Thien and Tî, all along the course of history, struggling against the corruptions of that primitive monotheism, and occasionally succeeding, to a great extent, as during the Ming period, in casting them off, is most honouring to God, and shows how He has never left Himself without witness among the many-millioned people of the Chinese empire.

And moreover, when translating the Scriptures and preaching the gospel, missionaries cannot bring their truth into contact with the minds of their readers and hearers so effectually as by using Tî and Shang Tî for God.

¹ The Religions of China, p. II.

What is the practice of the missionaries of the churches of Rome and Russia? It is that prescribed by a decree of pope Clement XI in 1704, the part of which bearing on the subject in hand is as follows:—"That, since in China the most high and good God cannot be named by the names given to Him in Europe, we must, to express our idea of Him, employ the words Thien Kû, that is, "Lord of heaven,"—now for a long period received and approved by the missionaries and the faithful in Christ; that the names Thien, "Heaven," and Shang Tî, "Sovereign Emperor," must be absolutely rejected; and that for this reason it must not be permitted that tablets, bearing the Chinese inscription King Thien, "Adore Heaven," should be placed in Christian churches, or retained there for the future should they have been previously so placed.'

You are aware that this decree was issued in consequence of bitter and long-continued controversies among the Roman Catholic missionaries on the meaning of the Chinese terms;—the Jesuits principally on one side, and the Dominicans and Franciscans on the other. Before the decree appeared, P. Regis and the other translators of the Yi King, in a note to a passage in that classic, said:—"The expressions Thien kîh Kû, Tsâi, "Lord and Governor of heaven," Wan Wû kîh Kû, "Lord of all things," and Thien Kû, "Lord of heaven," all of which the Christians use, are, we may say, synonyms of the name Shang Tî. If the word Shang Tî is now so improper because of the abuse (as some in Europe have said) of the materialising philosophers of the Sung dynasty, the expressions "Lord and Governor," "Lord of heaven" are no better.'

The statement of Regis and his associates was correct, and their conclusions sound. Shang Tî and Thien Kû have, so far as the Being whom they describe is concerned, the same reference in the minds of Chinese readers; but that fact could not save the former from being proscribed by pope Clement. Thien Kû having been used by Roman Catholic missionaries and their converts now for about two hundred years, Thien Kû Kiào, 'the Teachings of the Lord of heaven,' has become among the Chinese the name for Christianity, and where they recognise a difference between Protestantism and Popery, the name for the latter. But if we leave out the adjuncts Shang and Thien, Tî and Kû are terms of the same class, and have similar significations. There is the difference between them that there is in English between God and Lord. They may be interchanged both in writing and preaching, and I have myself often interchanged them, saying—now Shang Tî, and now Shang Kû. I prefer the prefix Shang, meaning 'Supreme,' to Thien, which restricts and localises; but still Shang Tî and Thien Kû do not come into collision in preaching. The case is different, however, in translating. In order to render lord, we require the term Kû; and I can no more use Thien Kû to render Elohim and Theos than I could substitute 'Heaven's Lord' in our English Bible wherever 'God' occurs, having at the same time no other word to substitute in the room of 'lord.'

¹ Hue's Christianity in China, Tartary, and Thibet, III, p. 410.

You will have observed that, in the decree of Clement XI, Shang Tî appears as meaning 'Supreme Emperor.' Here was the mistake of the Roman Catholic missionaries. They found the emperor of China called by the title of Hwang Tî, 'Great (or August) Tî.' They do not appear to have considered the facts that that title was first employed by the tyrannical sovereign of *K'in* in B.C. 221, and that Tî had been used, in the sense of 'God,' to designate Thien for more than 2000 years before his unwarrantable assumption of it. As if the facts in the usage of the name had been the reverse of what they were, they supposed that its primary meaning was emperor and not God. If they had clearly apprehended its true meaning, as I have so often and so strongly insisted on it in this letter, I believe they would have been saved from the controversy about terms, which embittered their relations among themselves, embroiled them with the emperors of China, operated disastrously to check the progress of their missions, and entailed the discording views which now keep the Protestant missionaries in different camps. We should never have heard of 'the term question,' and they would not have attempted to evade a difficulty of their own fancying by a device unworthy of the scholarship by which many of them were distinguished. I suppose the 'still, small voice' of truth was drowned amid the clamours of bigotry.

I have spoken, immediately above, of the different Protestant camps in China. There are three. Let me endeavour to describe them.

The first camp is a large one, and contains many missionaries who use Tî and Shang Tî for God, and the term Shăn for Spirit. To this camp I belonged while I was in the mission field. Whether all in it say with me that Shang Tî in the Chinese classics is 'God, the true God, our God,' or some of them shrink from expressing themselves so roundly, that does not disturb their harmony in what they preach, write, and translate for the benefit of the Chinese.

The second camp is also a large one, and contains many missionaries who use the term Shăn for God. This Shăn is the same term which those in the first camp and the missionaries of the Roman and Greek churches use for Spirit. This makes it necessary that these missionaries should find another term for Spirit, and accordingly we find Ling (靈) employed in this sense.

The third camp is as yet but small. It contains a few missionaries who have begun to follow the Roman Catholic usage in the employment of Thien Kû for God. But they are not agreed in the translation of Spirit, some of them in this again following the Roman Catholics, and also the missionaries of the first camp, in the use of Shăn, and others of them adopting Ling from the second camp.

It is to be deplored that there is not agreement in the Chinese terms used for words of such importance. The difference, indeed, between Roman Catholics and the missionaries of the first camp amounts only to diversity, and not to contradiction. But I grieve over the usages in the second, in which my censor, 'Inquirer,' must have his place.

I said in one part of this letter that he has not distinctly told us by what verbal process the visible sky was deified, and that it often

seemed that he was allowing that the deification was made by Tî. I have since found proof, however, in the last line of the brief appendix to his letter, that he thinks that this important operation is performed by Shān. He adduces a Chinese passage, and translates it thus:—‘At the round hillock to sacrifice to expansive Heaven, the Ruler above, is to recompense our origin. Thus to recompense our origin is because of the deifying of Heaven (Shān Thien).’ I know the passage well, having adduced it, and given a translation of it, in 1852, in my ‘Notions of the Chinese concerning God and Spirits’ (p. 163). The real meaning of it would alone suffice to overthrow the whole structure of ‘Inquirer’s’ reasoning in his letter to you. Coming back to the study of it after so long an interval, I render it thus:—‘The sacrifice at the round hillock to Shang Tî (dwelling in) the vast heaven is a thankful acknowledgement of our origin (as coming from Him). It is by this thankful acknowledgment of our origin that we spiritualise heaven,—that we show, that is, that by (the name) Heaven, we understand a spiritual Being¹.

Shān never means deity.* ‘Inquirer’ allows (p. 165) that, in the opinion of the Chinese, ‘the visible heaven is pervaded by a living intelligent, and all-powerful Spirit.’ This is called Thien Shān, and very often Thien kih Shān, with kih, the equivalent of our preposition ‘of,’ between those terms. Every one in the second Protestant camp allows that Shān means Spirit; but it is contended that it also means God, or may be made to mean so. Dr. Morrison unfortunately said:—‘The Shān of China denotes Spirit or God.’ But the term is applied to whatever does not fall under the apprehension of the senses, and is descriptive, in the concrete, of the class of spirits. It is for them a generic name of nature; and to say by it that there is only one Shān is impossible. Is there to be found, out of the mission field of China, a body of sensible men attempting by a generic name to deny the existence of the genus to the existence of which it testifies?

At the General Conference of the Protestant Missionaries of China, held at Shanghâi in 1877, an Essay was read by the Rev. Mr. Roberts, an American Presbyterian missionary, on ‘Principles of Translation into Chinese.’ With most of those principles, as laid down by him, I cordially agree; but he is unfortunately drawn in one place into the vortex of ‘the term question.’ Endeavouring to illustrate his views by the term Shān, he says:—‘There are two analogues for it in English and the original tongues of the Scriptures, one of which—spirit, pneuma, ruach—is, it is claimed by some, an

¹ The phrase Shān Thien (神天) is a difficult one. The idea in the mind of the Chinese writer was, I am confident, what is conveyed by my expansion of the phrase, and is expressed as clearly as the difficulty of the subject, and the symbolical nature of his written medium, enabled him to do. In the Record of Rites, IX, i, 21, we find ‘Earth shāuned’ in the same way:—‘The sacrifice at the altar to the Earth is the way by which the Earth is spiritualised;—the way, that is, in which we show that by (the name) Earth, at that service, we understand a spiritual Being. Callery (p. 61) renders this passage:—‘La culte du Dieu tutelaire de la terre a pour objet de spiritualiser la terre.’

* As the remaining pages are occupied by a formal discussion of the “terms,” we might refrain from printing this part of the Letter. But we prefer to print it entire.—EDITOR OF *Chi. Rec.*

exact equivalent of one of the meanings of Shǎn; and the other—gods, elohim, theos—of the other meaning. The choice between those meanings must be determined by circumstances.’ But is it the case that, beyond the second Protestant camp in China, it is allowed that there is any analogue of shǎn, in the concrete, in English or other languages, but spirit or the equivalent term in each? Mr. Roberts’ style of speech on the subject is new to me. Accepting, himself, that the other word, or god, is also an analogue of it, he goes on to say that ‘the ordinary popular definition of God, the translator’s definition, “an object of (formal, stated) worship,”—whether a “being” or not is immaterial,—is the only consistent and possible one; for God, in common usage, is so called rather from a relation he sustains than from his nature, or any personal attribute, respect, or function.’ I will not stay to point out all the various shades of error and inconsistency in this sentence, further than to record my dissent from the account which it gives of the definition of God, considered even popularly, and still more from a translator’s point of view. But even if that were correct, no inference could be drawn from it to favour the adoption of Shǎn as the rendering for God in Chinese; for Shǎn does not contain in itself any idea of the spirit or spirits to which it refers being objects of worship.

I allow, of course, that since ‘God is a spirit,’ we may, by using various adjuncts along with the term Shǎn, convey some idea of our meaning when we try to speak or write about God with it; but Shǎn used alone, as it must be thousands of times in a version of the Bible, can only confuse and lead astray. I may be told that, as a Chinese reads on, he will by and by come to see the sense in which the translator meant the term to be understood; but supposing that such a result were possible, where is the sense of subjecting the man to so painful a process in order to reach it? As I said in 1852, I say now:—‘The first step towards harmony among the Protestant missionaries in China must be taken on this term Shǎn by the agreement of all to use it in its proper sense of Spirit, and in that alone.’

The importance, not to say the necessity, of such an agreement becomes greater from the difficulty of finding any other word to use for spirit in the place of shǎn. The missionaries who thought it necessary to resolve that shǎn should mean God continued for a time, after the example of Dr. Morrison, to use for spirit the term fāng. But fāng means ‘wind,’ and ‘influence’ such as may be symbolised by the effects of the wind. It was ere long found to be intolerable to read in the New Testament expressions equivalent to ‘the love of the wind,’ ‘the wind saith to the churches.’ Fāng was abandoned and the advocates of Shǎn for God gathered round the term ling for spirit. This ling is not so startlingly objectionable as fāng, but it answers the purpose in employing it very imperfectly.

Shǎn and ling are used in dictionaries,—each to define the other. But there is a difference between them. Shǎn is a name of nature; ling is the name of a quality of that nature. We meet with such expressions as—‘The mind naturally is a thing which IS spiritual and clear-seeing,’ and ‘The mind is a thing which HAS intelligence.’

We can say Shān k'ih ling, but not Ling k'ih Shān. The phrase Shān k'ih ling, occurring of necessity very many times in the Shān Bible of the second camp, and intended to say to its readers, 'The Spirit of God' really says only 'The efficaciousness of the Spirits.' The most that even Shang T'ì k'ih ling, or Thien K'û k'ih ling, could say would be, 'The influence or efficaciousness of God.' Instead of teaching the personality of the Spirit, ling is opposed to the doctrine which would teach it. Ling ought to be discarded from the second camp as fāng was. When the occupants of that camp have united with all the other missionaries in using Shān for Spirit, I am little concerned comparatively whether they elect to use Shang T'ì for God, or Thien K'û. My own judgment and predilections are in favour of T'ì and Shang T'ì. To adopt these is the more excellent way;—more in accordance with the truth of names and things, and more adapted for the mission field of China. But if they prefer to adopt Thien K'û, I shall not feel that they and the missionaries of the first camp are in antagonism to one another. They can teach, and preach the gospel intelligibly, though I fail to see how they can translate the Scriptures in a scholarly and successful manner.

And now I bring this long letter to a conclusion, though it is not nearly so long as 'Inquirer's.' He provoked me to the controversy by the charges which he brought against me to you; and I hope you will consider that I have shown that there was no foundation for them. I went on to vindicate my views on the theology in the Chinese classics, not because of the force of 'Inquirer's' pleading against them, but from regard to others, especially younger men, who are in the same camp with him. I touched in conclusion, also on their account, on the old 'term question.' It would have been easier to write much more than so little.

I am often amused when I look back to the years when we thought in China that question was the most important controversy in the world. And it was far from being unimportant; but the recollection of it comes to me, as if it had been a long-enduring nightmare. While I do not regret the part which I took in it, and have reason to believe that it was useful, I commenced this reply to 'Inquirer' most reluctantly. As I went on, there occurred to me once and again the words of Gray.

'Even in our ashes live their wonted fires.'

But it is not so, and I have been sorry to be severe at times in showing the want of accuracy in my censor's translations, and of soundness in his arguments. I hope that I shall not have to become a controversialist again.

As 'Inquirer' addressed his letter to you, you will probably reply to him. I rejoice to think, indeed, that you are thus called in to give your judgment in the questions agitated between him and me, and which, apart from the details of Chinese criticism, must have a great interest for you. Meanwhile I will publish this letter, and send it to the Editor of 'the Chinese Recorder and Missionary Journal,' with a request that, as my defence, it may be allowed to appear where 'Inquirer's' letter to you did.

THE NORTH-CHINA MISSION OF THE AMERICAN BOARD.

BY REV. C. A. STANLEY.

THE operations of this mission have been confined mainly to the province of Chihli. It is the province of the Imperial city, Peking, which ranks it as the most important of the provinces of China. Its name is descriptive meaning *direct rule*, and denotes that from it emanates the power which governs the nation. Its surface is level, with the exception of a few hills and ridges at the north and west. Its jurisdiction now extends over a large tract of Mongolia; but this part is separately officered. This outer section comprises about half the area of the entire province. It is bounded by Inner Mongolia on the north, Shing-king, Gulf of Pechihli and Shantung on the east and south-east, Honan on the south and south-west, and by Shansi on the west. For a short distance on the north-east, the Great Wall forms the border line.

There are few if any important historical events or incidents connected with the province, such as have given renown to some other parts of the empire. Shantung is the birth-province of Confucius; Chihli can boast of no honor equal to this. Still it is not without its legends and romances, some of which possess a degree of interest—perhaps had some political or other importance at the time.

The area of the province is 59,949 square miles; is divided into 17 departments (counties), and 144 districts (townships), each having its walled city, a number of market towns, and scores of villages and hamlets.

Much of the soil is unproductive on account of the soda it contains, causing its surface to present the appearance of being covered with a hoar frost. Persistent labor and cultivation has reclaimed a considerable portion of this inferior part. Where free from soda, the soil is productive; but the spring and autumn rainfall is too small, generally, to ensure the full harvest; while the summer rains are usually so frequent and so abundant as to inundate the low lying lands, and do immense damage, often completely destroying the crops. The swollen streams often overflow their banks, thus adding greatly to the destruction and suffering, and occasionally sweeping away in a night an entire village. Many of these river beds are dry during a large part of the year, but fill rapidly when the

summer rains begin, and pour out a great volume of water during the rainy season. Large tracts of the low land are overflowed almost every year. These abound with fish; and where the water is not too deep, rice is cultivated successfully.

The principle productions are wheat, barley, millet (large and small), many varieties of beans and vegetables, cotton, apples, peaches, pears, plums, apricots, grapes, walnuts and chestnuts. Hides, camels' and sheeps' wool, "medicines" and soda, are among the articles most extensively exported. Coal is abundant in the hills, but the mines are very imperfectly worked. The best coal has scarcely been reached, and the methods of transportation make it very expensive at the place of consumption. The precious metals and iron are also found, in what quantity is unknown.

This Mission was begun by Rev. Henry—now Dr.—Blodget, who, after a residence of six years in Shanghai, came north in the autumn of 1860, in a transport ship connected with the allied English and French forces, reaching Tientsin September 28th. The Mission is therefore just twenty years old. Other stations have been occupied as follows: Peking in 1864; Kalgan in 1865; Tung Cho in 1867; Pau-ting-fu in 1873. It is proposed to occupy a new station in the Shantung border next year.

When the statistics which appear in the Records of the Missionary Conference held in Shanghai in May, 1877 were prepared, the Mission numbered five stations where missionaries resided, 10 out-stations, 267 church members, 14 clerical and two lay missionaries, 11 married and 5 single ladies.

While there has been growth at all the stations, the most rapid expansion has been in the Southern part of the field in connection with the Tientsin station, which reported 367 church members at the last annual meeting held in April-May, as against 90 in 1877. For this rapid growth, two causes are chiefly assignable—one immediate, the other remote. The immediate cause was the distribution of famine relief in the spring of 1878. By this charitable labor hundreds of lives were saved, and the distributors brought directly into contact with thousands of the people. The missionaries thus became personally known to them, and prejudice was disarmed.

In organizing the relief work, it was distinctly stated that receiving aid bore no relation whatever to hearing the doctrine; that money was sent simply to save life and only as life was imperilled, and in such amounts as were necessary to save it would money be given; that as time and opportunity permitted, instruction would be gladly

given to all who were willing to receive it, but the imperative work now was not preaching, but feeding the starving.

It is noticeable that a desire to hear the truth gradually sprang up; and I am satisfied that a careful adherence to these principles had much to do with the spiritual results which have followed.

But the more I look over the entire field, the more does it appear to me that the remote cause had quite as much to do as the immediate in producing this enlargement. In other sections, relief was given with equal care and fidelity, with varying—in many with very meagre—spiritual results. May not the reason be largely this, that but little evangelistic labor preceded the relief work? Annual or semi-annual preaching tours had been made to this section of country, since the winter of 1866. Books had been sold at fairs, while both at the fairs and in many of the smaller villages, the truth had been proclaimed by the missionary and his assistants. Something was known of the gospel throughout a wide region of country when the famine came. There was already gathered a membership of 43 scattered among ten villages, the most remote of which were about fifteen miles apart.

No claim is made that these Christians are better than any other equal number, similarly circumstanced. Indeed some were very unworthy representatives of the Christian name—perhaps injured rather than promoted the cause. Yet making all due allowance for this; with twelve years of labor done, a couple of score of members testifying to Christianity by their *adherence* to it at least,—if not in all cases by the best of lives—in half-a-score of villages, and hundreds of copies of Christian books and tracts and portions of Scripture scattered about, it is safe to say that it was reasonable to expect a great enlargement in the work at no distant day.

No one could anticipate that famine would be the immediate agency used by God to set before the people the practical results of Christianity as exemplified in the relief sent them from far away lands and people, and to enforce its principles on their own consciences. Yet so it was. The teachings of the gospel, imperfectly understood, were now illustrated before their eyes; they connected the two, and pondered on them; we see the result under God's Spirit, for which these years of labor had been preparing.

A double lesson of encouragement is taught by this brief history. However unpromising the prospect, persistent labor will bring a harvest in God's time and way. However dark the providence, seize the opportunity, use it in faith, in some way God means blessing by it.

The present force of the mission is, 12 clerical and one lay missionary; 13 married and 6 single ladies. *En route* to join the mission, 3 missionaries and their wives, and 1 single lady. Excepting in church membership the change in statistics has been very slight since 1877. Important changes are indicated in the accompanying

TABLE OF STATISTICS.

	1877	1880		1877	1880
Stations	5	same	Sunday schools	6	7
Out-stations	10	20	Scholars	147	158
Churches.....	7	13	School Teachers....	9	
Church members....	267	613	Assistant Preachers..	8	13
Boys' boarding sch's.	1		Colporteurs	4	
Pupils	12	25	Bible women	1	2
Boys' day schools..	8	4	Church buildings for		
Pupils.....	45	56	Christian worship	5	7
Girls' boarding sch's.	1		Chapels	7	9
Pupils.....	20	30	Churches partially		
Theological school..	1		self-supporting ..	3	6
Pupils.....	5		Contributions	\$50	\$80

A MONGOL WIZARD.

AS an illustration of the Mongolian belief in the supernatural power possessed by some men, take the following story which is current in Mongolia.

The merits of a famous wizard were being discussed, when a rash young man remarked that perhaps the wizard had great power and perhaps he could deceive others, but he could never deceive him. The wizard, hearing of this boast, had his fine saddle put on his splendid black horse and rode to the abode of the rash young man. The conversation soon turned to the supposed powers of the wizard, and the youth rather wished to put them to the test. The wizard said that was all right, but that meantime he was in trouble and wanted to get out of it. A Chinaman had come to his house and refused to stir from it till an old debt of ten taels were paid up. Failing the money the Chinaman would be content with nothing less than the handsome black horse, but he, the wizard, was unwilling to let an animal worth thirty taels be sacrificed to clear a debt of ten taels, and

so had come to offer to sell the animal for twenty taels to the young man. The wife was just in the act of pouring out three cups of tea, one for the wizard, one for her husband, one for herself, when the husband went out to have a look at the horse. As he looked at it he suddenly became unconscious, did not know where he was, and wandered about in a land without inhabitant, till, finally, he came to a single hut at the foot of a mountain not far from the sea-shore. The hut proved to be that of a lone woman who could give no account at all of herself. The young man also found that he too could give no account of himself, but remained a day or two under her roof.

When the time came for him to go he did not want to leave; had, in fact, no where to go to, and proposed to marry his hostess. They did marry and between them managed to make life more endurable. The woman gathered fuel on the mountain, drew water, and busied herself with household concerns, while the husband went a hunting and kept the house in provisions. In due time a child was born, to the great delight of the parents. "Ah," said they, "Ah, we are three now and don't need to fear." Other two years passed away and another child was born. "Ah," said they, "Ah, we are four now, and may live at ease." Six years in all elapsed, when, one day as the father returned loaded with a deer, and the mother was warming the house with a bundle of fuel, the youngest of the two children was seen creeping towards the sea, and suddenly fell in. Trying to save him, the elder also fell in, and the mother, distracted, trying to save her two children, fell in also. The father threw down the carcass of the deer, and rushed to the scene of the disaster, but he was too late, it was all over and he was all alone. For a month or two he had rather a hard time of it. If he went for venison he had no fuel, if he went for fuel he had nothing to cook. Eventually he found himself unconscious, and uncertain as to his whereabouts, but saw a tent like his own with a horse tied before it, and was re-called to consciousness by his wife asking him, angrily, if he did not mean to drink his tea before it cooled.

The truth flashed upon him. He had been under the power of the wizard and had experienced the joys and sorrows of six long years and more, all in less time than a cup of tea takes to cool.

HOINOS.

OBITUARY OF THE REV. JUSTUS DOOLITTLE.

IT is eminently proper that some appreciative notice of the late Rev. J. Doolittle should appear in the pages of the *Recorder*. He was editor of this Magazine for a time in addition to his other labors. The first notice is from Rev. S. L. Baldwin, D.D., who was at the same station though of a different Mission. The second is from the Rev. C. C. Baldwin, D.D., who was for many years his colleague in the same Mission.

Rev. Justus Doolittle was born in Rutland, Jefferson county, N.Y., June 23, 1824. He was converted in Medina, Orleans county, in 1834, under the labors of Rev. Mr. Burchard. His father soon afterward removed with his family to Indiana. Justus returned to this State in 1844, and united with the Congregational church in Rutland. He entered Hamilton College on September 21, 1842, and graduated honorably from that institution July 22, 1846. During his whole life he cherished pleasant memories of the President and Professors, and of the students with whom he was there associated. He was licensed to preach by the Presbytery of Ithaca, June 7, 1848. He entered Auburn Theological Seminary in September 1846, and graduated June 20, 1849. His graduating address was on "The Peculiar Obstacles to the Evangelization of the Chinese." So fully had he studied the field to which he was going, and so thoroughly had he made himself acquainted with its peculiarities, that now, after the lapse of thirty years, scarcely a word need be changed in that address as an accurate presentation of its subject. On the evening of the same day he was ordained as a missionary by the Presbytery of Cayuga, and married by the Rev. H. A. Nelson to Miss Sophia A. Hamilton.

He sailed with his wife for China from Boston, November 22, 1849, and reached Foochow May 31, 1850. He entered at once upon the study of the language, and notwithstanding its great difficulty, and the absence in those days of the many helps now enjoyed, he commenced to hold family worship in Chinese within six months. In two years after his arrival, May 27, 1852, he held his first religious exercise in the chapel. June 21, 1856, he was called to mourn the loss of his excellent wife, who died in the full triumphs of faith. October 19, 1857, a native church was organized in connection with the American Board's Mission, consisting of four

converts, at least one of whom had been under Mr. Doolittle's instruction, as a pupil, in the school of which he had charge.

January 11, 1859, Mr. Doolittle was married to Miss Lucy E. Mills at Shanghai. He continued to labor faithfully at Foochow until February 23, 1864, when he was obliged to return to America in the hope of recovering from aphonia—a disease which had precluded for some time the use of his voice in public speaking. August 11, 1865, his wife was called to her heavenly home, leaving the most clear and precious testimony to her Saviour's grace in the dying hour. During this stay at home, Mr. Doolittle prepared and published his "Social Life of the Chinese," the most thorough and valuable work on the details of Chinese life that has ever appeared. His habit of accurate and painstaking observation, is fully illustrated in this work.

February 1, 1866, he was married at Galesburg, Ill., to Miss Louisa Judson, with whom he sailed for China April 7. He reached Tientsin, to which field he was transferred August 20. Here he labored three years, when his voice again hopelessly failing, he accepted an invitation to enter the mercantile house of August Heard & Co., at Foochow, as interpreter. Though laid aside from active participation in the missionary work, he continued to show the deepest interest in it, and his association with the missionaries was deeply appreciated by them.

In 1872, feeling that his voice was greatly improved by the rest he had enjoyed, he sought to enter the work in connection with the Presbyterian Board. His wishes were granted, and in September of that year he removed with his family to Shanghai, and entered upon work in that place. While at Foochow he had begun the publication of a vocabulary of the Chinese language, which he afterward finished at Shanghai, and published in two large volumes. It contains a vast amount of information on a great variety of subjects, and is of much value to all students of the language. It is to be feared, however, that he taxed his mental powers too severely by the great additional burden he then placed upon them. His work at Shanghai was of very short duration. He was stricken down in January, 1873, by a very sudden attack, resembling paralysis, and although he partially recovered from it, he was obliged to return to America in May, 1873, since which he has resided in Chinton, N. Y. As long as he was able to work, he was constant in his efforts to interest the churches in the missionary work. He gradually sank under softening of the brain, until he closed his eyes, June 15, 1880, upon earthly scenes, and entered the glories of heaven!

One of his fellow missionaries has well said of him. "His prominent traits as a missionary were entire devotion of spirit, definiteness of aim, and minuteness and thoroughness of detail in execution." All his work was characterized by these qualities. He was eminently catholic and cordial in his feelings toward fellow laborers of all names; and his cheerfulness in the social circle made his presence a blessing in the various missionary families. His strict conscientiousness made him a firm adherent of whatever appeared to him as right, and an unflinching opponent of everything that was dishonoring to God or degrading to man. He listened with great pleasure to an eloquent denunciation of the opium traffic by a native preacher, and afterward expressed his cordial sympathy with the speaker. Untiring in work for God, persevering in all duty, unwavering in faith, and steady in purpose, he was a worker greatly appreciated when in the field, and greatly missed when removed from it. We may not feel sad to-day on his account. Though mourning our loss, for him we can only rejoice that his struggles are over, and the eternal rest of heaven is his!

The following remarks are from his colleague, Rev. C.C. Baldwin, D.D.:—Rev. Justus Doolittle joined our American Mission at Foochow May 31st, 1850, and at once commenced the study of this difficult dialect. I remember the eagerness with which he investigated its peculiarities, as a system. As I had preceded him in the field about two years, I was able to be of some service to him. The tones of the dialect, and some of the initial and vowel sounds tasked his patience, as a learner. A knowledge and practice of music would have materially helped him over some of the hard places. But he made up for his want of these by careful study and incessant drill, and acquired a good knowledge of the language, written and spoken. His vocabulary of terms, needed in preaching and book making, was quite extensive. He spoke often with much power. He depicted the follies and sin of idolatry so graphically and forcibly as to rivet the attention of crowds. His manner was earnest, impressive, downright, and unsparing, but his thoughts were uttered with such a manifest sincerity and honesty of purpose, as very rarely to elicit angry retorts, though of course they often provoked warm discussions. The audiences seemed sometimes spell-bound. I was very intimately associated with him in this kind of work at our first church. Very often we and our helpers spoke in turn, and *repeated* our turns on the same occasion, as our interest impelled us. Our using different terms for the divine name, during a part of the period under review, was not allowed to interfere with the

work. We followed our convictions and maintained our mutual sympathy and trust in each other. Practically it made no difference with our heathen audiences. They understood the terms as designating the same Being, whom we called Heavenly Father or Jesus. Mr. Doolittle also preached instructively to our little congregations of Christians, teachers, servants and school children. The recollection of one sacramental occasion is still vivid in my memory. He spoke of the love of Jesus, and of His preciousness as a Saviour to the Christian heart in a most impressive manner, illustrating his point by a citation of incident. His words seemed to come from his inmost soul with living power. The Rev. Wm. C. Burns was one of the hearers, and after the service remarked that the preacher seemed to be moved by the Holy Spirit in his address.

Mr. Doolittle excelled as Superintendent of a Mission School. Strict discipline and thorough instruction characterized his government. No drill-sergeant could train his raw recruits better than Mr. Doolittle trained his school. To use the common saying, all were obliged to "toe the mark" from the native teacher down to the youngest scholar. The pupils were grounded in Christian knowledge and guided in their religious experience as well as in their daily studies, so far as the very peculiar character of such a school would permit. The four oldest boys were boarded on the premises and received special training. All became preachers. The oldest, Mr. Sing, is now employed as principal teacher in our Boarding School. Mr. Ngá is pastor of the first church. Mr. Lau is licensed preacher at Changloh city. The fourth, Mr. Wong, has entirely forsaken Christ, I fear, and is making haste to become rich, as he openly says.

Mr. Doolittle is also widely known as an author in China and in the U.S. His "Social Life of the Chinese" and "Vocabulary and Hand-Book of the Chinese Language" show the peculiar traits of his mind. To speak only of the former, it is a marvel of accuracy in details, and of honesty and faithfulness in giving the exact features of every subject of which it treats. The book is thoroughly trustworthy. It cost him many a long weary day of intense application (not to say, *fear*) in Foochow and in the U. S. before it was deemed, by its self-exacting author, worthy of being given to the public. Besides these two extensive works the one in English, the other in English and Chinese, Mr. Doolittle published Almanacs and a considerable number of tracts in Chinese, mostly revisions and translations into the Foochow of extant works. These do not appear in the "Catalogue of publications into Chinese by Protestant Missionaries." It should be

added that Mr. D. was not only diligent in making books, he was also very laborious, during a part of his missionary career in selling books among the people. He found by experience what means were best adapted to the purposes of street-work and then made frequent use of them. His well arranged stand and stock of books were taken to some public place, where he took his position, book in hand, spoke of the contents and invited purchasers. In this way he disposed of hundreds and thousands of tracts and larger volumes, while his brief explanations served the double purpose of effecting sales, and of informing the mind of the many in regard to religious truths.

Our departed friend possessed an intense spirit of devotion to the cause of Christ in China. This pervaded his life and ennobled his mental traits. He had very clear and decided convictions of truth and of duty, and it required very strong arguments indeed to induce him to change either view or practice in important matters. He was a most conscientious man, almost morbidly so, as others would sometimes judge him to be. He was painstaking, laborious and persevering in any task that he undertook, and his conscientiousness pervaded the task to its end. Such was his natural bent, so that usually the completed task unmistakeably revealed the trait. He had a well trained intellect, whose work in sermons, letters, and books usually commanded the assent of his associates. He was a plain, straight-forward reasoner, moving to some practical end. He was original and fruitful in expedients, which secured a full-rounded success to his plans. He was warm and sincere in his friendships, and strictly just in his dealings. In all his life he commended himself to us and to his native brethren, as a Christian without guile and a faithful disciple of Christ. He was a man of very tender feelings, though these were sometimes concealed under a calm or severe exterior. But in speaking of the love of Jesus and kindred themes, his heart of responsive love showed itself at once in voice and manner.

The influence of such a man perpetuates itself by fixed moral law. This is one source of comfort in the death of our dear brother, while to him the gain is unspeakable. He is forever released from the sad state of physical and mental weakness, which here was so irreparable, to enter forever into the joy of his Lord. What a glorious exchange!

THE REVEREND SAMUEL R. BROWN, D.D.

IF a proper respect for one of the customs of civilized society, and a due regard for our personal improvement, demand from us some discriminating and appreciative reference to those who, having acted well their part, pass away from earth, it certainly is eminently fitting that we should notice in the columns of this journal the life and labours of so long and favourably known a member of the foreign community in Japan, as the late Rev. Samuel R. Brown, D.D., the intelligence of whose decease, which occurred on the 26th of June, 1880, in his birth-place, Massachusetts, U.S.A has reached us by a recent mail.

The more prominent events in the life of Dr. Brown seem to fall readily into four periods—*first*, the period covering his early life, his first three or four years of teaching in the United States, extending from the year 1810 to the year 1838; *second* period comprising his term of service in China, as Principal of the Morrison School established in Hongkong for the Christian education—chiefly through the medium of the English language—of Chinese youth, extending from 1839 to 1847; the *third* period including his services as pastor of a Reformed church in one of the towns in the northern portion of the state of New York, U.S.A., and as classical instructor of an academy in the same town, extending from 1848 to 1858; the *fourth* period being the time of his residence in Japan, from 1859 to 1879.

With regard to the first period just referred to it may suffice to state briefly, that Mr. Brown was born in Monson, one of the old towns in the state of Massachusetts, U.S.A., in the year 1810, that his earliest mental culture was received from intelligent and devout parents, his mother possessing more than ordinary intellectual gifts, together with very decided religious convictions, and being now widely known as the author of some excellent hymns which have been adopted by many of the Churches in the United States; that during his course of study in the Monson academy, and subsequently during his studies in Yale college, New Haven, Conn., he was favoured with all the advantages to be derived from the most competent instructors and the best educational appliances to be had at that time in the United States; that after his graduation from Yale college, impressed by a sense of his personal obligation with reference to the duty of preaching the Gospel in lands where it had not been proclaimed, he offered himself to the American Board of Missions for service in the foreign missionary field; and that, being disappointed in regard to the immediate execution

of this purpose, he accepted temporarily a situation as instructor in the institution for the deaf and dumb, in New York city, where he remained three or four years and then received a call to engage in the work of Christian education in China.

During the second period of his life (1839-1847), Mr. Brown is presented to us as a pioneer in the work of Christian education among the Chinese. Accompanied by Mrs. Brown, he sailed from the port of New York, viâ the Cape of Good Hope, in the ship *Morrison*, and arrived on the 19th of February, 1839, in China, when he at once assumed charge of the "Morrison School," an institution established and supported chiefly by some of the members of the foreign community then resident in China. The object of the school was to impart a liberal education—chiefly in English—to some of the youth of China, with a view to opening the way for the introduction of Western literature and science among the Chinese. The island of Hongkong had been recently ceded to Great Britain by the Government of China, and it was decided to plant the school in that Settlement where it would possess ample facilities for the prosecution of its beneficent work. The title of the school was intended to be a memorial tribute to the then recently deceased Rev. Robert Morrison, D.D., known and honored as the first Protestant missionary to China. Mr. Brown's administration of the school was eminently successful, and after giving to it eight years of faithful labor, when compelled by the failure of Mrs. Brown's health to return to the United States, he had the satisfaction of receiving from the Trustees of the school the following well-merited praise:—"Having, from a closer intercourse with Mr. Brown than that of other members of the Society, had frequent opportunities of admiring the satisfactory manner in which he has conducted the school, we cannot avoid, on such an occasion as this, expressing our approbation of the manner in which he has carried out the wishes of the Society."

During the third period in Dr. Brown's life (1848-1858) he resided in the United States, the greater portion of the time in the State of New York, where he entered upon the work of the pastorate in connection with the the American Reformed Church, and in the discharge of his high duties won the esteem and confidence of all with whom he had intercourse. In addition to his pastoral work he found opportunity to give lessons in Greek and Latin to some of the classes in an academy conducted in the town where he resided, and the work, being entirely congenial to his taste, afforded him sincere pleasure. During these years, also, he exercised a general supervision over the three Chinese boys he had brought with him on his return from China to the United States. One of these, Mr. Yung Wing, under appointment by

the Emperor of China, is now in the United States superintending the education of about ninety Chinese boys placed by the Chinese Government under his care for this purpose, and who have entered by twos in many of the schools and some of the private families of New England, the object being to separate them from each other as much as practicable with a view to their becoming to a certain extent Americanized, that thus they may the more readily and certainly acquire a thoroughly idiomatic use of the English language.

The closing period of Dr. Brown's life (1859-1879), reaching through a period of twenty years, covers the time of his residence in Japan. The first task challenging his efforts on his arrival in Japan, was the acquisition of a new language with a view to the communication through it, of knowledge and ideas to the Japanese mind—a task sufficiently formidable for a man fifty years of age, and yet one which he successfully accomplished. By persevering study he acquired not only a thorough knowledge of the general structure of the language, but also the ability to use it, both in writing and speaking, with accuracy and fluency. As a teacher of English, whether in Government or Mission schools, he was, of course, entirely at home, and the work he undertook in this department was most effectively performed. It was remarked by a gentleman, fully competent to pronounce an opinion on the subject, that when meeting English-speaking Japanese, he could always identify Dr. Brown's pupils by the correctness and purity of their language. The works he has published, designed to elucidate the structure of the Japanese language or to facilitate its acquisition by the student, have been found most useful.

Dr. Brown cherished an intelligent interest in everything that concerned the Japanese; hence, he was an active member of the Asiatic Society of Japan and frequently filled its chair as president. While warmly attached and thoroughly loyal to the branch of the church of Christ with which he was connected, the catholicity of his Christian sympathies was a prominent feature of his character. He was prompt to discountenance whatever tended to produce strife among Christian brethren. Nothing seemed to pierce his spirit with a keener sorrow than the thought that there was a lack of hearty Christian fellowship among those with whom he associated; and nothing caused his countenance to glow with a brighter radiance of satisfaction, than to notice evidences of the increase of love between the brethren in Christ. Infused with such a spirit, it was to be expected he would hail with delight the proposal to form the Japan Branch of the Evangelical Alliance. He took an active part in the formation of the Alliance, filled the office of President for three years, and both by his presence

and addresses at the meetings, contributed largely to the success of the movement. His pulpit ministrations in the English language, when the condition of his health made it practicable for him to officiate, were always evangelical, earnest and instructive.

The work, however, with which Dr. Brown's name will be most prominently connected is his share in the translation, recently completed of the New Testament into the Japanese language. Being one of the pioneer Protestant missionaries to this Empire he had early given his attention to this important subject; and before any public action with regard to it had been taken by the body of Protestant missionaries in Japan, he had already made some tentative efforts in this direction. His knowledge of both the Japanese and Chinese languages, and his familiarity with the Greek text of the New Testament were admirable qualifications for the proposed work of translation; and at a general meeting on the subject, held at Yokohama in 1872, by the missionaries, he was elected a member of the committee chosen by that body to translate the New Testament into the Japanese tongue. Dr. Brown coöperated heartily and efficiently with the translation committee, attending as far as practicable all its sessions, and preparing, with great care, the first-draft translation of Acts, Philippians, Philemon, and Revelation, which came before the committee for revision. During the spring and early summer of 1879 it became evident that his time for work was approaching its close; but, animated by a strong desire to complete the first-draft translation of Revelation which he was preparing, he toiled on, through much physical pain and weariness, till at last he had the great satisfaction of finishing his task and presenting the translation to the committee for its revision. He felt now that his work was done, and with profound gratitude to God for what he had been permitted to accomplish and to witness in Japan, he at once began to make preparations for returning, with his family, to the United States. Refreshed by the homeward passage and by the grateful attentions of old-time friends whose faces he had the privilege of once more looking upon, his strength for a short time seemed to return. But the recuperation was only temporary. Wishing again to see the graves of his parents he visited Monson and spent part of a day looking through the old cemetery. That evening he retired to rest in a tranquil, grateful frame of mind, sank into a soft, sweet sleep, and apparently without pain or disquietude passed calmly to his eternal home.

It has been to the writer of the foregoing sketch a labor of love to trace, though briefly and inadequately, the career of his late associate and friend; and he trusts that the story of this useful life may incite very many young men to go and do likewise.

IN LOVING MEMORY OF THE REV. JOSEPH RACE.

Who died at Hankow, August 30th, 1880.

"So when even was come, the lord of the vineyard saith unto his steward, Call the labourers and give them their hire."

With fair forget-me-nots of love,
And laurel's wreath'd spray,
We weave a garland dewed with tears,
Low on his grave to lay.

His grave! e'en yet our sorrowing hearts
Can scarce believe him there,
Can Death, in manhood's brilliant noon
Have quenched a life so fair?

Home joys and scenes in which he lived
Now stir our hearts to pain,
Like music pitched in minor key
That wakes a sad refrain.

Oh Christ who wept o'er Lazarus dead,
And shared the mourner's woe,
Give faith to trust Thy purpose which
As yet we cannot know.

Strange that the lives we least can spare
Are seldom with us long,
God needeth them in holier climes
To swell the angels' song.

God's mysteries we cannot solve;
"Too soon," we dare not say,
"This faithful labourer from his task
The Master called away."

We only know, without a fear,
In strong unshaken faith,
With calm eyes on the further shore.
He crossed the stream of death.

The labour he had loved so well,
The dear ones closely shrined

Deep in his brave and faithful heart,
Calmly he left behind.

He lived the doctrine which he taught,
Shrewd Chinese eyes could see
A Christ-like life was nobler far
Than cold philosophy.

With tender hands he healed the sick;
The sinner's wandering heart,
With earnest words, he daily taught
To seek the better part.

And far adown the Yang-tse sho'e
His name for long shall be,
Linked in the people's thoughts with love
And Christ-like sympathy.

He sowed the seed in faith and prayer,
Morning, and noon, and night;
And other hands in future days,
Shall reap the harvest bright.

Sure it was meet that Chinese hands
Should bear him to his grave,
Singing with faith in Chinese words
Of rest o'er Jordan's wave.

Sweet rest and peace, and more than all,
The Master's welcome home:
What fairer heritage of bliss
To those we love could come?

Oh Comforter of those that mourn,
Who all our griefs doth bear,
Give grace to follow in his steps,
Until we meet him there.

M. I. B.

Correspondence.

A Biblical Conference.

DEAR SIR,—

At the close of his valuable *concensus* in last *Recorder*, Dr. Baldwin says, “If there could be a conference of well chosen delegates to arrange for the translation of a Union version in easy wên-li, it would in our opinion be an immense gain to the cause of Christ in this land.”

And why may we not hope to see this conference in May or June? The American Bible Society has a committee regularly appointed for the revision of the B. and C. version which is sufficiently representative to satisfy all American missionaries. There is a standing committee to “conserve the Delegates’ version,”—will not the members of this committee now in China choose three of their number to meet with their brethren *to consult* about the matter? The *fraternal hand* has been extended. The Agents of the three Bible Societies might be *corresponding* members of this conference.

The collection of opinions given by Dr. Baldwin from “a” to “o” goes to show that the *details* cannot be settled by those of us who belong to the “out-door staff,” but must be left to representative men. The English revision, now completed (of New Testament) has been done by representative men.

The *time* for the proposed conference can be settled by Dr. Williamson, who can act as Convener till the chairman is appointed; and the travelling expenses can readily be met if Dr. Williamson will find out the sum necessary and designate one in each province to collect the same, say one or two dollars from each missionary. The conference can bring the matter before the Bible Societies, and if they deem proper, before the different missionary stations in China. During its sessions much prayer will be offered.

Dr. B. says, “What about the *one fourth* negative votes?” The *one fourth* is of the *forty-seven* who answered the circular. Is it probable that there is *one-tenth* of the whole body of China missionaries not in favor of one Bible? It is generally understood that almost without exception Americans approve of the effort. At a

meeting of twelve English missionaries, from four Societies up the Yang-tse, most earnest resolutions were passed in favor of the Uniform version. Every man of the China Inland Mission—the largest in the field—votes in one affirmative. Of the seventeen missions answering the circular, only *three* were opposed.

There has been a movement in Peking and Hankow for the revision of the Mandarin New Testament. Will not the brethren wait till the wên-li version is made? Several of this committee will be from the North; by the addition of one or two more the versions can be brought out at the same time, or immediately consecutive, so that they will be identical—one and the same Bible.

May the proposed conference make of "twain" "one flesh," putting away "the bill of divorcement" which our fathers were "suffered to write."

JUVENIS.

Soochow, Jan. 17th, 1881.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

At Swatow, on the 5th January, the wife of the Rev. W. K. McKIBBEN, of the American Baptist Mission, of a daughter.

At Swatow, on the 24th January, the wife of the Rev. H. L. MACKENZIE, of a son.

On the Wu-sung River, on Friday, February 4th, the wife of HORACE A RANDLE, of the China Inland Mission of a daughter—Elsie Andrews.

MARRIAGES.

At Trinity Cathedral, Shanghai, on the 26th February, 1881, by the Right Rev. G. E. Moule, D.D., PAUL H. KING, of the Imperial Mari-

time Customs, to MARGARET ALICE HOUSTON, only daughter of Rev. Dr. Alexander and Mrs. Williamson of Chefoo.

At H. M.'s Legation, Peking, on Tuesday, February 1st, 1881, Mr. J. J. TURNER to ANNA CRICKMAY, both of the China Inland Mission.

DEATHS.

At Denver, Colorado, on the 22nd November, of consumption, the Rev. A. STRITMATTER, of the M.E. Church, late of Kiukiang, aged 32 years.

At Tsinan-foo, Shantung Province, on February 2nd, after a brief illness, of pneumonia, Rev. JASPER S. McILVAINE, of the American Presbyterian Mission.

At Hangchow, on February 16th, BERTHA ANNIE, infant daughter of the Rev. Arthur and Mrs. Elwin, C.M.S., Hangchow, aged 21 months.

At Chinkiang, on the 19th February, WILLIAM HENRY WILLIAMS, the only and much loved son of Mrs. Williams, aged three years.

ARRIVED.—Rev. Mr. Bono, of the Wesleyan Mission, Canton, Dec. 11th, 1880.

At Amoy on December 21st, Rev. L. W. Kip, D.D., and family on their return from U.S.A.

Per s.s. *Anadyr*, on December 29th, Miss Kingsbury and Miss Lancaster, to join the China Inland Mission at Chefoo.

Messrs. D. B. Thompson, T. Protheroe, and W. Cooper arrived in January, 1881, in connection with the China Inland Mission.

Rev. C. and Mrs. Wenyon and family, of the Wesleyan Mission, Canton, arrived in Hongkong, February 1st, per French Mail.

Per s.s. *Yang-tse* on February 19th, Messrs. William Gassick, Arthur Eason, and George Andrew, in connection with the China Inland Mission.

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DEPARTED.—The Rev. H. C. Ridger, B.A., of the London Mission, Canton, embarked for England, September 11th, 1880. The condition of his health will prevent his return to China.

Rev. Mr. Blenkenhagel, late of the Rhenish Mission, Canton, embarked for U.S.A., November 17th, 1880.

From Amoy, on Dec. 23rd, per s.s. *Devonshire*, Rev. D.M. Talmage, of the American Reformed Church Mission, for New York.

Per M.B.M.S.S. Co.'s s.s. *Taka-sago Maru*, on January 13th, Rev. R. Nelson, D.D., and Miss M. C. Nelson, of the American Protestant Episcopal Mission, Shanghai.

Per s.s. *Glenroy*, on 23rd January, Rev. J. L. Nevius, D.D., of the American Presbyterian Mission, Chefoo, for U.S.A. Home address 23 Center Street, New York City.

Per M.B.M.S.S. Co.'s s.s. *Gen-kai Maru*, on 19th February, Rev. W. R. Lambuth, M.D., and Rev. and Mrs. K. H. McLain, of the American M.E. Mission, Shanghai, for U.S.A.

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Rev. E. K. Eichler, late of the Rhenish Mission, entered the service of the London Mission, Canton, Dec. 15th, 1880.

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It is understood that the Rev. E. Faber has ceased to be a missionary of the Rhenish Mission. He, however, purposes still to remain in China, and to continue his labours among the Chinese.

* * *

SOOCHOW.—We learn that the Rev. John Davis, of the Southern Presbyterian Mission has succeeded in purchasing, two allotments of ground in the above city; on one of which he has erected a place of worship in semi-foreign style, capable of seating 175. The other allotment is intended for the site of a dwelling-house. Little or no opposition was met with from the officials. The Rev. A. P. Parker, of the M. E. Mission (South) has also secured a lot on one of the main streets of the same city on which he purposes to erect a place of worship soon.

SIAM.—The Presbytery of Siam met at their Mission Chapel in Bangkok on the 29th October, 1880. Dr. McFarland preached the opening sermon and Mr. McDonald was Chosen Moderator and Mr. Culbertson, Clerk. After the records of the last meeting were read and approved, the various committees reported, and others were appointed, when the Presbytery resolved itself into a General Conference for discussing the various departments of Mission work here. Dr. Dean having been appointed a Corresponding Member, was requested to give some account of the Baptist Mission. He responded gratefully for the courtesy shown by electing him to be a Corresponding Member, an honor which he had enjoyed for several consecutive years, but expected never to rise to any higher rank in this ecclesiastical body. Dr. Dean remarked that the first Protestant Church in Siam was organised in 1837. On that occasion, Howard Malcom preached the sermon; William Dean was appointed pastor; John Taylor Jones, Church Clerk, Alanson Reed, Deacon; and Robert R. Davenport, Treasurer of the Church. The speaker said, after more than forty years he was now pastor of the same church, and had to do with the organization and pastoral care of five other churches in Siam, numbering in all about five hundred members. Dr. McFarland reported some 60 or 70 pupils in the Government School under his care. They are not allowed there to teach Christianity, but some of the boys have made interested inquiries about religion. Mr.

McDonald reported about 40 or 50 members in his church and 60 or 70 pupils in the school under the care of his daughter. These pupils are largely of Chinese parentage paternally, and study both Siamese and English. Mr. Van Dyke reported a few members in his church newly organised and 23 boarders and 2 day scholars in the Girls' School under the care of Miss Hartwell at his station. Mr. Culbertson reported 70 or 80 members in the two churches at Petchahuri and Bankabun. The Boarding School and Industrial School at Petchahuri is under the care of Miss Coffman and Miss Cost, who have also three, or four day schools out among the people of the town. Dr. Sturge, M.D., has just arrived from U.S. for that station and another Mission family, McClellen, is expected soon to join him there. Reports from Chiang Mai did not arrive in time for this meeting. Rev. Mr. Van Dyke and family expect to leave Bangkok for U.S. next month.

Rev. Mr. and Mrs. Smith are actively engaged in their independent Mission. He has the care of his church, the printing office, the publication of the "Siam Weekly Advertiser," an Annual Calendar, and some other periodicals and various books in Siam. He has recently removed his Sabbath services to the Union Chapel, where Mrs. Smith also has her school of 15 or 20 boarders of boys and girls, many of Chinese extraction, and all studying both Siamese and English.

The King has just completed his annual visitation to the Buddhist temples in Bangkok and its suburbs,

where are cloistered about twenty thousand priests, who in yellow robes each morning collect their daily rations of rice and curry, with vegetables and fruits, from house to house, doled out to them by the grandmothers and children, each making to them a salutation with both hands lifted to their foreheads after doing it. In this way the people are taught from early childhood a veneration to the priesthood whom they address by the same title they apply to the deity. His Majesty on these annual visits to the Wats makes a present of yellow cloth, and a few ticals of money to each priest, varying in amount according to the rank of the recipient. The king may be sceptical as to all religion, but is bound by his oath of office to support and protect the Buddhist religion; still the Siamese Government give us free access to all parts of the Kingdom, and full toleration to the propagation of Christianity.—*Com.*

* * *

M. de Thiersant, Consul-General de France, &c., in his work on "Mahométisme en China" &c, gives the number of the Mahommedan population in China as 20 millions as quoted in the *Edinburgh Review* for April, 1880 on page 368. He gives the number for each province with the utmost particularity. Every one acquainted with the character of the Chinese population must regard this statement of the number of Mohammedans in this Empire as exaggerated. As the Consul-General does not give his authorities for the statement, or the grounds on which he makes the statement, it is difficult of course to investigate

the matter. But there are some facts patent to all that will help us in forming an opinion. The Muslim population is located largely in three provinces, in Yun-nan in the south-west and in the adjoining provinces of Kan-suh and Shen-si in the north-west. 8,350,000 is assigned to Kan-suh, 6,500,000 to Shensi and 4,000,000 to Yun-nan. As the population of Kan-suh, according to the census of 1812, was 15,193,125, if the Muslims were as stated above it would make them to be more than *one-half the population*. The population of Shen-si at that time was 10,207,256; if the number of Mohammedans was as above given, it would make the Muslims to be more than six-tenths of the population. The population of Yun-nan in 1812 was 5,561,320; if four millions were Mohammedan before the late rebellion it would make that class of the people to have been nearly four-fifths of the entire population. As it is stated that the Muslims were nearly exterminated, it is very incredible that four-fifths could have been exterminated by one-fifth. It is a much more plausible supposition that the Muslims were less than one-half of the population, say two millions. The protraction of the war for nineteen years shows that the parties were scarcely of equal numbers, but that the greater part were of the party that finally prevailed. We think that the numbers assigned to Kan-suh and Shen-si must be much less than the number above stated, probably less than one-half the number. It is probable that the whole number of Mohammedans in the empire does not exceed ten millions.

SHANGHAI.—The Annual Meeting of the American Presbyterian Mission was held in Shanghai on February 5th and 7th. All the members of the Mission were present, an unusual thing as we are informed. After affairs of a purely business nature were transacted reports of mission work in connection with four of the five central stations were read, viz., from Ningpo, by Rev. J. Butler; Hangchow, by Rev. J. H. Judson; Shanghai, by Rev. J. M. W. Farnham, D.D.; Nanking by Rev. C. Leaman; the Press at Shanghai, by Rev. W. S. Holt. The remaining station, Soochow is unoccupied, owing to illness in the family of Rev. George F. Fitch, which made necessary their return to U.S.A., in July last. From these different reports we gather that there are fifteen organized churches in connection with this Mission, thirteen in the province of Chehkiang, and two in Kiangsu. These churches have a membership of about seven hundred communicants. Five of the churches are self supporting, others are partially so and doing more each year, and some are helping to carry the gospel to their neighbours. The Ningpo Presbytery has raised nearly enough money to open a school under native direction, and it will commence operations in a few days. Aside from the amount raised for this school, the churches connected with the Mission collectively have contributed *over nine hundred dollars* for church work. We find there are four boarding schools in the Mission, one at Ningpo, one at Hangchow, and two at Shanghai, while there is a large number of day schools in which Christianity

is taught. The Reports were sufficient to show that Christianity is a real power in China and augurs well for its continued success.

* * *

FOOCHOW.—We acknowledge the receipt of the "Minutes of the Foochow Conference of the Methodist Episcopal Church for the year 1880. The Conference opened on October 28th, 1880, and was held in Foochow. Rev. D. W. Chandler was chosen President. From the various reports presented we learn, that there have been twelve students in the Biblical Institute; the High school has given great satisfaction and has been full, and enlargement is desirable; the Woman's school which was opened in 1879 has been conducted with fair success; 908 patients have been treated by Drs. Trask and Sparr; the printing press has issued 20,052 volumes or 473,552 leaves, during the year. Two papers are printed regularly, *The Fohkien Church Gazette*, having an issue of 700 monthly and *The Child's Paper* with a monthly issue of 650 copies. The whole number of Church members in connection with this Mission is 1468, of whom 169 were admitted during 1880. They have contributed \$1320.01 for church work in the various departments, which is an average of 89 cents per member. There are 697 probationers on the list. These are persons who profess Christianity, but who have not been admitted to church membership. There are 677 baptized children. The number of local preachers is 44; 934 children in the Sabbath schools; 42 persons have died, and 56 have been expelled from the church.

Notices of Recent Publications.

The Coins of Japan. By William Bramsen. Part I. The Copper, Lead and Iron Coins issued by the Central Government. Yokohama: Kelly & Co., London: Trübner & Co., New York: Baker, Pratt & Co., 1880.

THIS book is very beautifully printed and it will be found very useful by all who are collecting Japanese coins.

Transactions of the Asiatic Society of Japan. Vol. VIII, Part III.

THE papers which are published in the Part are of unusual interest to those interested in matters relating to Japan, as will appear by the titles of the various papers. I. "Suggestions for a Japanese rendering of the Psalms." By Basil Hall Chamberlain.—II. "Ancient Sepulchral Mounds in Kauzuke." By Earnest Satow.—III. "The History of Japanese Costume." By Josiah Conder, M. R. S. B. A.—IV. "Contributions to the Agricultural Chemistry of Japan." By Edward Kinch, Professor of Chemistry.—V. "On the Systematic Position of the Itachi." By Prof. D. Brauns, Yokohama: Lane, Crawford & Co., Kelly & Co. Shanghai: Kelly and Walsh. London: Trübner & Co. Paris: Ernest Leroux. It is very well printed and illustrated.

The Chrysanthemum, a Monthly Magazine for Japan and the Far East. Yokohama: Kelly & Co., London: Trübner & Co., New York: Baker, Pratt & Co. January, 1881, Vol. 1. No. 1.

THIS is a new Magazine started in Japan as a means of communication on missionary and literary subjects by missionaries in Japan. It is brought out in a very tasteful style. The name from the favorite flower of the Japanese people is quite poetic; though it does not intimate clearly what is to be the main characteristics of the journal. But the Editor in his prefatory remarks states the object of the Magazine as follows:—"Our main object in proposing to start a new Magazine for Japan and the Far East has been to aid in bringing, so to speak, the poles of Eastern and Western thought into such contact as may result in the diffusion of a genial warmth and light around us. Of all the scientific problems regarding the Far East which now demand solution, none calls so loudly for solution as that of *Man*..... We hope to have these columns made the medium of many such enquiries and the unexpectedly warm interest which this new enterprise has aroused gives promise of many useful answers to them. Reviews and translations must of course occupy a prominent place in this journal, and these, we trust, will be found to be fair and faithful." These extracts will enable our readers to form a correct idea of the aim and purposes of the Editor. There is no doubt a wide field for research in Japan for such a journal, and while welcoming the appearance of this first number, we wish it every success.

The Vedic Religion, or the Creed and Practice of the Indu-aryans three thousand years ago. By Rev. K. S. Macdonald, M.A., Missionary of the Free Church of Scotland. Calcutta: 1880.

THIS is a 12vo. of 162 pages. In the Preface the author states that "At the request of the Calcutta Missionary Conference I wrote, during the cold weather holidays of 1879-80, a paper on this subject. The following Notes are an expansion of that paper. Members of the Conference and other missionaries expressed a desire and an expectation that the paper be published. Impressed by the importance of the subject, and by the fact that there is no book published upon it, though fully conscious of the short-comings and imperfections of my attempt, I have yielded to the desire, in the hope that others more qualified may take the matter up. No one, so far as I know, has formally discussed the religious opinions and practices of of the 'Sanhita' (or Hymns) of the Rig-Veda from the Christian stand-point.

The Book is divided into sixteen Chapters. The contents are as follows. I. Introduction.—II. Theories of Inspiration and Revelation.—III. Contents of the Rig-Veda.—IV. What is not found in the Rig-Veda.—V. What is found in the Veda—Sin.—VI. Immortality and future state of man.—VII. Wine, Soma and Drinking.—VIII. Sacrifice.—IX. Monotheism or Polytheism?—X. Relations of the worshippers to the gods and their faith in them.—XI. Incarnation. Mediation, *et cetera*.—XII. Women, Polygamy, and

Polyandry.—XIII. Priests and Rishis.—XIV. The Fatherhood of God and the Brotherhood of man.—XV. Miracles, Creation, Deluge, &c. XVI. Conclusion. I. The Demerits of the Veda. II. Traces of the primitive religion. In this table of contents our readers will see many points referred to on which they would be glad for information. We refer now only to one chapter, viz., the ninth; Mr. Macdonald expresses the opinion that whatever the people of India were either in Pre-Vedic or in Post-Vedic times, in Vedic times they were Polytheists. He quotes Max. Müller as expressing the same opinion in "Chip's," vol. 1., p. 27, as follows, "If we must employ technical terms, the religion of the Veda is polytheism not monotheism." He notices that strange incongruities are found in their statements in reference to its many gods. "We find for example Heaven and Earth deified and hymns addressed to them, as the parents not only of the human race, but also of the gods. One hymn reads, 'Confer on us, Oh Heaven and Earth, through your good will, wealth with goods and hundred of cows.' That Heaven and Earth were regarded as real Divinities is clear from the epithets which are applied to them." We might make many extracts. But those who are interested in the subject will wish to see the Book for themselves.

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No. 2

鳳洲綱鑑

重訂王世貞

A COMPENDIUM OF HISTORY IN THIRTY VOLUMES. BY WONG SHI-CHING, AN EMINENT SCHOLAR OF THE MING DYNASTY, A.D. 1526—1590.

BY REV. T. P. CRAWFORD, D.D., OF TUNGCHOW.

EXPLANATORY REMARKS.

1. Extracts from previous writers occurring in the volume will be enclosed in quotation marks, and the historian's own comments in brackets.
2. Transferred words and strange technical terms will be rendered between dashes.
3. The notes of the translator will be placed at the end of each Article, of which there will be only three.
4. The Chinese have other works besides this Compendium which treat of the primitive ages of the world, but the translation of this will be sufficient to give some idea of what may be found in their literature.

TRANSLATION: ARTICLE I.

三皇紀 “*San-hwong-ki.*” *Annals of the Three Rulers.*

“HU SWONG-HU says, ‘The title Three Rulers occurs in the Chow-li Record,⁽¹⁾ in the phrase, *the book of the Three Rulers* and the Five Sovereigns of its department of foreign history; but it does not give their names.’

The title is next found in the writings of the learned Professors of the Ch'in dynasty⁽²⁾ who call them the T'ien-hwong⁽²⁾ the Ti-hwong,⁽³⁾ and the Jin-hwong:⁽³⁾—or the Rulers of heaven, the Rulers of earth, and the Rulers of man.”

[The Professors of the Ch'in dynasty were officers versed in ancient and modern lore.]

“The Ch'in dynasty being near to the ancient times, their application of the title Three Rulers—(to heaven, earth, and man)—may be regarded as the correct one. During the Han dynasty Kung An-kwo says in the preface to his book that Fuh-li, Shin-nu, and

Whong-ti were the original 'Three Rulers,' and that Shao-hao, T'ai-hao, and Kao-shin were the Five Sovereigns; but we know not on what authority, for in Confucius' Family Sayings, from Fuh-hi downwards, all are called *ti* (or Sovereigns, not *hwong* or rulers).

In the Yih-king, Ta-tswan, Ts'wun Ch'en, and the Nae-wei-tswan we have Whong-ti, Yen-ti, and in the Yuch-ling, *ti*; as T'ai-hao-ti, Yen-ti, Whong-ti. This use of *ti*—(instead of *hwong*)—shows clearly that the scholars of the Ch'in dynasty never considered Fuh-hi, Shin-nu, and Whong-ti to be the 'Three Rulers.' Coming down to the Sung dynasty, Wu-fung-hu sze forcibly maintains that Confucius, both in the Yih-king and in the Ta-tswan, held Fuh-hi, Shin-nu, Whong-ti, Yao, and Shun to be the 'Five Sovereigns.'"

[The Yih-king states in plain language that Fuh-hi anciently ruled the empire, that on his death Shin-nu took the government, then Whong-ti, then Yao, then Shun, in succession.]

"We cannot believe what the commentaries say on the subject, but must believe in what the original records say. Further, we must not confuse the matter by applying the term 'Three Rulers' improperly; for we have to say, the Rulers of heaven, the Rulers of earth, the Rulers of man; because when the chaos cleared away heaven appeared first in order, then earth, then, after they existed and the atmosphere had changed its character, man came forth."

"The Hwong-ki-king⁽⁴⁾ or book on the origin of the universe, following the original computations of the cycle, says that: 'Heaven opened out at *tsze*—the first division of the cycle—that earth split off at *ch'eu*—the second division—and that man came forth at *yin*—the third division.—At *yin* things first began to appear, and the idea of the title, "Three Rulers," was taken from this order of production.'"

[Former scholars say that those human potentates who ruled by principle are called *hwong*, and those who reformed others by virtue are called *ti*.

Lu-tsze of the Tang dynasty, referring to the titles of honor given to superiors, says: 'Those possessing virtues corresponding to heaven are called *hwong*, and those whose services equal earth are called *ti*. These are both most honorable titles, and the historians have made it plain that the Rulers of heaven, the Rulers of earth, and the Rulers of man were called the *San hwong*—or the "Three Rulers"—and that Fuh-hi, Shin-nu, Whong-ti, Yao, and Shun were the *Wu-ti*,—or the "Five Sovereigns."']

(Here ends the introduction. The history of the past opens with P'an-ku-sze.—TRANSLATOR.)

盤古氏 "P'an-ku-sze."⁽⁵⁾ *The Master of the past.*

[Some call him P'an-chou-sze—the Master of the cycle.—The name is indicative of a person.]

P'an-ku came forth in the midst of the time when heaven and earth first began to separate, and hence he was able to comprehend the height of heaven and the depth of earth, and also the principles of transmutation. Therefore the tradition says that P'an-ku separated heaven and earth.]

"P'an-ku-sze at the great extreme of time produced heaven and earth, and heaven and earth produced the four seasons,"⁽⁶⁾ or [The great and the small Light, and the great and the small Darkness.]

"The four seasons changing, the numerous species of things multiplied.

It has been handed down that he who first came forth as the governor of the universe was called P'an-ku-sze—the Master of the past. He was also called the Prince of chaos," or

[He who existed before the shining of the Light as it is said.

Sze Ma-ch'ien in his history does not mention the "Three Rulers," regarding them as fabulous beings. But as P'an-ku was prior to the "Three Rulers" it has therefore been the custom of historians to say: "It is handed down that the Head governor of the universe was called P'an-ku-sze."]

"The Wu-fung says that: 'P'an-ku came forth in the midst of the great chaotic void and we know not his origin; that he knew the rationale of heaven and earth, comprehended the changes of the Darkness and the Light, and was the Head Majesty of the three powers of nature,—(or heaven, earth, and man).—Thus chaos terminated.'"

"Ching-huen of the Chow dynasty says that: 'In the age after chaos when heaven and earth had just separated, records had not been established or inscriptions invented. At first even the rulers dwelt in caves and desert places, eating raw flesh and drinking blood. At the fortunate juncture P'an-ku-sze came forth, and from that time heaven and earth began to be heaven and earth, men and things to be men and things, and so the chaotic state passed away. This P'an-ku therefore preceded heaven in the government. After him heaven opened at *tse*—the first division of the cycle,—and then began the Rulers of heaven to be. Earth separated at *ch'eu*—the second division of the cycle—when the Rulers of earth began to be. Man came forth at *yin*—the third division of the cycle—when the Rulers of man began to be. Heaven, earth, and man being separated from each other the Three Powers of nature were established and the principles of action gradually evolved; the customs of the world gradually prevailed, human records began to be published, and the doctrines of government to become known. The establishment of rulers by heaven could not have taken place all of a sudden. It was by the appointment of Father Heaven and Mother Earth that they were called sons of heaven. Sons of heaven,—(or rulers),—are the Heads of all beings,

and they are able to tranquilize the myriad of kingdoms. Their responsibilities are great and weighty beyond all description."

天皇氏 "T'ien-hwong-sze." *The Rulers of Heaven.*

[T'ien—heaven—is the accumulation of the yang-k'i,—(or the superior principle of the Light)—in the upper regions.]

Hwong is ruler, is great, and is said to be the greatness of principle.

Sze is sir-name. We say Rulers of heaven, because it is held that heaven opened at the first division of the cycle.

"The term T'ien-hwong-sze—Rulers of heaven—is one generic name including thirteen persons, who succeeding P'an-ku-sze, ruled; and they are said to be heavenly spiritual powers who act without effort, and cause customs to change of their own accord. In the beginning they arranged the names of the 'Stems' and the 'Branches,'—(or the astronomical signs of the cycle)—by which the positions of the years are determined."

[The first-mentioned class are 10 in number, and are called the 'Ten Stems' or the 'Ten Mothers.' They are 甲 *kia*, 乙 *yih*, 丙 *ping*, 丁 *ting*, 戊 *wuh*, 己 *ki*, 庚 *kung*, 辛 *shin*, 壬 *jin*, 癸 *kwe*.

The second class are 12 in number, and are called the 'Twelve Branches,' or the 'Twelve Sons.' They are 子 *tsze*, 丑 *cheu*, 寅 *yin*, 卯 *mao*, 辰 *ch'in*, 巳 *sze*, 午 *wu*, 未 *we*, 申 *shin*, 酉 *yeu*, 戌 *shü*, 亥 *hai*.]

"The 'Ten Stems' were (formerly) called, thus: Wo-fung, chen-mung, yen-chao, kiang-yü, chü-yung, t'u-wc, shang-chang, ch'ung-kwong, huen-yih, chao-yang."

[Explaining the 'Stems' and the 'Branches.' It is said that the Branches and Stems blend in producing things; that at *kia*—the 1st of the Ten Stems—all things meet, separate, and begin to grow; and that at *yih*—the 2nd—all things begin to generate with a chattering noise. Again, at *mao*—the 4th of the Twelve Branches—all things begin to flourish.

Again, at *ping*—the 3rd of the Ten Stems—the way of the Light becomes manifest, and at *ting*—the 4th—all things begin to mature.

Again, at *wu*—the 7th of the Twelve Branches—the Darkness and the Light unite with injurious effects.

Again, at *wuh*—the 6th of the Ten Stems—the Darkness and the Light produce their effects, and all things become solid; and at *ki*—the 6th—the Darkness destroys the growth of things, and their fruits being ripe, are gathered in.

Again, at *shin*—the 9th of the Twelve Branches—the Darkness begins to steal away the vitality of all things.

Again, at *kung*—the 7th of the Ten Stems—the Darkness nips all things; and at *shin*—the 8th—they begin to wither.

Again, at *yeu*—the 10th of the Twelve Branches—all things become old and tend to decay.

Again, at *jin*—the 9th of the Ten Stems—the Light begins to nourish all things in the recesses below; and at *kwe*—the 10th—the probable product of all things may be estimated.

Lastly, at *tsze*—the 1st of the Twelve Branches—all things begin to germinate; and therefore *tsze* is the general point in the cycle, and in all the operations of nature.]

“The Twelve Branches were (formerly) called, K’wun-tun, Ch’i-fun-yoh, Sheh-ti-kuh, Tan-wo, Chi-shü, Ta-hwong-loh, Tun-tswong, Hëeh-hia, T’an-t’an, Tso-wo, Yen-mao, Ta-yuen-hien.”

- [1. K’wun-tun is the same as *tsze*—the 1st sign of the cycle—and stands for the period of chaos—or the cold midnight darkness.—It is said that with it things *begin* to germinate in the hidden recesses of the under world.
2. Ch’i-fun-yoh is the same as *ch’eu*—the 2nd sign.—It is said that with it the *yang k’i*—the light and heat—become active, and all things begin to rise in obedience to its nature.
3. Sheh-ti-kuh is the same as *yin*—the 3rd sign.—With it all things receive the force of the *yang*, and rise up or start. It is therefore called Sheh-ti-kuh, or the starting point. T’ung Wun-shang says that: The year begins at *yin*—or Sheh-ti-kuh—that the first month starts in the east, and that the position of all the stars are determined by the constellation or mansion of Sheh-t’i. It is therefore called Sheh-ti the starting point.
4. Tan-wo is the same as *mao*—the 4th sign.—It means that the *yang k’i* commences and stops for the benefit of all things. It is therefore called Tan-wo, the *Tan* meaning commencement and the *wo* cessation.
5. Chi-shü is the same as *Ch’in*—the 5th sign.—It means that with it things in a torpid state begin to come forth. It is called *Chi-shü*, because *Chi* is torpid, and *shü* is to unroll or burst the shell.
6. Ta-hwong-loh is the same as *Sze*—the 6th sign.—It means that then all things grow rapidly and then fall. It is therefore called Hwong-loh.
7. Tun-tswong is the same as *wu*—the 7th sign.—It means that then all things become mature and solid.
8. Hëeh-hia is the same as *we*—the 8th sign.—It means that then the Light and the Darkness change the conditions of growth or life, and all things harmonize. It is therefore called Hëeh-hia.
9. T’an-t’an is the same as *shin*—the 9th sign.—It means that then all things exhibit the beauty of their fruits.
10. Tso-wo is the same as *yeu*—the 10th sign.—It means that then the fruits of all things are ripe.
11. Yen-mao is the same as *shü*—the 11th sign.—It means that then all things close up and conceal their germs or buds.
12. Ta-yuen-hien is the same as *hai*—the 12th sign.—It means the abyss, and that then all things return to the under world, and conceal themselves in an abyss deep as heaven itself.]

“The Superior (兄) and inferior (弟) divisions of the cycle* each embrace 18,000 years.” (7)

[Yu Tsung-hai says: “The 8000 here ought to read 800; for Shao-tsze,—(Shao kang-cheh)—reckoning from the beginning of heaven and earth to the end of the cycle says there is one *yuen*—(or Kalpa);—that one *yuen* contains 12 *whe*, and one *whe* 10,800 years. The *tsze*

* The first 6 divisions of the cycle are the ‘superior’ ones, the second 6 are the inferior ones—from midnight to noon the light increases—from noon to midnight it diminishes—hence *hiung ti* refer to them.

or first *whe* produced heaven, the *ch'eu* or second *whe* produced earth, and the *yin* or third *whe* produced man. The *shü* or eleventh *whe* closes up all things and dissolves heaven; and the *hai* or twelfth *whe* dissolves both heaven and earth. Then the *tsze* *whe* produces a new heaven, and so the revolutions go on forever." Reckoning from the longitude of the star *ki*—or the Leopard—(the 7th zodiacal constellation of the stars γ and δ in Sagittarius, long. $268^{\circ} 28' 15''$)—in the *yin* or third *whe* of the cycle, to the longitude of the star *sing*, or the Horse—(the 25th of the zodiacal constellations, corresponding with Alphard α Hydra and others near it—in long. $144^{\circ} 29' 41''$)—in the *wu* or seventh *whe* of the cycle, there should be 45,000 years⁽⁸⁾ and over, which would correspond to the year called *kia-yin* at the commencement of the reign of T'ang-yao, (B.C. 2356). Ever since the existence of heaven and earth doubtless there have been people, things, sovereigns, kings, &c.; but as records had not then been published there are no means of ascertaining the state of the case. It is said that the terms "Rulers of heaven," "Rulers of earth," "Rulers of man" have come down by tradition. Therefore historians suppose that since the existence of men downwards the many thousand years scattered though the annals of the three Rulers and the various human chiefs are sufficient to complete the number. But, is there such a principle, really, as 18,000 years to each division of the cycle? If we do not place the 45,600 years prior to the time of T'ang-yao, but after him, then there certainly would be error.]

"Cheu Ching-huen says: 'P'an-ku-sze having divided heaven and earth, and after heaven had opened at *tsze*—the first division of the cycle—the Rulers of heaven came forth, and succeeding P'an-ku, began to reign.

Although heaven had opened, the names of the "Stems" and the 'Branches' had not been arranged, and though the earth had separated, the order of the years and the hours had not been settled. It was the Rulers of heaven that established the "Ten Stems" by which to determine the years, and also the "Twelve Branches" by which to determine the hours. The years and the hours having been determined the people first began to know the operations and ordinances of heaven, and readily to perfect the beneficent laws of sovereigns and kings for the government of the world.'"

地皇氏 "Ti-hwong-sze." *The Rulers of earth.*

[Referring to the earth, the *yin-ki*—(or inferior principle of the air)—having thickened and become material it was called the Rulers (or reign) of earth; for it is held that the earth separated at *ch'eu*—the second division of the cycle.]

"The Rulers of earth is a generic name embracing eleven persons who succeeded the Rulers of heaven in the government where they appointed the three luminaries to divide the day from the night, and to cause thirty days to make a month."

[The three luminaries are the sun, the moon, and the stars.]

“Cheu Ching-huen says that: ‘The Rulers of heaven made the “Stems” and the “Branches” to determine the years and the hours. The laws of heaven, though being manifested, still the ordinances of the Three Luminaries—(sun, moon and stars)—had not been arranged in order, or the day and the night divided—(by any plan.)—The people then went out to work, and came in to rest without fixed periods of time.

The Rulers of earth therefore succeeded the Rulers of heaven in the government and appointed the ordinances of the three Luminaries to divide the day from the night. That which illumines the day was called the Sun, that which illumines the night was called the Moon, and those which adorn the sky were called the Stars. From the time when the Three Luminaries were separated and the day and night were distinguished from each other, the waning and the waxing, the beginning and the middle of the moon followed in regular succession, and thus thirty days became a month.’”

人皇氏 “*Jin-hwong-sze.*” *The Rulers of Man.*

[The character *jin*, or man, here stands for god. It is said that man is the most spiritual or intelligent of all things, the holy gods alone surpassing him.

This period is called the Rulers of man—(or reign of man)—because it is held that man came forth at *yin*—the third division of the cycle.]

“The term Rulers of man is one generic name embracing nine persons⁽⁹⁾ who succeeded the Rulers of heaven in the government.

Corresponding to these (in number) the hills and streams were divided into nine Sections. The man dwelling in one place was therefore also called the Chief—or sheik—of the place.”⁽¹⁰⁾

[This is regarded as the beginning of the feudal system of government.]

“At that time all persons lived in harmony under pure customs, and entertained profound respect for each other. The Lords were not empty kings, and the ministers were not empty nobles. The government, the rulers, and the ministers were such as arose of themselves. The modes of eating, drinking, and the proprieties between the sexes were such as naturally prevailed. Their title was also ‘The Nine Rulers,’ the former and latter making nine persons, and unitedly 45,600 years.”

[They were divided into nine sections, each dwelling in one place, and all mutually enjoyed the blessings of heaven. After heaven and earth existed all things were produced, and after the production of all things the Holy men, or sages were produced.

The sages were the *real lords* of astronomy, geology, and human affairs; for without the sages heaven, earth, and man would have very soon come to an end.

For this reason it was that before the chaos cleared away P'an-ku came forth and afterwards heaven and earth separated. Before the ordinances of heaven were manifested the Rulers of heaven came forth and afterwards the ordinances of heaven were manifested. Before the principles of earth were exhibited the Rulers of earth came forth and afterwards the principles of each were exhibited. Before the laws of human conduct were understood the Rulers of man came forth and afterwards human learning flourished. Each generation produced rulers and each ruler devised a mode of government. From this comes the saying that heaven opened at *tsze*, that earth separated at *ch'eu*, and that man came forth at *yin*. Judging according to the dubious statements of scholars, at *tsze* and *ch'eu*—the first and second divisions of the cycle—only heaven and earth existed, that on coming to *yin*—the third division of the cycle—man came forth. Historians say that P'an-ku came forth as the first Head ruler of all beings and things. Adding the Rulers of heaven, earth, and man together it is said that, first and last, there were several tens of persons. But to what does it in reality refer?]

“Cheu Ching-huen says: ‘The Rulers of man succeeded the Rulers of heaven and the Rulers of earth in the government, that then the atmosphere gradually cleared away and all things sprang up together, that the order of time was gradually settled and the usages of society gradually became correct and respectful.

The chiefs were intelligent rulers, the kings were not empty sovereigns, the ministers were upright officials, and offices were not merely empty honors. The orders of the government were gradually diffused and the principles of authority by this means gradually prevailed, and so piety and justice were gradually perfected. Rulers and ministers were such as rose of their own accord. The people ate when they were hungry and drank when they were thirsty, and gradually food and useful things were supplied. The men proposed, the women reciprocated, the people got married and the population increased in the land.

Though there were false people they did not produce trouble; though there were vicious men they did not prevail; though men increased in numbers still the sufferings caused by oppression did not abound; though things were collected together the desire to take by violence did not arise. Because the government of the Rulers of man was feudal in its character and human learning daily increased, the chiefs of that age had merit and the people were great.’”

“Fung K'wun-san says: ‘The Great Extreme by moving produced the Light, by stopping it produced the Darkness. The Great Extreme having already existed, immediately the Darkness and the Light existed. The Darkness and the Light having already existed immediately all things were produced. All things having existed immediately Holy men or sages came forth. Could there have been

over 10,000 years between the production of the Light and the opening of heaven? Or could there have been over 10,000 years between the production of the Darkness and the separation of the earth? Or could there have been over 10,000 years between the union of the Darkness with the Light and the production of all things? Or could there have been over 40,000 to 50,000 years between the cessation of that union and the production of the Holy men? Certainly there cannot be such a law of nature as this!

Furthermore, between the days of Yao and Shun and the present time there have been only something over 3000 years. The sovereigns of the Hia, Shang, and Chow dynasties did not equal in virtue the former sovereigns T'ang and Yü; and those of the Han, T'ang, and Sung dynasties did not equal those of the Hia, Shang, and Chow. In my humble opinion Fuh-hi and Shin-nu were not far distant from P'an-ku. The years may be reckoned by thousands but not by myriads. Yao and Shun were very near the times of Fuh-hi and Shin-nu. The years may be reckoned by hundreds but not by thousands. Scholars should examine these things critically for themselves.'"

(To be continued.)

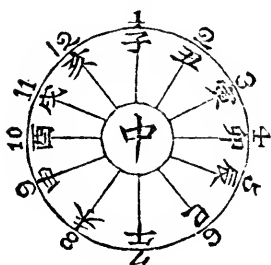
NOTES ON THE PRECEDING TRANSLATION.

- (1) The Chow-li is one of the most ancient books in China—B.C. 1122—255. But some scholars regard the work of more recent date.
- (2) The Ch'in dynasty succeeded the Chow beginning A.D. 255. Its rulers came from the western border of the Empire and seem to have patronized the learning of Babylon. The fragments of ancient history found in the Compendium are evidently of Chaldean origin.
- (3) The terms translated "Rulers of heaven," "Rulers of earth," "Rulers of man" are very difficult to render with certainty. The singular and plural numbers are not distinguished, and I cannot determine whether they refer to abstract powers of nature, to gods, to men, or to certain symbols representing the divisions of a cycle.
- (4) This book is a profound and standard work by Shao Kang-cheh, a famous mathematician and philosopher of the Sung dynasty—A.D. 1011—1077. In it he attempts to show that the system of the universe is arranged according to the laws of numbers. The work should be translated.
- (5) P'an-ku-szo is evidently an epithet of God, like our terms, The All Wise, The Ancient of days. It might be rendered, The Searcher of Antiquity.
- (6) The terms *sze seang* here rendered "the four seasons" are not the ones now used in that sense. But as this whole sentence is evidently a very ancient fragment, I gather from what follows that they originally stood for the four seasons. The Chinese theories about the *yin* and the *yang* are believed to be comparatively modern.
- (7) The terms *hiung ti* are commonly rendered "brother." But they primarily meant superior and inferior, or former and latter. Beyond all doubt they refer here to the twelve divisions of the cycle, the *hiung* to the first six and the *ti*

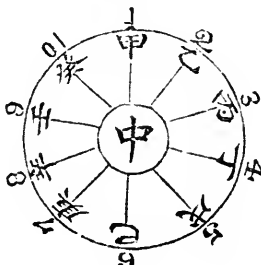
to the last six because the light and heat increase through the first six and decrease through the last six, they are therefore conceived of as "superior" and "inferior." The text by no means teaches that "twelve brothers" reigned one after the other for 18,000 years. That each division of an astronomical cycle of time should cover 18,000 years is anything but absurd or fabulous. These are generally found in the modern interpretation rather than in the original text.

- (8) Between the *yin* and the *wuh whe*, or the 3rd and 7th divisions of the cycle, there were 4, which multiplied into 10,800 years would equal 43,200, the same as one division of the great Chaldean cycle of 518,400 years. Here may be a clue. The mention of the two stars here, with the time between them, may also furnish a clue by which astronomers may be enabled to determine the nature of this ancient kosmical cycle and discover what foundation it may have in nature. It is probable that some errors have crept into the figures in the fragments which have come down through so many ages.
- (9) The term *jin*, persons, applied to the Rulers of heaven, earth, and man perhaps refer to the ancient hieroglyphic images or human forms by which the divisions of the cycles were represented. There seem to have been three cycles in use called respectively, the "Twelve Branches," the "Ten Stems," and the "Eight Diagrams." The center in each being counted as one division there were 13, 11 and 9, all told, but only 12, 10, and 8 on the circumference or rim of the cycle. They may be represented as follows:—

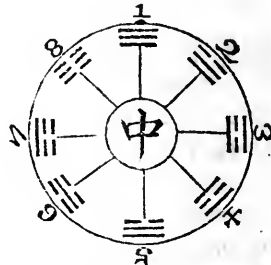
THE TWELVE BRANCHES.



THE TEN STEMS.



THE EIGHT DIAGRAMS.



Twelve double hours make a day and night, and twelve months a year.

- (10) These old cycles were the "horn-books" of our ancestors. They are freighted with the astronomy, chronology, philosophy, and literature of the world. To understand the history of the world it becomes necessary for us to understand the symbols, rationale, and applications of the cycles. Civilization sprang from the same source and has always remained a unit.

That portion of the first volume which treats of the most ancient times will be carefully translated and published for the benefit of Western scholars.—TRANSLATOR.



**THE WORK OF PROTESTANT MISSIONS IN THE
PROVINCE OF SHANTUNG.**

BY REV. HUNTER CORBETT.

IN the year 1835, in order to ascertain the facilities for preaching and tract distribution, the Rev. W. H. Medhurst and the Rev. Edwin Stevins, made a cruise along the China coast in the ship *Huron*. "By the middle of September they were on the north side of the Shantung promontory where they landed at several places."

During the summer of 1859, the Rev. J. L. and Mrs. Holmes of the Southern Baptist Mission, U.S., spent several months on board a sailing vessel in the Chefoo harbor, Mr. Holmes frequently going on shore. It was not until near the end of the following year after the signing of the treaty, that they were able to hire a house and remain permanently. They were immediately joined by others. During the twenty years ending with 1880, there have been in all ninety-eight resident missionaries,—of this number forty-nine were women.

The aggregate number of years amounts to 430. Fifteen missionaries have died, and forty-three from failure of health or other causes have left the field.

Twenty-five either died or left the field within one year after arrival, and nineteen others did not remain beyond two years. Until recently the work in the north-west of the province has been carried on chiefly by missionaries whose residences were at Tientsin. As soon as suitable buildings can be secured all the societies represented in this province, except the Methodist Episcopal Mission, U.S.A., will have missionaries residing within the bounds thereof. Counting four for the American Board there are at present forty-four missionaries residing in the province of whom twenty-two are women, representing the following Societies:—Southern Baptist, U.S.A., English Baptist, English United Methodist, A.B.C.F.M., Presbyterian, U.S.A., National Bible Society of Scotland, U. P. Church of Scotland, Church of England Propagation Society and the China Inland Mission.

What are some of the visible results of the labor hitherto expended?

I have to acknowledge the kindness of the missionaries, who supplied the data from which the following facts are ascertained. There are now connected with the various missions 2843 communicants, 6 ordained preachers, 45 preachers and assistants of various classes, 375 children receiving education in Christian schools. The average wages paid preachers and teachers amounts to \$5 per month.

What is the character of the converts?

A few have proved to be hypocrites. Of this number, some were such experts at deception that for years they not only deceived their teachers, but all with whom they were associated and possibly themselves.

Others entered the church from sinister motives. They probably did not mean to deceive. They were persuaded that it would be to their interest to live the life a Christian profession involves, but their supreme motive was the hope of pecuniary gain. Generally a few months, or at most years, proved sufficient to convince them that a profession of Christianity did not necessarily secure them a livelihood, and they either gave up their profession or were excluded from the Church.

The hypocrites and temporary believers, however, have been but a small proportion of the whole. Some of the converts at times are so inconsistent as to cause heart-felt sorrow to those who have the oversight of them, and yet with all their failings seem to be true believers. Others give unmistakable evidence of spiritual life. It is impossible to see them day by day and not feel persuaded that Christ dwells in their hearts by faith. They are not content to possess the truth themselves but in season and out of season seek in every way to bring their kindred and neighbors to a saving knowledge of Christ. Many, both men and women, manifest an intense desire to learn to read. Some well advanced in life persevere until they are able to read understandingly the Mandarin Scriptures and Hymn-book. All are anxious to have their children receive a Christian education and many willingly deny themselves in various ways to secure it. Those who sincerely receive the truth wish to learn not only all they can in regard to Christianity but in regard to other subjects. Their sympathies are enlarged to take in the whole world to some extent. Their prejudices vanish so that they would gladly welcome from whatever source all that would advance the material prosperity of the country. Opposition to railroads, foreign machinery, etc., does not come from the converts to Christianity. The men no longer regard their wives and daughters as naturally ignorant and of a lower order than themselves. Their walk and conversation is characterized by a kindness unknown before conversion. This change has been the means, in a number of instances, of making the wives willing to learn the doctrine which produced such good fruit. The birth of a daughter is no longer regarded the calamity it once was. A desire is awakened to have little comforts, such as a pane of glass in the window, a bed of flowers in the court, etc. On the Sabbath when the Christians meet for worship they wear a contented and peaceful expression, which contrasts strikingly

with the care-worn and anxious look of the multitudes, whose thoughts are fully occupied with what shall they eat and drink, and how make the most of this world.

Some undoubtedly come short in the duty of benevolence. But when it is remembered that benevolence is usually a grace of slow growth in any land, but especially in a land where the people have been taught from infancy to set a high value on money, and also that the life of many who become Christians is a constant struggle with poverty, it would I think be unjust to charge the Christians as a class with illiberality. I have never known an earnest appeal for aid to send men to preach the gospel, to build churches, to relieve the destitute and famine sufferers without willingness on the part of every member to contribute something. Some deny themselves necessary food in order to do so. Others would very cheerfully contribute labor if the opportunity offered. Possible if all the facts were known the failure to come up to the Scripture standard of giving is more justly chargeable to the pastor's neglect of Scripture teaching on this subject, then to the converts. I think all will agree that the Christians are characterized by great simplicity of faith. When the truth is accepted the convert fully believes the Scripture statement that "there is one God, and one mediator between God and men, the man Christ Jesus." He loses all faith in the efficacy of idol-worship and no longer visits theatres or joins in idolatrous ceremonies. He believes that God will faithfully fulfill all the Scripture promises and daily prays in expectation of being heard. He is not beset with doubts and fears concerning the truth of the Scriptures, but firmly believes that with God all things are possible. The joy awakened in the hearts of the aged by simply repeating the promises of God is often most cheering. Perhaps in nothing does the contrast between a Christian and an unbeliever appear more marked than in the hour of death. Hope fills the Christian's soul. He knows whom he has believed, and doubts not but Jesus will receive his soul at last. He is able to speak words of comfort to the sorrowing family; urging each to trust in the Saviour and serve him faithfully until death and then they will meet again.

In estimating the character of the Christians, justice requires us to remember the difficulties which beset them. A man who has spent fifty years in a land in which the character of the whole people is formed by false standards of morality could hardly be expected to live up to the full standard of a blameless character which has been formed from infancy in a Christian home and surrounded on all hands by helpful moral influences. The new convert has not only all the habits of his

past life to overcome but he must still live surrounded by hostile influences, and face opposition and public opinion on every hand. The convert is sometimes for years the only Christian in his village. He may be either wholly illiterate or able to read but very imperfectly. Beyond the reach of meeting with God's people in the sanctuary, hearing the gospel preached every Sabbath, it is not surprising, perhaps, that he should often prove weak and give a very feeble light in the Egyptian darkness which surrounds him. I have often thought if the missionary could for a time exchange places with the converts he would learn to have deeper sympathy and more patience with them in their weakness and trials. He would perhaps have great cause for rejoicing if the convert only stood out against all hostile attacks even though he made very little advancement in the divine life. Do we not all need a great increase of that love which hopeth all things and can hide a multitude of sins.

Mere statistics give a very inadequate idea of the spiritual and moral condition of a people, or of the preparatory work which has been done. Through the aid of the Foreign Bible and Tract Societies a vast number of portions of the Scripture and Christian books and tracts have been circulated. The gospel has been repeatedly preached in almost all the principle cities and towns. In some districts it may be said the gospel has been fully preached in every village and all the people know something of the Saviour. Many freely confess that they are persuaded of the truth of Christianity and it would be for their highest good to embrace it, but to do so, would involve the loss of friends, difficulties connected with their business, the marriage of their children, etc., which they are at present not prepared to meet. There is undoubtedly a growing conviction in the minds of many that the Christian religion is from heaven and must eventually supersede all others.

The famine and pestilence which visited this province in 1876-1877, produced many hinderances. Large numbers of people have been impoverished. Since then many have sought admission to the Church chiefly in hope of receiving temporal aid. Extreme poverty seems to be unfavorable to the spread of the gospel. A certain amount of temporal prosperity seems most favourable to the moral and spiritual elevation of the people. The hinderances, however, are far more than counterbalanced. The efforts to save life and alleviate suffering during and after the famine, undoubtedly have done much in overcoming prejudices, removing obstacles, and recommending the Christian religion to the people. Nearly two-thirds of the converts have been received into the church since the famine.

THE SCHOOL AND TEXT BOOK SERIES.

MINUTES OF MEETING.

THE Committee met at the London Mission, Shanghai, on Friday, the 17th December, 1880. There were present the Rev. Wm. Muirhead, Chairman; Rev. Dr. Y. J. Allen, John Fryer, Esq., Rev. A. Williamson, Secretary; Rev. Thos. Taylor, Visitor.

The meeting having been duly constituted, the minutes of the last meeting, being printed, were held as read.

The Treasurer then laid on the table a memo. of state of

the funds, viz.: Balance on hand at last meeting . .	Tls. 1605.85
Pay'ts. including purchase of books, charts, freight, etc.	Tls. <u>231.90</u>
	Tls. <u>1373.95</u>

He reported a donation from The Very Rev. Dean Butcher	Tls. 14.60
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And a second donation from Thos. Hanbury, Esq., . .	Tls. <u>500.00</u>
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Balance in hand	Tls. <u>1888.55</u>
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Dr. Y. J. Allen also reported a donation of \$250 not yet to hand, from the Board of Southern American Methodist Episcopal Church.

Mr. Muirhead intimated that Mr. Fryer had completed the Prospectus in Chinese and that he had sent copies to the agents at Peking, Tientsin, and Foochow. Mr. Fryer was requested to print off another edition of 500 copies, and the Secretary was instructed to send a sufficient supply to the agents at the other stations.

INTEREST IN GREAT BRITAIN.

The Secretary intimated that he had laid the claims of the Committee before several societies and influential men in England and Scotland, and had met with a very favourable response. The London Religious Tract Society gave him permission to make a selection of their engravings and colored pictures; and had made the Committee an additional grant of electro plates and pictures, value £231. Messrs. Wm. Collins, Sons & Co., Glasgow, had given them electro plates of all the illustrations in their valuable School Series, which were deemed suitable for China, at half-price. Messrs. Nelson, Edinburgh, had also made a reduction in favour of electro plates obtained from them. Messrs. Keith Johnston & Co., Edinburgh, evinced deep interest in the work of the Committee, and assured the Secretary that they would aid the Committee in every way they could.

GIFTS OF BOOKS.

The Religious Tract Society have presented the Committee with several volumes of "Sunday at Home" and "Leisure Hour" containing letter-press descriptions of the electro types granted by them; Messrs. Wm. Collins, Sons & Co., have gifted full sets of their various excellent School Series, with samples of school apparatus as roll-books, slates, pencils, etc.; Messrs. Warne & Co. have also presented a complete set of all their beautifully illustrated picture-books and story-books; Messrs. T. Nelson & Sons have sent a set of their "Royal Readers;" and Messrs. Blackie & Sons sent specimens of their "Graded Readers" and their "Comprehensive School Series;" Messrs. W. and A. K. Johnston have given specimens of their maps large and small coloured and in outline, atlases, their various and splendid charts, drawings, etc., etc.; while a friend presented a variety of other school books, calculated to be useful.

The treasurer of the National Bible Society of Scotland had agreed to receive and transmit any donations which might be placed in his hands. Several sums had already been subscribed, and others promised. If their Secretary had been longer at home, a good deal more might have been accomplished.

BOOKS PASSED.

Miss Happer's Three Readers were laid upon the table and passed. The Secretary was instructed to ask her to simplify the Second Reader a little more and to send on copies of illustrations to her, from which she could select such as appeared suitable for her books.

The Rev. H. Corbett's Church History in two volumes was also ordered to be printed. The printing of Dr. Osgood's Anatomy was reported as nearly completed. The Committee expressed their deep sorrow at the decease of their valued contributor. Mr. Muirhead laid on the table his History of England in two volumes revised and brought down to date. The work was accepted, and left in his hands to be printed with illustrations. Mr. Fryer intimated his Chemistry was nearly printed, and would be finished by the Chinese New Year. Dr. Farnham sent word, that the first draft of his Natural Philosophy for the Young was ready and would soon be fit to be placed in the hands of the Committee. The first draft of the Hand Book of Natural History and Chart, by Miss Williamson, was also ready.

NEW BOOKS.

The Secretary proposed that Mr. Fryer's adaptation of Johnston's "Chemistry of Common Life," in Chinese, which was appearing in the *Scientific Magazine*, should be adopted as one of their Series.

This was agreed to. The Secretary also said he understood that Mr. Fryer was preparing a series of small and cheap books in easy *wun-li* on the various sciences, and he thought they also might be brought out in connection with the Series. After some conversation, the suggestion was accepted and as his 1st volume on Astronomy was nearly ready, Mr. Fryer was requested to endeavour to have it out by the 1st of the Chinese New Year, so that it might form a portion of the first instalment which was to be sent to subscribers at that date or as soon afterwards as possible.

The Secretary laid on the table specimens of coloured plates illustrative of Scripture History, Manners and Customs, etc., which could be had at moderate prices, and adapted to the Chinese books, also outlines of maps and outlines for globes and other drawings suitable for educational purposes. The consideration of these was postponed till next meeting.

BOOKS IN THE PRINTER'S HANDS.

Anatomy, Dr. D. W. Osgood; Chemistry, John Fryer, Esq.; Topography and Natural History of Palestine, and Sacred Geography for the Young, Dr. Graves; The Principles of Sacred Music, Mrs. C. W. Mateer; Political Economy, Dr. Martin; Jurisprudence, Dr. Martin.

BOOKS NEARLY READY.

Descriptive and Political Geography, by Rev. L. D. Chapin; Church History, Rev. H. Corbett; The History of England, Rev. W. Muirhead; Mental Arithmetic, Mrs. Capp; The 3rd and 4th Readers, Miss Lillie Happer; Mathematical Physics, Dr. Martin; A Comparative View of the Religions of the World, and The Physiology and Structure of Plants, Rev. A. Williamson, LL.D.; Astronomical Charts, Dr. C. C. Baldwin and Rev. N. Sites; Natural History Charts, Miss Williamson; Mineralogy, John Fryer, Esq.

ELECTROTYPES AND COLOURED PICTURES.

The general Editor, Mr. Fryer, was requested to print off fifty impressions of the electrotypes, and have them bound in volumes for distribution among the writers that they might be able to select what illustrations were suitable for their works, also that ten specimens of each of the coloured pictures should be bound in like manner for a similar purpose.

The Chairman mentioned it was important, for many obvious reasons, that they should know how far the various writers had advanced with their respective books and the Secretary should be instructed to obtain the necessary information.—Agreed.

The Secretary said it was now clear, that in view of the encouragement afforded by intelligent men at home and the reception the ability and ardour of their Collaborators is meeting at the hands of Chinese, and the success of like institutions in less literary countries, that this Book Series scheme was destined to grow into an important institution, and as it was important that all the transactions should be conducted on strict business principles, and a separate account kept for each publication, etc., he foresaw they would soon need a depository and a young man acquainted with the management of Book and Tract Societies to take charge of it. It was agreed this should be kept in view.

The meeting was closed in the usual way.

To the Editor of the Recorder.

DEAR SIR,—

In order to save time, labour and expense would you kindly allow me to draw the attention of the writers in connection with the School and Text Book Series to the above instructions, and request them to let me know how far they have progressed with their respective works, and any other particulars they may see fit. And would they for the same reason excuse me adopting this method of addressing them. I may also say that the first instalment of the Series will it is hoped be sent to the various agents during the month of March together with copies of the Prospectus in Chinese. The Committee earnestly hope that those friends who have so kindly undertaken to act as agents will do all that *their ingenuity may suggest* for the furtherance of the scheme, and at the Ports where no subscription list has yet been circulated they will endeavour to send one round both among Foreigners and Chinese. I append the list of writers and agents as it now stands.

Missions which have not yet contributed *their quota*, and friends who have not yet subscribed, are requested to send in their donations; for as the Books approach completion the need for funds proportionally increases.

Should there be any missionaries or others engaged in the preparation of books related to our Series, the undersigned will be happy to hear from them.

Yours truly,

CHEFOO, 21st February, 1881.

ALEXANDER WILLIAMSON.

List of School and Text Books.

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|--|---|
| 1. A Set of Object Lessons,
... .. Dr. Farnham. | 6. A Christian Commentary on the Chinese Classics (The Four Books),
... .. Rev. Earnest Faber. |
| 2. First Reader, containing selections from the Scriptures and various Authors,
... .. Miss Lillie Happer. | 7. A Christian Commentary on the Chinese Classics (The Five Classics),
... .. Rev. Earnest Faber. |
| 3. Second Reader, containing selections from the Scriptures and various Authors,
... .. Miss L. Happer. | 8. Arithmetic, Rev. C. W. Mateer, D.D. |
| 4. Third Reader, containing selections from the Scriptures and various Authors,
... .. Miss L. Happer. | 9. Mental Arithmetic, ... Mrs. Capp. |
| 5. Letter Writing in Chinese on a new plan,
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14. Lessons in Natural Philosophy for the Young, *Dr. Farnham.*
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19. Mineralogy, *John Fryer, Esq.*
20. Chemistry, "
21. Botany (Descriptive and Economical). *John Fryer, Esq.*
22. Zoology, *Miss Williamson.*
23. Ethnology, *Rev. F. Ohlinger.*
24. Physical Geography, *Mr. G. W. Painter.*
25. Descriptive and Political Geography, *Rev. L. D. Chapin.*
26. Sacred Geography for the Young, *Dr. Graves.*
27. Outlines of Universal History, *Rev. D. Z. Sheffield.*
28. Modern History, a Series of Historical Primers of European Nations, *J. Rhein, Esq.*
29. History of China, in the form of Biographies of its Famous Men. *Dr. Eitel.*
30. History of England, *Rev. W. Muirhead.*
31. History of U.S.A. to recent dates, based on Dr. Bridgman's, *Rev. A. H. Smith.*
32. The Industries of the West, *John Fryer, Esq.*
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34. Drawing, *John Fryer, Esq.*
35. School Wall Maps, *Revs. L. D. Chapin, and D. Z. Sheffield.*
36. Botanical Wall Charts, 4 large (W. & A. Keith Johnston's adapted), *Alex. Williamson, LL.D.*
37. Zoological Wall Charts, 5 large (W. & A. Keith Johnston's adapted), *Dr. Mollendorf (?)*
38. Astronomical Wall Charts, 4 large (W. & A. Keith Johnston's adapted), *Dr. C. C. Baldwin, and Rev. N. Sites.*
39. Mechanical Powers, 1 large (W. & A. Keith Johnston's adapted), *Dr. Edkins*
40. Comparative Philology, *Rev. Dr. Edkins.*
41. Logic, "
42. Mental Philosophy, *Rev. Dr. Martin.*
43. Moral " *Rev. G. John.*
44. Political Economy, *Rev. Dr. Martin.*
45. The Physiology and Structure of Plants, *Alex. Williamson, LL.D.*
46. Anatomy, *D. W. Osgood, M.D.*
47. Physiology, *J. Dudgeon, M.D.*
48. Mathematical Physics, *Rev. Dr. Martin.*
49. The Art of Teaching, *Rev. J. G. Loescher.*
50. An Introduction to the Books of the Old Testament, *Rev. C. Goodrich.*
51. An Introduction to the Books of the New Testament, *Rev. Jonathan Lees.*

52. Church History, *Rev. Hunter Corbett.*
53. Civilization, *Alex. Williamson, LL.D.*
54. Comparative View of the Religions of the World, *Alex. Williamson, LL.D.*
55. Meteorology, with special reference to China, *Dr. Fritsche.*
56. Health, Air, Water, Food, Clothing, Houses, and Disinfectants, *Dr. Kerr.*
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58. Jurisprudence, *Dr. Martin.*
59. Biographies of the Founders and Reformers of the Christian Church, *Bishop Burdon.*
60. Family Devotions, with Prayers for important occasions, *Bishop Burdon.*
61. Introductory Science Primer, *Rev. Timothy Richard.*
62. Series of easy tracts on the Sciences, Arts and Manufactures, *John Fryer, Esq.*
63. The Chemistry of Common Life (Professor Johnston's adapted) *John Fryer, Esq.*

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 Mission Press, *Shanghai.*

AGENTS AT THE PORTS.

Peking, Mr. Chester Holcombe; Tientsin, Mr. Innocent; Newchwang, Mr. Macintyre; Wuchang, Mr. Bryson; Kinkiang, Mr. Hart; Ningpo, Mr. Hoare; Nanking, Mr. Leaman; Hangchow, Mr. Sedgwick; Foochow, Mr. Plumb; Amoy, Mr. Macgregor; Swatow, Mr. Gibson; Hongkong, Mr. Lechler; Canton, Dr. Kerr; Yokohama, Mr. Lilley; Wusueh, Mr. Race; Wenchow, Mr. Stott; Yangchow, Mr. Moore; Chiu-kiang, Dr. White; Gangking, Mr. Pearee; Taiwan, Mr. Barclay; Tai-yuen-foo, Mr. Richard.

AN ESSAY ON THE PSYCHOLOGICAL TERMS 心, 性, 氣, 志.

BY MARTIN SCHAUB, (LILONG), BASLE MISSION.

BEING a teacher of theology in the seminary of the Basle Mission it follows that I must frequently make use of certain psychological terms. These terms are to be found in the works of Mencius. In the time of this philosopher there was much disputing on the human nature. He fought all his life with the heretical philosophers of his time. We find therefore in his works more anthropology than in the works of his master Confucius. During last year I lectured on the works of Mencius, and in my preparations I especially sought to obtain a clear understanding of the psychological material to be found in these writings. My aim in the following essay is to attempt a definition of the terms 心, 性, 氣, 志. If any of my fellow labourers, having more knowledge and experience in Chinese literature than I possess would undertake to write an article suggesting what psychological terms should be used in expounding God's Word, I am sure it would be read with deep interest by all who are engaged in imparting Christian instruction to these people. I have picked up but a few precious stones, which Dr. Legge and others have brought to light by their indefatigable zeal and exertion in exploring the Chinese Classics. I think that we, who have to guide our Chinese brethren into the golden ore of the Bible would do well to use these materials. I have found them especially useful in explaining the Epistles of St. Paul.

1. Firstly the term 心 heart. In the Bible and the classical writings the heart is considered the central seat of psychical life; so also is it in the Chinese Classics. We Europeans are accustomed to speak of the brain as the seat of the activities of the soul, the Chinese speak more of the inward parts of the body. Let me give an instance of this from the Shû-king, which reminds me very much of the psychological ideas of the Hebrews. When King Phwan-kang exhorted his people to forget all their trouble in removing to Yin and in building their new capital, he closed his speech with the words: "Now I have disclosed my heart and belly, my reins and bowels (心腹腎腸). I have fully declared to you my people all my mind." (Legge, Vol. III. Pt. I. Part IV. Book VII. Part III. 3). The interior of men, the heart is the invisible root of the psychical life, the head with the brain is the fruit-bearing top of it. In the classical age men lived more in the inward regions than we in this over-busy day. Let us see what we can find in the works of Mencius on the term 心. He says: "The superior man considers benevolence, righteousness, propriety and wisdom as his 性 (君子所性仁義禮智). They are rooted in his heart (根

於心)。” (Legge: Vol. II. Book VII. Pt. I. 21, 4). The heart is just like the field (心田), on which the ethical germs must get their development. Mencius says all men have these ethical principles rooted in the heart. It is their duty to give them all their development and completion (擴之充之). 心 embraces all the feelings and desires and even thoughts are comprised in it. In short 心 is the seat of the soul just as the Hebrew לֵב and the Greek *Καρδια*.

2. What is the link then, between 心, the treasury of the soul and the invisible world and what gives it its direction? The term 性 (Legge: human nature), I think, will answer these questions. Mencius spoke often about 性 to declare his belief in the goodness of it. There are some who think his doctrine entirely antagonistic to Christianity, an opinion in which I do not concur. What then is the meaning of the classical 性? In the Doctrine of the Mean we find the definition: 天命之謂性 (Legge: What Heaven has conferred is human nature). Mencius says: 知其性則知天 “knowing his nature, he knows Heaven.” 性 is the very thing which links man with Heaven, with the spiritual world. Let us see how the Chinese explain the character 性. It is composed of 生 (life) and 心 (heart), which is used to denote mental terms. 性是生之理. Choo foo tsze says: 性即理也. It is the principle, which is rooted in the interior of 物 and is to be developed. Every thing has its 性. He who realizes his own 性 and the 性 of all things is the most accomplished man, the 聖人 of the Classics. 性 of man is the ethical ideal which Heaven implanted in the heart. Mencius says: 盡其心者知其性, he who has exhausted his heart knows his 性, i.e. to make one's self acquainted with his heart, gives a man knowledge of his ideal, for this is hidden in the treasury of the heart. 性 of the Classics is to be taken in this spiritual meaning and Mencius' doctrine of the goodness of it can never be a stumbling block to us. Fallen man has lost the more substantial link of *πνεῦμα* with God, he has become flesh; God's spirit could not dwell in him (Genesis vi. 3). The substantial connection of the soul with the invisible world is broken; the *πνεῦμα* of man is isolated, lost its source of life, which is in God. The heathen therefore know only an ideal connection with Heaven; the pneumatical link with God dwindled into the meagre 性. This is the law written in the heart of man (Romans ii), the law of mind (Romans vii. 23). It gives the heart its direction. St. John says in the Prologue of his Gospel: “Logos was the true light, which lighteth every man that cometh into the world.” This light shineth also in the darkness of China. The rays of this light, the *λογος-σπερματικός*, which the philosophers of China could comprehend is the 性 of their works. 性 is the basis, on which they constructed th-

doctrines. They used it only to throw light upon the duties of man to man (五倫之道). They have nothing to say of the relation of man to God. But like the heathen of Greece and Rome they knew also a little of the law written in man's heart. If fallen man had not this 性 I do not see how he could be exhorted to eschew evil and do good. We had no *δός μοι πῶ στῶ* to preach *μετάνοια* and *πίστις*.

3. There is another term, which in one chapter of the works of Mencius is of great importance. It is the term 氣, one of the two principles of the speculative philosophy (理氣). They are just like the two principles *thought* and *matter*, on which the occidental philosophy speculated through all centuries. According to the standpoint in the one or the other, the systems of the philosophers ended either in Idealism or Materialism. A very few found the way of Realism, which only can unite the two principles. What is the meaning of 氣 in the works of Mencius? Dr. Legge gives it as the passion nature (Vol. II. Book II. Pt. 1. Ch. II. 9), Kang-hi says: 氣者生之元也; he says also: 氣也者神之盛也. According to these definitions, I think the best rendering of the character 氣 is powers (Faber's Mencius "Krafte"). Mencius says: 氣體之充也. The 氣 pervades and animates the body (Legge). I think the 氣 of the Yih-king and of the speculations of the Sung philosophers is also best rendered by powers. Canon McClatchie translated it by "primordial matter." But what is matter? "Kein Stoff ohne Kraft. Matter is not another thing than power. It is the exterior, the appearance of the central power, *vis inertiae*, which unites a manifoldness of powers." (Ulrici: Gott und Mensch). The more intelligent men of our time go back to the more lifeful philosophy of the ancients. This gives also more understanding of the Biblical Realism, the *δύναμις* of God's Word. There are missionaries, who have used the speculations of the Sung philosophers to show that the God of the Bible can by no means be rendered with the classical term 上帝. They say: Shang-ti includes 理 and 氣, he is therefore an inferior being, a demiurge. 至神 Fate (incorporeal Reason) was thrust out of his own world, his demiurge 上帝 usurping his place. The God of the Bible is above 氣, he is 神 and so on. . . . ergo the only term, which can be used for God is 神. There is here indeed the same chasm between the two principles of the modern philosophy, which is employed in the struggle against the use of Shang-ti. Yea, the classical 上帝 includes both principles 理 and 氣. And so the God of the Scriptures has also his 7122, his *δόξα*. Why should we hesitate to use the term 上帝 for God, in whom dwelleth all the powers, the *πλήρωμα*? Canon McClatchie translates the passage from Kang-hi 氣也者神之盛也 "Air is the fulness

(πλήρωμα) of Deity." Philosophers going on with their speculations quasi in a higher region than God, will find out the extremest axiom, they will quasi construe a genesis of God (so the speculations of the Germans von Baader and Schaden, etc.). It seems to be the same case in Láo-tsze's Tao-teh King. He says in the fourth chapter: "Tao might appear to have been before God" (道象帝之先).

But let us leave these heights, and come back to look after our psychological terms. We have here also the two principles 理 and 氣 as 性 and 氣 of the heart. The relation of ψυχη to πνευμα is the same as that of the δοξα of God to God. The soul is the δοξα of the spirit, an emanation of πνευμα, which pervades the human body. Genesis xlix. 6, is the soul rendered by פִּי כֶּסֶף (see Delitesch: System der Biblisch. Psychologie Sec. 4: Die falsche und wahre Trichotomie).

4. What is the point which unites these two principles 性 and 氣 in the heart? There is the term 志 (Legge: will or mind), the meaning of which we have to discuss. The Chinese say: 志 is the power to concentrate the heart, to direct it to a fixed point. (Choo foo tsze: 心之所之爲志). Mencius says: 志 is first and chief (Legge: Mencius Book II. Pt. I. Ch. II. 9). It is the chief of the heart. This definition agrees with the composition of the character 志. It is composed of 士 (officer) and 心 (heart) beneath. 志 is the principal power, which gives the heart its direction. I think therefore 志 is also the best rendering of the νοῦς (mind) of the New Testament. Let me give the definition of νοῦς from the psychology of the late Dr. Beck, one of the most eminent German theologians. He says: "Νοῦς bildet den Vereinigungspunkt des Geistigen und Seelischen, in der Weise, dass das Geistige seelisch gemacht und bestimmt, der Lebensfluss von Innen nach Aussen geht." This definition of νοῦς can also be applied to the term 志. There is another psychological term of the New Testament συνείδησις (conscience, rendered by 良心). Συνείδησις ist der geistige Inen sin, wo der Lebensfluss von Aussen nach Innen geht" (See Beck: Umriss der biblischen Seelenlehre und christl. Lehrwissenschaft Sec. 19). Συνείδησις is analogous to 性. I think the difference of 性 and συνείδησις (良心) is this: 性 is the objective law written in the heart, συνείδησις is the subjective voice of the interior, which consents to this law. Let us now see what Mencius has to say about the relation of 志 to 氣. He says: 氣 is subordinate to 志 (Legge: Vol. II. Book II. Pt. I. Ch. 2, 9 志至焉氣次焉). 氣, the psychical powers, which fill the heart, are the troops governed by 志. Chong-tszai (張載) one of the 五大理學 says: 天地之帥吾其性, 天地之塞吾其體. 性 is the chief, which Heaven and Earth bestowed to man, and 氣 (體 is explained by 氣) is the fulness (the

troops). 性 is the pneumatical principle, 氣 the psychological of the heart. Both have their point of union in 志 (*νοῦς*). 志 as chief of the heart moves his troops. If 氣 be first and moves 志 then will the heart fall into disorder. That is the very condition of man's heart, the corruption of nature introduced by sin. This principle of sin is not known by the heathen moralists. Only the Bible unveils to us the depth of this darkness. The heathen generally have more or less an idea of sin, but the moralists of China have indeed a very shallow one. It is because they do not bring man into relation with God. It is this dark principle which brought man into captivity to the law of sin. 志 is fettered by the revolting 氣 (*νοῦς τῆς σαρκός* Col. ii. 18) and has become a powerless and empty one (*ματαιότης τῆς νοῦς* Eph. iv. 17).

In explaining these psychological terms to my pupils, I am accustomed to use the following illustrations:—

I.—THE HUMAN HEART ACCORDING TO MENCIOUS.

心 (heart) is the central seat of the soul. 志 (*νοῦς*) is the principal power. 氣 are its troops. 性 is the 理 which 天 (Heaven) laid down in the heart, which is after the model of the 聖人 (ideal man) to be realized.

II.—THE HEART OF FALLEN MAN ACCORDING TO THE SCRIPTURES.

From the kingdom of darkness came another principle in the heart. 志 left its original direction, turned to sin. That which yet holds the sinner in connection with God is conscience (*συνείδησις*) which gives its consent to the law written in the heart (性). 志 under the principality of sin lost its power (*ματαιότης τῆς νοῦς*). 氣 the powers, the troops, have by sin fallen in disorder. They became flesh, which took 志 into captivity (*νοῦς τῆς σαρκός*). When man begins to hear the voice of conscience, which gives its consent to God's law, he is aware of his wretched slavery and experiences the condition described in Rom. vii.

III.—THE HEART OF THOSE WHO BELONG TO CHRIST.

志 returns from its lawless course (*μετάνοια*) and submits itself to the law of God. The principality of sin is broken by Faith in Christ. 心 receives, by regeneration, the Holy Ghost. It has now a substantial link with the spiritual world and not merely the meagre 性, the law of mind. *Αγάπη τοῦ Θεοῦ* is shed in our hearts by the Holy Ghost (Rom. v. 5). By the Holy Ghost Christ and the Father come with their *πλήρωμα* in the heart. With these powers the chief principle of the heart (志) can struggle against the flesh, which always strives to recover the lost throne of the heart. 志 can now overcome and also

subdue its powers (氣); it can get them into order. By the deepening of the faith in Christ (ἐκ πίστεως εἰς πίστιν Rom. i. 17) man will, by degrees, be transformed into the likeness of Jesus, the 聖人 κατέξοχην; the ideal will be perfectly realized 仁也者, 人也, in the fulness of the Biblical sense of the word.—All to the glory of God and for the deepening of the Christian life, which already has taken root in the hearts of our Chinese Christians.

REPORT OF THE HANKOW TRACT SOCIETY FOR THE YEAR 1880.

BY REV. J. W. BREWER.

THE Annual Meeting of the Hankow Branch of the Religious Tract Society was held on Wednesday, February 2nd, 1881. The Yearly Report having been read and adopted, the Secretary was requested not only to forward it to the Home Society, but also to send extracts from it for insertion in the *Chinese Recorder*.

“The year 1880 has been one of unusual activity amongst us both in the publication and in the circulation of the tracts and sheet tracts issued by this Society. We started the year with a balance in hand from 1879 of Tls. 79.94; in February we received our usual grant of £50, which this year realised Tls. 183.20; during the year we have received from purchasers of tracts the sum of Tls. 426.26, so that our total income has amounted to Tls. 689.40. Our total expenditure for the year has been Tls. 691.09; of which Tls. 672.04 have been paid to the native printer in Hankow; who, though he requires very careful supervision, has on the whole done his work well and creditably, and at a much cheaper rate than we could get it done elsewhere.

Publication Department. New, and in most cases revised, editions of all the tracts and sheet tracts previously published by our Society have been issued during the past year. In addition to this five new tracts and eight new sheet tracts have been approved by the examining committee and published. Two tracts and one sheet tract remain under examination.

We hope during the coming year to publish a series of illustrations of our Lord's Parables with expository letter-press, which we trust will be the means of drawing attention to and exciting interest in our Lord's teaching both among Christians and outsiders.

We have also been offered the copyright of a number of prize tracts now in course of writing (*vide* prospectus issued by Rev. D.

Hill in October last). If we may judge from the first portion of them now passing through the hands of the adjudicators, we have herein the promise of a very valuable and useful series, one of its greatest recommendations being that the tracts forming it will be purely native productions.

The following is a list of the new tracts published during 1880:—

1. **天路指明** The Guide to Heaven, 62 pp. A new and revised edition of a popular tract prepared several years ago by the Rev. G. John.

2. **食齋指迷** The Errors of Vegetarianism, 22 pp. Prepared by the late Rev. J. Race to meet the case of the large number of religionists around us who deem the practice of Vegetarianism a moral duty and a means of acquiring religious merit and purity.

3. **勸戒鴉片烟醒世圖** Against Opium Smoking, 34 pp. A tract prepared under the joint authorship of Rev. G. John, Rev. D. Hill and Dr. Dudgeon; consisting of a number of pictures first published by the Canton Native Anti-Opium Association, a moral exhortation and medical directions for those who wish to break off the pernicious habit of opium smoking.

4. **耶穌聖教三字經** Christian Trimetrical Classic, 44 pp. by the Rev. G. John. Equally well adapted for use as a school book and for general distribution. The easy style, the rhyming and trimetric arrangement of this tract will doubtless make it popular and secure for its wide circulation.

5. **長遠兩友相論** The Two Friends, 48 pp. A new and carefully revised edition of the well-known and very popular tract prepared many years ago by the late Rev. W. Milne.

N.B.—As a sample of the cost of production it may be mentioned that the last named tract “The Two Friends” is printed (block cutting, etc., all included) at 24c. per copy on the best white paper (竹連), 18c. on the best brown paper (官堆) and 12c. on ordinary brown paper (十則).

SUMMARY OF YEAR'S PUBLICATIONS.

Tracts (9 varieties) 54,660; Sheet Tracts (15 varieties) 128,500; total 183,160, being the equivalent of 2,676,120 pages. 550 tracts, published in Shanghai, have been purchased.

Circulation. The demand for tracts published by this Society has greatly increased on all sides, so that our circulation during the past year has more than doubled, amounting to 46,445 tracts and 129,700 sheet tracts, giving a total circulation of 176,145, equal to 2,426,190 pages. About one-third of these tracts, etc., have been supplied to various agents of the China Inland Mission, and by them

scattered far and wide. A large proportion also has been sold to the agents of the National Bible Society of Scotland, whose work during the past year has been principally in the provinces of Szechuen, Hupeh and Kiangse.

Applications for tracts have come in from many distant places, north and south, east and west; even Formosa and the Sandwich Islands have received supplies of some of our publications. In some cases permission to print for themselves has been sought by and granted to brethren residing at such a distance as to render transport expensive and inconvenient.

Many have been the gratifying testimonies received during the year to the favour gained by our tracts wherever they are known, and doubtless their circulation might be indefinitely extended were we in a position to offer them at reduced rates to all purchasers. Our present grant however will only admit of our selling at cost price to all non-members.

In accordance with the earnest recommendation of an esteemed American brother, it has been decided to make arrangements for the opening of a depository of our publications in Shanghai, so as to place them within more convenient reach of brethren residing at a distance.

The Work and its Needs. Some of our larger tracts are such as would repay careful study on the part of even our most advanced native Christians, tending, we doubt not, to most desirable growth in knowledge and grace on their part. But, as at the formation of our Tract Society, so now our first object and aim are to assist in the work of evangelization of the vast extent of territory lying round us as yet unoccupied by the Protestant missionary, but in which Christian work is being begun and developed under ever-increasing encouragement and incitement to diligence on the part of every one of us.

There is a growing conviction in the minds of many amongst us that the publication and circulation of well adapted and carefully prepared tracts is a most important and useful department of missionary work at its present stage in China.

Of equal importance is the formation of a Christian literature for our native Christians. We regret that so little has been done in this direction, and should rejoice to hear of any well-concerted scheme put forward for the supply of this desideratum, such as has already been devised for the preparation and publication of a series of educational works.

To this end it would seem necessary to secure united action on the part of all existing tract society agencies in China. A circular was issued from our midst in July last inviting the missionary body

to consider the possibility of securing this concerted action and to join in the formation of a central committee, composed of representatives elected by local tract societies, under whose general supervision and direction might be brought the whole of tract-society operations in China. Though this has not as yet issued in any tangible result, yet we are not without hope that it may succeed in bringing into closer association the various societies at work in various parts of the empire, which at present know so little of each other's plans and publications.

Several responses favourable and otherwise have been received to this circular. The ventilation caused by the sending forth of such a proposal cannot but be of benefit to the common cause. Meantime the only course open to us as a Society seems to be for us to do our best to meet the increasing demands by providing as good and as abundant a supply of tracts as we can for helping ourselves and our brethren in the prosecution of our mission as evangelists and pastors.

PROGRESS OF THE GOSPEL IN HAN-CHUNG-FU, SHEN-SI.

BY MR. G. F. EASTON, OF TS'IN-CHAU, KAN-SUH.

AFTER a few weeks' preaching in Kai-chau and other cities in southern Kan-suh, I eventually reached Han-chung, in the Shen-si province, about the end of August, 1880. The latter rains had fairly set in, so that I was obliged to remain there for a month. During that time I had the pleasure of seeing several of the new converts baptized by Mr. King. Some accounts of this work have appeared in recent numbers of "China's Millions," but Mr. King's time has been too fully occupied to relate in detail any of the interesting facts connected with one and another of the young disciples. I joined them in their prayer meeting, heard them examined at the little church meetings, and sometimes had conversations with them individually, and thus got to know many of them, and something of their history, circumstances, trials, etc. There is much about almost every case which is of interest, especially to those who pray for the extension of the Redeemer's kingdom in China. I propose to tell you a little of what I learned concerning some of these young disciples, in order that those who systematically pray for the converts in China may be encouraged, and others, who hitherto have not prayed for them, may be led to do so.

THE FIRST CONVERT.

The first man that was baptized, Mr. Ho, a native of Si-ch'uen province, is a short, square man, grave and reticent in manner, with

very little that is attractive or interesting about him, except it be his sincerity and disinterestedness, which may be frequently seen, though not obtrusively manifested. He is an educated man, but has no literary degree; I believe he has sometimes practised as a doctor; but the greater part of his life has been spent in studying and propagating the stricter forms of the Buddhist religion. He was no mere nominal Buddhist, but one who was as sincere with regard to error as I believe he now is with regard to truth. A prominent member of a large and influential society of vegetarians he has travelled through the Si-ch'uen, Kan-suh, and Shen-si provinces, earnestly seeking to induce the people to become vegetarians and devout Buddhists, and instructing those who were already of their number; these disciples supplied his needs for the time being, and so he lived. I do not think, however, he was so concerned for the welfare of the people as he was anxious to accumulate merit for himself, and to obtain a position of power when Buddha shall come in all his glory and all the world shall turn to him. At last, after hard study, long years of austerities, and the expenditure of an enormous sum of money, he obtained the desired object, a long strip of paper folded into the form of a book, and covered back and front, with writing in a small running hand; this was sacred, and no one was to see it but himself; it constituted him a minister of the sect in this life, and gave him power over thunder when the kingdom of Buddha shall come.

CONVERSION.

But God had better things in store for him. He has a naturally inquisitive mind, given to investigation, and so was led to go and hear the foreigner preach about religion. He made no common hearer, but drank in all that was said, and thought much about it, too. He continued to attend the preaching, and sought for private instruction in conversation with Mr. King. The Holy Ghost enlightened him; he was convinced, and immediately acted upon his convictions, believing that he had at last found the truth that he had been groping for all his life: I may not be too minute, but Mr. Ho was eventually baptized, and came to live on the premises in order to give his time to the study of the truth. He soon found that, being an educated man, he could help us in many ways, such as teaching Chinese, writing, etc., and later on he helped in the dispensary, and even in direct missionary work. He refused to take a single cash for his services, until his own little savings were gone; and then he was induced to accept the half of an ordinary teacher's salary. When I came away Mr. Ho was asked if he would go to Ts'in-chau and occupy

the station till Mr. Parker should arrive ; this he consented to do in order to help the work, but insisted upon walking there, a ten days' journey, so as to save the expense of a mule.

AN INTERESTING SCENE.

But I want to tell you what became of the mysterious little document alluded to above. One of his friends, a member of the same vegetarian society, presuming that now Mr. Ho had discarded his old religion and had become a Christian he would not value this document, set his wits to work to procure it from him; he came in the character of an enquirer about the Christian religion, and asked Mr. Ho if he would sell him the document. This request was refused. Would he allow him to take a copy of it; no. Would he simply show it to him as a curiosity. No, he could not do even that. Seeing his friend so anxious to get this paper, Mr. Ho began to feel a little anxious, as he could see that the possession of this paper might cause him some trouble in his intercourse with his friends; might indeed be a snare to himself, as some of them would be glad to give him a large sum for it; and might be a stumbling-block to any of the society who perhaps were already influenced by what they considered the great sacrifice he had made. We prayed with him about it, and he readily consented to burn the document in the presence of the man who was so anxious to get it. A lamp was lighted, the paper produced, opened and held up to view for a moment that all might see it was simply an ordinary piece of paper with writing on both sides. Suddenly Mr. Rao, the man who wished for it, seized it with both hands, saying "Stop, just for a moment; it is after all only an ordinary thing, yet as it is to be destroyed, you may as well let me see the paragraph that conveys the power, just out of curiosity." Mr. Ho turned the paper, found the paragraph and held it up in his own hands. His friend immediately seized it and tried hard to commit it to memory. This we prevented by talking to him, and afterwards insisting upon the whole thing being burnt at once. It was soon reduced to ashes. "There," said Mr. Rao, with a look of disappointment, "is the result of many years of austerity, and of an outlay of several hundreds of thousands of cash." Someone suggested to Mr. Ho a text, "but what things were gain to me, those I counted loss for Christ." "That is exactly what I feel with regard to that paper," said Mr. Ho, turning up the passage in his Testament, and showing it to Mr. Rao, "those things which I hitherto regarded as beneficial to me, I now, for Christ's sake, regard as injurious to me," for such is the literal translation of the Chinese version. All I need say more is that Mr. Rao learnt much from his friend Mr. Ho, and I trust from the Holy Spirit's teachings,

too; he has since been baptized, and more recently another member of the same society has been received, a Mr. Wang, who is a Chinese B.A. Will you pray that Mr. Ho may be deeply taught of the Holy Ghost, and when well instructed himself, may go forth to teach the glorious gospel to his own people with far more zeal and success than attended his service for Satan.

ANOTHER CONVERT.

Another of the converts is Mr. Sie, a young man of about twenty-four, also a native of the Si-ch'uen province. By trade he is a baker, and has a stall on the street not far from our chapel, where he carries on a brisk business. He learned the truth by attending the preaching, and being a frank, teachable young fellow, was not slow to receive it, and to profess himself a believer. The stoppage of his Sunday business at once marked him as a Christian, and he was a little persecuted, but stood fast. During the week he frequently left his business in charge of his assistant, and came to the mission house to learn to read the gospels; and on Sundays he would endeavour to bring his assistant with him to worship. One day he came to me in a rather anxious state of mind, wanting advice. What was the matter? It was this. At his home in the Si-ch'uen province he has a share in some family property; he wished to go home, to sell his property, and with the money thus obtained get married and return with his wife to Han-chung, where his business is satisfactory; but in order to procure his property and afterward his wife, he would be required to worship his ancestors, heaven and earth, etc. This was the cause of the trouble. But before saying anything to ourselves, he had thought it better, as it was a family matter, to go and consult his uncle, who is a Roman Catholic, and lives in a village a few miles away. "This matter," said his uncle, "is a very important one. You ought certainly to go home, and secure your property; and you ought to be getting married; but unless you comply with the family regulations, and worship your ancestors, heaven and earth, and so on, you will not succeed; your property will be confiscated, and the family will have nothing to do with you. This is one of those difficult matters for which there is no help; therefore my advice is to just go through the ceremony, and all will go well. You see it is not a *permanent* matter, but only a passing ceremony for the time being, and very soon over; you had better comply with all that is required, and *afterwards* repent." "I do not think that course would be a right one," suggested our young friend; but the idea was a novel one, and he could not readily discharge it from his mind. We prayed together about it, read 1 John i., and had some conversation, and this tempted young disciple was soon

happily resolving that he would not make any compromise, but rather lose his property than his peace with God. I have since learned that he has gone to his home for a time; and we pray that God may not merely keep him from sin, but enable him greatly to influence his friends by his message and by his life.

MR. LIU, THE COTTON-WORKER.

I felt quite attracted to one little man, rather advanced in life, named Liu. He is a cotton-beater, and is frequently engaged in families for a few days at a time to re-dress the bedding. On Saturday he tells his employer for the time being that, to-morrow being worship-day, he cannot come to work, but will be glad if he will go with him to worship; and so in this way Mr. Liu is not only able to keep the day himself, but also to induce another to hear the gospel.

MRS. WANG, THE DEVOTEE.

Poor old Mrs. Wang was very old, thin, weak, and sickly; brought to such a condition by her protracted and extreme fastings. For very many years she has merely allowed herself a limited amount of rice with a little salted vegetable. Owing to her decrepid condition both of body and mind she is not a very *intelligent* believer; she was under instruction for a long time; but the *sincerity* of one who, professing faith in the Lord Jesus, breaks her long maintained vows, and thus nullifies the accumulated merit so dearly purchased, cannot be questioned.

MR. T'AN, THE TAILOR.

Mr. T'an is a bright, intelligent young man, who has given us much pleasure. He is a tailor, and is often engaged to work for people at their own homes. Whilst I was at Han-chung he was engaged in this manner to work for some ladies of a good family in the city; his absence on Sunday, and the singing of snatches of hymns during work time, soon marked him as a Christian; the ladies were amused at his hymn-singing, and requested that he would sing to them every day. Our young friend complied, and borrowed a hymn-book from us for the purpose. This, in all probability, may be the only chance these ladies will ever have of knowing anything of the gospel.

PERSECUTIONS FOR CHRIST'S SAKE.

Some of the young believers at Han-chung have met with persecution, and have needed all the grace and strength supplied to enable them to stand firm. Mr. Liu lives at a village a days' journey from Han-chung, and so is not often able to meet with us. His neighbours have sorely tried him, and even threatened to pull his house down,

but by his consistent life and gentle expostulations he has lived all such feeling down, and the ringleader of the persecuting party is now an enquirer concerning the truth. Mrs. Yang is an old woman that lives in a cottage outside of the city, where she cultivates a small patch of land. One Sunday morning, while she was worshipping with us, her turnips were dug up and stolen; and a few days after the collectors of the land tax called and demanded a much larger sum than ever she had had to pay before. There is also a young tailor who constantly attends the meetings, and whom we have looked on as a sincere and earnest believer for some time past; he desires to be baptized, but is kept from joining us by the cruel severity of his father, who beats him repeatedly, sometimes taking him away in the middle of service and thrashing him. He is compelled by his father, for whom he works, to work on Sundays, though he generally manages to get away to the meetings. Some of his fellow-disciples occasionally console and encourage him. "Well," said one of them to him one day, "if there is no help for it, and you are obliged to *work*, you can *think* about God through the day; and while you *work* all day you can be *unwilling* all the time."

Such are some of the difficulties and snares that beset the path of the young believer in China, but *He* is able to keep them from falling, and does do so when His grace and strength is sought. We praise God for them, and ask you to praise Him too, and continually to remember these babes in Christ *in your* intercessions.

DELUSIONS ABOUT MONGOLIA.

THE object of the present paper is to correct some mistakes which, from questions that are sometimes asked, and remarks that are sometimes made, it would seem are prevalent regarding Mongolia.

I.—ROAMING TRIBES.

The Mongols are frequently spoken of as "Wandering Tribes," and people think it strange that any one Mongol wandering about in so broad a country as Mongolia can ever be found again. Now the truth is that any who are conversant with Mongolia can go straight to the tent of almost any man he wishes to find, and that there is no more difficulty in seeking out a man's place of abode in Mongolia than in the case of a man in England. Most Mongols have a fixed and definite place of abode from which they never move their tent except twice a year, that is once in spring, and again in autumn, when they

shift from their winter encampment to their summer encampment, and *vice versa*. In truth in some cases some Mongols who are too well pleased with a location to be willing to move from it, but too timid to disregard entirely the custom of having different quarters for winter and summer, go through the farce of shifting these tents a few feet only, and then congratulate themselves that they have "fitted" like orthodox Mongols. It sometimes happens that a heavy fall of snow, local in its extent, or a drought, compels them, for their cattle's sake to shift their quarters for a time, till the difficulty passes over. But in place of this shifting being habit and repute, they never resort to it except when compelled, and think it very hard lines to have to leave their fixed place. Tribes and men have their fixed localities almost as distinct and definite as in China, England, or any settled country, and it is quite a mistake to suppose that Mongol tribes and men wander about anywhere and everywhere.

The Halhas in the north are said to shift their quarters in summer once a fortnight, for their cattle's sake, but the southern tribes do not so, and even the northern people are methodical and regular in their shiftings, having a kind of circuit which they go, and a definite centre to which they return. It is not impossible that some of the remote tribes may be migratory, but it is safe to say of the great divisions of the Halhas in the north, the Soonites in middle, and the Chahars in the south of Mongolia, and of many others too, that they are not roaming or migratory tribes but fixed and definite in their places of abode.

II.—WATER

Mongolia is sometimes conceived to be a waterless country. This is quite a mistake. Wells are moderately abundant, and in most cases the water is found near the surface.

In the country of sand hills water is sometimes procured by merely digging out a few spadefuls of sand, while there are districts of the country that abound with lakes and streams. Wherever there are inhabitants of course there are wells, and the uninhabited parts, though there are such, are comparatively few. All along the travelled routes there are wells and water in abundance, for the most part at intervals of only a few miles distant, and the Mongol camel does not possess the water bag of the native of the dry hot plains of Arabia; either that or the Mongols have never discovered this peculiarity. A traveller entering on Mongolia must be provided with buckets to carry water, but his is rather an exceptional case if on his journey he suffers much from the want of water.

III.—TRACKLESS WASTE.

This is a term, sometimes applied to Mongolia. Now it is true that there may be, doubtless are, trackless wastes somewhere in Mongolia, but Mongolia as a country is not trackless. On the contrary there are great broad roads running through it in many directions, roads made not by the hands of man but, it may be, by camels' feet, yet, however made, as well marked and a great deal broader often than the king's highway in England. These roads are so well marked that on one occasion a foreigner and a native, neither of whom had ever travelled that way before, followed one of them for nearly two weeks, and never lost it even in the night time, except at the very end when they did not lose the track, but followed up a wrong branch of it.

Roads abound in Mongolia. There are usually two to everywhere, sometimes more than two. Camels usually go by one route ox-carts by another; oxen as they travel slower and need more pasture and water than camels, taking a road where water is more abundant and grass more plenty. In addition to the great roads along which pass the hundreds and thousands of camels and ox carts which convey tea, salt, timber, and grain, from one trading centre to another, there are numerous lesser roads not so much frequented, but nevertheless distinctly marked and easily followed. Mongols are great hands for leaving the road and taking short cuts, which frequently turn out longer in the long run, and thus they frequently travel a long way without following a road or track of any kind, but that is a matter of choice, and by being content to take a route a mile or two longer they might, in most cases, have a road all the way. In only one case can Mongolia be called a trackless waste, that is the case of the sandy parts of the country when the wind blows and obliterates the tracks. There are such places but they are comparatively small, and one may travel a great deal in Mongolia and not see above one or two such districts.

IV.—PLAINS OF MONGOLIA.

Mongolia is for the most a great a plain, but it is not all plain. There are immense regions of hill country in it, some of them of much grandeur and great beauty. Away about Gobi the country is level enough, but both north and south of that are hills in abundance.

V.—FIRE.

It is sometimes supposed that one of the difficulties of the Mongolian traveller is to provide himself with fire. There is usually little difficulty in the case. Native Mongols collect fuel in great

heaps for their own use, and of this they are usually very willing to sell. Like everybody else they are ready to take advantage of a traveller's necessity, and over-charge him a good deal, but argol, the dried dung of animals, is so cheap originally, costing only the labour of gathering it, that even when over-charged it is cheap.

There is also a delusion about this fuel, namely that it smells unpleasantly when burning. This is quite a mistake. Argol is clean to handle, easy to light, pleasant to use as fuel, and very good to cook with. In burning there is no smell of any kind except such as attends the combustion of other materials. The only trouble about it is that it gets damp easily when it will not burn at all, that it gives out a great quantity of smoke when it is being lit up, and that it soon burns away, so that the fire needs constant feeding.

VI.—MONGOLS AND MUTTON.

People often suppose that the Mongols are great eaters of mutton, that mutton is one of the principal articles of diet in Mongolia. The truth is that the Mongols are very fond of flesh of all kinds, not only do they eat mutton, but beef, horse flesh, and camel's flesh, all and any of these never come amiss. When the Mongols have flesh to eat they also display a wonderful capacity for eating large quantities. Though this is all true, mutton or flesh of any kind is not so common an article of diet as is supposed. The simple truth is they cannot afford it. It costs too much. The ordinary diet of ordinary Mongols is preparations of milk and farinaceous food. Millet of two kinds, buck-wheat flour, oatmeal, and milk, these are the staples. Wheat flour is common in the tents of the rich, and white rice is seen occasionally at the great temple festivals.¹ Mutton is perhaps always on hand in the tents of the rich in winter, when it keeps frozen, but except on festive occasions, and when prescribed by a medical man, is eaten sparingly, while the less well-to-do Mongols often go long without tasting it. In summer even the rich go without mutton, how much more then the poor. Even in places remote from cultivation a sheep can be bartered for a large quantity of grain, and however much a Mongol may prefer flesh, he is either too poor or too parsimonious to indulge his carnivorous propensities.

VII.—DANGER FROM WILD BEASTS.

It is sometimes supposed that people in Mongolia are in danger from wild beasts. It is not so. Wolves are the only dangerous animals and they are dangerous to cattle only, not to men. Either the Mongol wolf is a different and less formidable species than the

Russian and Chinese wolf or for some other reason it deports itself differently. It may be that the Mongols, constantly showing a bold front and attacking it whenever they can come up with it, keep it in subjection; or the ease with which at all times, summer and winter, day and night it can supply its wants, keeps it from banding together in packs and developing ferocious tendencies. At any rate no one thinks of being afraid of a skulking Mongol wolf. Even boys do not hesitate to rush at a wolf when seen. There are stories afloat of wolves forming packs and even attacking men, in some remote regions, but these stories are regarded as strange by the Mongols themselves, and if such things happen at all they are very rare. Mongols feel no uneasiness about the wolf. Men not only travel solitary and unarmed, but even in uninhabited districts do not hesitate to hobble their horse and lie down to sleep on the plain at night, and if they think of the wolf at all in such circumstances, it is only to hope that he will not come and disturb their horse. As regards wild beasts Mongolia is quite safe.

VIII.—MONGOL DOGS.

Mongol dogs are in great request among foreigners and even Chinese in Peking and North China, and some fine specimens of dogs do come from Mongolia. From this it is sometimes supposed that Mongol dogs generally are a superior breed. This is quite a mistake. Ninety-nine dogs out of a hundred, not so many as that quite, but a very large proportion of the Mongol dogs, are simple curs that are good for nothing but yelping and barking and perhaps biting on the sly. A few of the dogs are larger, stronger, bolder and more dangerous, but a traveller may be several seasons in Mongolia and not see above a score of dogs that strike him as being worthy of admiration. Two fine dogs seen by a foreigner a year or two ago in Mongolia were reported to be derived from Tibet, and in all his wanderings on the plateau the present writer has seen only one native dog that commanded respect. Foreigners sometimes get down dogs from Mongolia to China, but they seldom thrive. The climate of China seems to be too hot.

IX.—MONGOL CATS AND MONGOL CHICKENS.

Mongol cats are frequently spoken of, and Mongol chickens are sold by hundreds in the Peking market in winter. Neither the cats nor the chickens belong to pastoral Mongolia. Out on the grass land cats and chickens are seldom seen, and are no more native to the place than parrots are native to England. In a Mongol's tent a cat lives a poor tied-up existence, the house-wife being afraid for her milk-pots, and about Mongol tents chickens can find no spilt grain to pick

up, and, blown about in the wind without the shelter of walls, and starved, lead a life almost as miserable and out of place as that of the cat. The Mongol chickens come from the districts of Mongolia on the Chinese frontier where the Mongols have given themselves to cultivation; the cats if they come from Mongolia at all, probably come from the same place, but cats and chickens alike are unknown among the Mongols who live in tents and herd their cattle on the free pastures.

X.—MONGOLIA IS NOT ALL ALIKE.

It is a great mistake to suppose that a description of one part of Mongolia is applicable to any other part of the country. A country so wide in extent differs widely in the characteristics of the different parts. Gobi is flat, but there are great districts of hilly region; in Gobi the grass is mostly sparse, but there are regions where the grass grows as deep and thick almost as in an English hay-field, having in addition a profusion of flowers; vast regions of Mongolia have a good hard firm soil, but there are sandy districts in which the wind leaves the sand in ridges like waves of the ocean, which ridges, too, keep slowly shifting their position. A man may travel a month in Mongolia and hardly see above three or four trees, but there are regions where groves abound, and districts and hills covered by dense and broad forests; there are parched regions in Mongolia, but there are also verdant out-regions glad with numerous streams; there are brackish lakes whose waters are fit drink for neither man nor beast, and lakes from which are taken annually hundreds and thousands of tons of salt, but there are also fresh water lakes, glancing with fish and gay with flocks of water fowl; there are regions where flocks and herds are turned adrift on the pastures open and free on all sides for hundreds of miles, but there are also regions well peopled and cultivated like China, and to be distinguished from that country only by seeing the red coated lama following the plough, or hearing the irate carter shouting to his animals in the gasping and blustering language of Mongolia. Mongolia is like China. It is an immense country, and different regions of it differ widely in natural features, so care should be taken not to suppose that the description of any one part is applicable to any other. In one thing it is, in a missionary point of view, superior to China. Over its immense area its sparse population speak a language differing so little in its dialects, that men meeting from very distant regions can communicate with less difficulty than a Scotchman has in understanding an Englishman.

WORK AMONG THE CHINESE IN VICTORIA, AUSTRALIA.

BY MR. A. GORDON.

HOW to treat Chinese immigrants is becoming one of the vexed questions of the day in many parts of the world. In Australia a good deal has been written and said on the subject, but a practical solution seems as far off as ever. Some consider they should be encouraged to come, in view of the high price of labor; but, on the other hand, the majority can see no good in them whatever, but much that is evil. To the credit of the colony however be it said that hitherto but little or no personal violence has been shewn them, and they follow their various avocations without fear of molestation. The Christian Church and Press have taken a decided stand from the first. They look on this emigration from China to Christian countries as a means in God's hands for the conversion of the whole nation; and call on all their supporters to do their share in teaching this people the way of salvation while there is opportunity, so that when they return to their native land (as they all hope to) they may take back with them the truths of the Gospel, and in their turn become the instructors of others. In response to this appeal various amounts are collected by the different churches throughout Victoria.

At present the Chinese Mission work is confined to three denominations, viz.: the Episcopalians, the Presbyterians, and the Wesleyans. Perhaps of all three the Wesleyans have made the most of the funds entrusted to their care; being the only body who have as yet erected a place of worship in the city of Melbourne exclusively for Chinese. They obtained an excellent site in that portion of the city occupied by the Chinese, and it is a conspicuous and attractive object among so much that is repulsive and distasteful. The Wesleyans support two native pastors, one to labor in Melbourne and one at Castlemaine—an inland town, where a large number of Chinese find employment searching for gold—paying them a salary of £150 a year and providing them with a furnished house. Every three years, according to the Wesleyan plan, they change places. The attendance at the church in Melbourne is very good, although the number of converts received each year is not large.

The Presbyterian Church has established a college for the training of native pastors, and three or four have already gone forth to labor among their countrymen in various parts of the Colony. Some three years ago the Rev. Mr. Vrooman, formerly a member of the American Board Mission, at Canton, was invited over to take the

superintendence of their Chinese missions. He is at present residing at Ballarat, the inland capital of Victoria, where there are a large number of Chinese. It is understood he will devote the greater part of his time to the training of native pastors. So far he has been well received. One of the native employees, who speaks excellent English, and has otherwise received a good foreign education, came prominently before the Melbourne public through his energy in collecting money for the Chinese Famine Relief Fund. On more than one occasion the mayor of the city occupied the chair when he pleaded the cause of his starving countrymen.

The Episcopalians entrust the moneys subscribed by them for Chinese missions, to the care of a Board composed of clergy and laymen, presided over by the Bishop, and having a clerical and lay Secretary. They have now five native catechists in their employ, one at Daylesford, one at Sandhurst, one at Mount Blackwood, one at Maryborough, and one at St. Arnaud. At each of these places the clergyman of the parish superintends their work, to whom they report each month, who forwards their accounts to the lay Secretary. The Board meets once a month at the Bishop's Registry for the transaction of all mission business. One of the catechists formerly employed, and who first heard the Gospel in Victoria, lately returned home, and is now laboring at Canton, receiving the means of support from his native congregation there. Another catechist was invited by the new Bishop of North Queensland to preach the Word of Life to his countrymen there, and most encouraging accounts have been received from him. A monthly periodical, called the *Missionary*, keeps those interested well informed of what is being done, the amount of money collected, etc. Whit Sunday of each year is set apart for advocating the cause of Chinese missions, and the offertories of all the churches throughout the colony on that day are handed over to the Board. A number of ladies also assist the mission funds by a periodic sale of work. Yet notwithstanding, the hands of the committee are much tied by the want of funds, and at the present time the balance of their account at the bank stands on the wrong side of the ledger.

As a rule the Chinese in the colonies are very poor, herding together in wretched hovels, eking out a bare living by hawking vegetables, etc., or turning over ground already abandoned by European diggers, in the hope of finding a few grains of gold. The majority seek to alleviate their wretched lot by opium-smoking, gambling, etc., and sink even to a lower level than they were in their own country, despising themselves and being despised by all around them. Is it to be wondered at that the Gospel makes but slow progress among such?

In isolated cases, where they happen to be employed on a sheep-station as cooks for the workmen, they are seen in a more favorable light, for there they gradually abandon their vices; adopt the European dress, and in some instances regularly attend a Christian place of worship on Sundays. Of course in Melbourne there are many wealthy Chinese, one of whom holds a large number of shares in the Commercial Bank and many valuable town properties, etc., but few if any of this class have as yet become Christians.

Yet with all this there are instances of true conversion—few and far between it may be, but none the less genuine on that account. One man, a gardener living a little way out of Sandhurst, is a case in point. He had gained a slight smattering of English, and on Sundays attended Divine worship. He gradually grew interested and begged a clergyman with whom he was acquainted to explain the doctrine more fully to him. In time he learned the principle points of the Christian faith, and applied for baptism, which after due trial was granted him. Once fully convinced himself of the truth of the Gospel message, he displayed great anxiety to impart the same to his countrymen. He rented a room at his own expense and every evening after his day's work was over, expounded the Scriptures (of which he had obtained a number of copies in Cantonese) to an attentive group. The attendance increased, and a larger room had to be obtained. After awhile he commenced collecting subscriptions to build a church, and soon had the satisfaction of seeing his labors crowned with success. When the writer passed through that district he attended an afternoon service conducted by this Chinese gardner in the building which had been erected through his efforts, the congregation being formed principally of those he had been the means of bringing into the Church. All this he had done in addition to his daily-labor.

One hindrance experienced by all the Churches in conducting services is the need of a good hymn-book. A few hymns have been collected and written into small books, and these are sung over and over again. Perhaps now that they can avail themselves of the services of a Chinese missionary of many years experience, they may succeed in getting together a good collection, which all the Churches could use; and send it here to be printed. True, a gentleman residing near Melbourne, who is a warm friend to the Chinese, bought a font of type from the American Mission Press; but up to this had not been able to make much practical use of it.

Another difficulty presents itself when a Chinese Christian—pastor or layman—desires to marry. None of their own countrywomen

are out there, and to marry a European is not desirable even if practical. One of the Wesleyan pastors was allowed a year's leave of absence and all his expenses paid in order that he might obtain an help-meet in his own country. The other married a scholar from one of the Mission schools in Hongkong. But a frequent occurrence of this practice would cost more than any of the three missions could afford. One catechist, in the employ of the Episcopalians asked permission to go home, and on being refused, married in a rather hurried manner, a European; it is problematical whether he increased his influence for good by the step. The Board have had this subject under consideration, but have come to no definite decision.

Another hindrance to the work is the variety of dialects spoken by the Chinese in Victoria—hardly any two men pronouncing alike. A large proportion are Cantonese, but there also men from Foochow, Amoy and some Hakkah. Under these circumstances it might be supposed that to open schools and teach them English would be the shortest method of overcoming this difficulty. Such a plan might work well; heretofore nothing of the kind has been done; but then it must not be forgotten that Chinamen, in common with all other colonists, can avail themselves of the state schools, which are free, night schools being provided for those who are unable to attend during the day. Yet few if any Chinese avail themselves of these advantages. How then could Mission schools hope to be more successful?

There may be other features of the work, which have inadvertently been overlooked; but the foregoing is a cursory glance at what is being done for the Chinese in Victoria. No statistics are to hand, so it is impossible to give the exact number who are professed Christians at the present time, but each year sees additions to the number. Paul may plant, and Apollos water, but it is God who giveth the increase. May the power of his Gospel be quickly seen and acknowledged in raising the Chinese in Victoria from their present low condition to become sons of God and joint heirs with Christ.

ECONOMY IN MISSIONARY EFFORT.

A Paper read before the Peking Missionary Conference.

BY H. M. N.

THE history of Protestant Missionary effort may almost be said to be comprised within the last hundred years. The wonderful growth of Missionary Societies, in number, in size, and in that practical efficiency which has its testimony and best demonstration in visible results among heathen, the growth in all these particular directions has take place *mainly* within the present century.

At the outset, this Missionary impetus, although having root in a well-defined and positive command of the Savior, was from the very circumstances of the case lacking in that skill and wisdom in its application, which is the slow growth of experience. Devoid of many of the aids and appliances of the work which in later days have been born of the work itself, it was also without that great balance-wheel of knowledge accumulated in years of varied success and failure, which balance-wheel gives steadiness of motion, and serves to even and intensify force. Missionaries had zeal, but lacked experimental knowledge; missionary societies had a theory of missions, but no well defined policy; work in any particular direction was experimental to a considerable degree; rules and regulations were tentative; and even successes resulting from any given line of action could not assure those interested that the line adopted was the *best*, or that completer successes would not have resulted from a different line of policy. Added to this rawness and inexperience in the direction and conduct of the work itself, were those other difficulties arising from the fact that fields open to missionary effort were comparatively few in number, remote from their centers of direction, and with exceedingly infrequent and uncertain means of communication.

The inevitable result of these deficiencies and hindrances was—*must have been*—a very considerable waste in the efforts made, both as regards time, human strength, and the pecuniary interests involved. To be sure the waste was not at the time apparent, else it had been rectified. The early missionaries and directors of missionary effort labored with rare combinations of zeal, fidelity, and patience, which this later generation may well afford to imitate. They walked according to their light, and the mistake made, the consequent waste involved, was only such as could have been remedied by the experience, the better appliances, and the many facilities which they did *not* possess.

But in these hundred years the world has changed, has grown old, and wise, and skilful, and the missionary cause has profited in no inconsiderable degree by these changes; national doors have been thrown open one after another to the Christian worker; the amount of consecrated zeal, as represented by the number of men and women ready to "*go and work*," though it has not kept pace with the increase in area open to labor, still has been wonderfully augmented; while the pecuniary capital at the disposal of the workers has, *almost* if not quite kept even step with the demand. But what is far more valuable than these changes, at least to the actual missionaries at work, is the fact that these years have brought experience, and have enabled

the directors of missionary operations to discover and develop certain fundamental principles of action. Theories have been tested, and either adopted or modified or rejected altogether. Tentative rules have given place to those which are permanent, and "missionary policy" has for the most part lost its vague, shadowy character, and become a plain, well-defined mode of action. The missionary himself has undergone a change. He has become more a man of the world—in no bad sense let us trust—than his father was; he has a greater amount of available knowledge upon general subjects, and particularly upon subjects pertaining to his work; he can with more certainty and confidence apply definite means to the accomplishment of a well defined end; his pulse beats quicker, keeping time to the accelerated pace of humanity; he is, or ought to be, a man of broader sympathies, of greater charity, of keener foresight, and of increased practical skill; his successes ought to be more marked, and his mistakes more inexcusable.

The "glamour," the romance of missions to the heathen has largely disappeared. When wise men and tender women shut themselves up, voluntarily, in the only cabin of a whaling vessel, with its fishy odors, for a voyage of half a year more or less, by way of Cape Horn, to a destination on some islet in the South Pacific, and to a life of loneliness, only relieved by annual or bi-annual letters from home, the situation was barely more agreeable than Jonah's journey in the whale himself, without so favorable a landing. And the undesirable prospect of being some day masticated by the poor creatures whom the missionaries had gone to help to better things did not tend to lessen the peculiar coloring which in those early days surrounded the idea of foreign missionary service. But a large per centage of the dangers and discomforts attendant upon life in the foreign service have disappeared, and carried with them all or nearly all the glamour and romance which formerly surrounded such a life. The worst of the trials and privations remain and will continue to remain, being inherent to the very nature of the service; but the coloring referred to above did not come from these, and has gone never to return. Transportation to one's field of labor by first-class passage in rail-cars and steamships, consular protection, weekly mails, and in many instances, the telegraph and the daily journal, all these things have combined to take the missionary's calling out of the region of romance, and to make it appear in its true light, as a simple application, under the command, guidance and peculiar protection of the Holy Spirit, of plain but adequate means to a most important end. The missionary effort is, in these days, looked upon from a more

practical stand-point, and regarded more as a matter of business; and this it may well be considered, in the highest and truest sense of the word, to be.

But a result inevitable to this change of the light in which the missionary's calling has been regarded has accompanied this change. The policy of missions, and the particular labors of individual missionaries, are probably brought under sharper criticism and even denunciation—seldom or never merited, let us hope—than ever before. While the cause receives a more generous support than at any time in its past history, it is also now perhaps receiving its fiercest attacks. Granted that ninety per cent of these attacks come from men who are at the core unfriendly to the missionary cause, whose soiled lives are continually rebuked by the purer and better life of the missionary, and even of the heathen convert; granted that these ebullitions of wrath in a large number of cases are but the overflowing of bitter waters from the troublings of an uneasy conscience; that immoral lives, desecrated Sabbaths, and lines of trade inconsistent with even the negative "golden rule" of the Chinese sage, are the real foundation of these criticisms, in the critics themselves, in the great majority of cases, the remaining ten per cent. comes from intelligent practical men, who are heartily and intelligently favorable to the cause, and who wish and work for its success. Their criticisms are but their desire, or the expression of it, for the avoiding of all waste, and for the most efficient and economical prosecution of the great work. These criticisms, as it seems to the writer, should neither be deprecated nor ignored. They represent much practical wisdom, shrewd common sense, and not a little knowledge of human nature. They may be of the greatest value and assistance to us in our work. We cannot afford to disregard them.

This space has been given to considering the changed aspect of missionary work at the present time, and in the endeavor to sketch hastily its status before the world to day; because these points seem to the writer to be of importance in bringing forward and considering some practical questions as to the economical administration of our work as it lies before us.

The labor of the missionary, although essentially spiritual in its nature, still will have a substantial basis of gold or silver coin, so long as the missionary continues to maintain a body of flesh and blood. This basis comes almost exclusively, as also recruits for the missionary roll itself, from this questioning, criticising public. It happens that just at the present time several of the larger missionary bodies are troubled and hindered in their plans for work by serious

deficiencies both in the amount of the "substantial basis" referred to above, and also in the number of persons offering themselves for work. It consequently comes to be a question especially pertinent, whether by a greater economy and efficiency in management the labors of those now in the field may not become so increasingly productive as to relieve in a large degree the deficiency just mentioned, and prevent similar occurrences in future.

It would seem to be sufficiently plain, to bear enunciation as an axiom, that every worker in this foreign field is bound by very many important considerations to the utmost possible economy in the conduct of his work. He represents in his own person a large invested capital of time, money, and strength. His highest duty to God demands its careful employment. The needs of the field, never to be adequately met, put him, as it were, into a condition of perpetual poverty, never having enough of anything, whether it be brain strength or money to do what ought to be, could be done, were his resources greater and more abundant. If men need to do, or are under obligation to do their "level best" anywhere it is in the service of "Foreign Missions." The writer confesses to but little sympathy with that line of argument which consists substantially in saying "Well! it is the Lord's own work, and He will take care of it," in defense or extenuation of a line of action or a course which violates the plainest, simplest business rules of common every day life. *Because "it is the Lord's work"* this is the very highest obligation of all laid upon me and upon every man to do his wisest, to act his best. *Because He guards His own cause,* is a strange reason to assign for lack of prudence and discretion on the part of His servant! It may be possible that He means to guard it through us.

Again, it would also seem to be very plain that every advance step made in the direction of greater economy in the prosecution of our work is a *double gain*, since it, on the one hand, increases the effect capable of being produced by any given expenditure of time, money, or strength; and, on the other hand, is very certain to increase the amount of capital thus entrusted to us. The discreet administration of the government of ten cities may bring us twenty. In the matter of book publication, it would appear to be sophistry of the shallowest to say, since the volume published by the Press of one society at the expense of another cost three or four times what it ought, to say in such a case that "it was after all but taking a little more money out of the pocket of one benevolent society, and transferring it to the pocket of another." The true, but sad, logic of such a case would seem to be that inasmuch as a sufficient sum of money had been spent

upon one copy of a book to provide, by better management, four copies of the same book, therefore, from lack of proper economy the opportunity to put that book into the hands of three persons sadly needing its instruction, had been *wasted*. Three-fourths of the efficient power of the given sum of money had been thrown away. While it is always true that the worst extravagance of all is to allow any of the various means to evangelization to lie unemployed and idle, it is no less true that the utmost care should be exercised to make a little go a good way.

But not to prolong either this paper or the general discussion of the topic, let the writer ask your thought and opinions upon some particular and practical questions which come up under the general subject and which touch directly all the work done in the region of which Peking is the missionary center. And let me say here, that these are simply and exactly what they purport to be—*questions* which seem to be worthy of some attention and thought, and on which the combined judgement of this missionary body may with advantage be given.

All of these questions bear upon, and affect the solution of the one general question already broached, whether we can by any means add to the economy and efficiency of our missionary work. And first *Is it, or is it not true that each of the missionary societies represented in this city makes a mistake that is productive of waste, in that it apparently acts upon the mistaken supposition that it is the only society represented in the Imperial Capital?*

There are at present six societies laboring in this city and in the neighboring portions of the province having an aggregate of 24 foreign laborers including those who are temporarily absent. Most fortunately these various bodies are, so far as the writer of this paper is aware, in substantial and entire accord upon all important points of faith or doctrine. There is not among us that minor but vexatious point of division regarding the proper mode of baptism. *Four* of these societies represent in point of fact but *two*, the subdivision being merely one of nationality. It would probably be difficult if not impossible to get any statement from one of the native converts as to the minor points of difference between us. The answer would probably sublimate down into the statement that one was English and the other American, and as between different Americans or English, it would most likely be "*pu chih tao*." There appears to be no great or irreconcilable differences between us in our plans and modes of work. Yet, in the face of these facts, is it not true that our work is carried on by each independent of and without regard to the others, and this too in many

ways where conference and agreed or united action would enable us to economize much in time, missionary strength, and money? Not to speak of so formal, and in the present condition of human nature, so hopeless, perhaps, a thing as the *union* of these six organizations in their work, might not some arrangements be made by which each should take more into cognizance, and have a greater regard for the labors of its associates, and by so doing make a more judicious expenditure of its own strength? Might not the labors already accomplished by members of each of these six bodies be utilized to a far greater extent for the benefit of both missionaries and church members connected with the other organizations? Is it, or is it not possible that by a process of personal education, and more especially by frequent conferences with an avowed purpose and desire, we may come to regard the experiences and acquisitions of each as simply so much contributed to the good of all, a common fund subject to drafts from any and all, at any and all times?

But these questions are all somewhat general in their nature. Let us carry them to a practical application in the three grand divisions of missionary labor, namely *preaching and country work, education, and the preparation of books*. In regard to the first, can there, or can there not be some agreement arrived at either by division of territory, so that each Mission shall have its own "hunting ground," or by tours made conjointly by members of different Missions, or by some other plan, by which a saving may be effected in our country journey? There is a district city lying several days journey distant which is visited by members of three different missionary organizations in Peking, each one of whom has a little knot of adherents, not over a half-dozen a piece, I presume, in the district. Each of these three societies is, if the writer is correctly informed, in debt, and short of men. It can hardly be questioned that any one of these three brethren is equal to the combined work of all three so far as the present or prospective wants of those few Christians are concerned, or that, by a mutual agreement between them, two could be released from work in that direction and thus be able to visit other towns and cities. And, although the visits made to that single city have not been frequent, and the loss of time, strength and money, has not been considerable, yet it can hardly be doubted that the aggregate of loss in cases of which this is but an illustration is worth saving, and that our efficiency as a missionary body can be increased by some modification of the existing *lack* of arrangements.

Is it not also true that an agreement upon this point would in some instances enable us to avoid being confronted with the idea that

our work is political in its nature, and that we are sent here and sustained here by our respective Governments? When men of different nationalities visit the same section of country each with his own little circle of adherents, it seems to be very difficult to make the people understand that these men have an identical object, and that one is not preaching English politics and the other American. In Peking it would seem to be difficult if not impossible to eradicate that notion from the popular mind. But would not some plan like the one suggested above serve a useful purpose in that direction in the country regions?

In the matter of *education*, *Is it, or is it not, possible and expedient to make some modification in the present management of this most important branch of our work, by which a saving shall be effected, even greater than any possible in the department of touring?* Can or cannot the labor in this direction be so condensed and systematized, as not only to save much in point of time, strength, and money, but also so as to add greatly to the efficiency and thoroughness of the work done? If, in the aggregate, more time were given by fewer missionaries to teaching, would it, or would it not, be a gain to the entire service? Or, in other words, if the men among us who have skill and experience in that department, and who consequently prefer that special branch of missionary effort, if these persons were to give their main time and strength to the instruction of inquirers or converts coming to be taught from the outstations of all the missions indiscriminately, making that their specialty, would, or would not, such a plan of division of labor and concentration of effort be an improvement upon the present unsystematic, desultory way of doing things? Is any such plan possible or feasible?

It is a fact comparatively well established that teaching is a science, and that the art of instruction, which is the skilful application of the principles of the science, can only be acquired by patient study and much practice; not merely study of the facts to be communicated, but equally and *more* even, of the best modes of communication. Hence the inference would be natural that efficiency and success increase in a geometrical ratio, in proportion to the time and care given to the work. It also is quite generally admitted, that a skilful teacher can, with no greater effort, sometimes with even less, give instruction to twenty persons, than is required to communicate the same amount of instruction to three. In view of these facts, is it, or is it not, possible to take these little knots of two and three students in the "way of life" who gather about several of us and receive a modicum of instruction from day to day, and so to put them together,

as not only to relieve all but one or two of their several teachers, but also to give the students themselves a very much greater amount of more systematic instruction. And in the matter of the training of native helpers, of those who are to be the Christian preachers and pastors to these small but growing churches, is it necessary or expedient that each missionary, or even that each mission, should train his own preachers? Or might they not, by some wise plan, be put together into one school, under the instruction of one or two men who should give their best time and strength—all their time and strength—to this most important and necessary work? Would such an arrangement be a valuable modification of the present system, or *lack* of system?

It is not intended that these questions should refer to our boarding schools for Chinese boys or girls. It is, perhaps, not necessary to say more about those institutions in the present paper than to remark that it is believed that such schools will not prove to be successful as forms of missionary work unless each one receives the entire time and strength of at least one foreign teacher. When given over entirely or mainly to Chinese teachers, their utility, as it seems to the writer, may well be called in question.

And again, in regard to the third, and last, point, the preparation of Chinese books, both for Christian converts and for general circulation among the heathen. Can there be any advantageous modification of our present system? Can each of us utilize in some higher degree the work of others and so avoid the weary traveling over the same path of Chinese translation himself? Granted that each of us has his own private opinion as to the attainments of other men in this most difficult language, would it not perhaps be a real and a valuable gain to the cause in the economy and efficiency of our work, to sink those private opinions more often and to make use of work already done, turning our own superior talents and attainments into new fields, and into directions where so very *very* much still remains unattempted and untouched. Is it not true that very nearly the whole of the work done by the very sinologues par excellence among us all, will be thrown aside at some day, not very far, we hope, in the future, when thoroughly educated Chinese Christian scholars shall prefer to sing their own hymns, use their own version of the Sacred Scriptures, and prepare their own Sunday School literature? In view of this probability, is there not a waste in the amount of time, money and missionary strength invested in the various preparations of the same or very similar books? At the present time there are, it is believed four, perhaps *five*, different hymn books in use among the

six different Protestant missionary organizations in Peking. There are, if I mistake not, *five* different editions or *versions* of the last version of the New Testament in "kuan-hua" as prepared by the Peking Committee. Do the circumstances of our work warrant or call for any such variety either in our hymns of praise or in our readings of the Bible. In the instances referred to above has there been a judicious investment of missionary capital? Are our critics right or wrong in pointing to such facts as proving the existence of indefensible waste in our system of work, and of a grave lack of efficiency in our management of our most important trust? Cannot a great saving be effected by utilizing more perfectly and unitedly the work already done, and by avoiding such a multiplicity of efforts at the same thing in future.

In general, again, cannot some well devised and rigidly executed system of specialties in our lines of work be agreed upon, not only between the various members of the same mission but between the members of different missions, by which the aggregate of our working power shall be largely increased, and our consequent effect for good upon this heathen nation be greatly enlarged? Is there not too much of the "Jack-of-all-trades-master-of-none" in our present system of work as individuals? Can we not to advantage so change and modify our efforts as to be able to say with perhaps *more* of satisfaction "*this ONE thing I do.*" And can we not as missionary bodies, work more together, each supplementing the work of the other, and each doing less of what may, perhaps with justice, be called works of supererogation. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth on teaching; or he that exhorteth on exhortation." "So we, being many, are one body in Christ, and everyone members one of another."

Before closing the writer wishes to repeat what has already been said, that the various questions propounded in this paper are simply to be taken for what they purport to be—questions seriously affecting the most successful prosecution of our work, and worthy our most prayerful, patient, and honest consideration. They are not to be regarded as disguised affirmations, or as indicating that he who asks them has fixed and well-defined views on all the points involved; but simply as interrogatories coming up in the heart of one loving the work, and anxious for its increase in economy, efficiency, and God given success.

Brethren, this work is not ours, but God's. It matters little who does it, so that it be *well done*. We are to watch it jealously, lovingly;

not against *each other*, but against mistakes and failure. We are bound by the most solemn of all vows, by the gravest of all responsibilities to secure the maximum of possible economy and efficiency in this work. This may be most completely secured by harmony of action, by concerted effort, and by mutual assistance. Thus laboring, we may not only secure the greatest possible results, but may gain added sweetness, and far richer fruits of grace in our own lives.

THE ENDOWMENT PLAN IN THE CHURCHES.

BY REV. D. N. LYON.

THE Church in China is now, to a great extent, under the leading strings of foreigners. The time is approaching, and, in some districts has arrived, when the native element shall be in the ascendancy and when the foreign missionary will have little or no control over the sentiment of the native church. The approach of this period we all watch with interest and not without misgivings. The importance of laying the foundation in sound doctrine and healthful practice is felt by all. China is a field where precedent has all the force of law, hence the necessity of forming good precedents. There is danger that the time-honored customs of the country in many cases may be allowed to displace the higher law of the Scriptures. The subject of finance in the Church has always been attended with difficulty.

Hitherto, in China, as in other mission fields, the burden has been borne by the Churches in our respective Christian lands. But this cannot always be, neither ought it to be any longer than is absolutely necessary. In some of our older Christian communities in China, where the subject of self-support has been urged upon the attention of the natives, there has appeared an almost universal tendency to adopt the endowment plan of giving. This is the plan on which many of their own religious and eleemosynary institutions have been carried on, and, under this plan, many of their temples and guilds have acquired large possessions, yielding hundreds and thousands of dollars of income. Christians see this and think "here is the plan for supporting our churches." The Nestorians evidently adopted this plan, and it would be a very interesting subject for investigation, if we had the data before us, as to how far the decay and death of Nestorian Christianity was due to evils connected with endowments.

They had large establishments in all the principal cities of China, a numerous priesthood, and a great following of converts, but now the only trace is the tablet at Si-an-fu. The plan which succeeds when

applied to heathen religions, may prove destructive if applied to Christianity. The adding to, as well as the taking away from, the revealed will of God, either in doctrine or practice, will certainly be followed by the curses written therein. We tremble for the Church when she takes up carnal weapons with which to fight her battles, lest these weapons be turned against her. Is there not danger that the Churches we plant here shall degenerate into mere guilds whose ends shall be worldly and whose means shall be contrary to the Spirit of Christ? This seems to me to be the tendency, and unless we would be reckoned unfaithful servants, we must do our utmost to resist it.

Liberality in giving is one of the best evidences of a work of grace in the heart. It is a Christian duty as much as prayer or praise, and we must see that our Churches are educated to the duty, and also in the manner of giving. In this matter we need not transplant the many intricate and doubtful ways and means in vogue in our own countries. These will spring up too soon of themselves. Let us rather keep to the simplicity of Scriptures and to the modes instituted and inculcated by the Head of the Church.

In China, where money can be loaned at high interest, there is a great temptation to raise a fund and place it on usury. There is in almost every Christian, native or foreign, a remnant of the old nature, which makes giving irksome; and the devil is ready to suggest that we do the giving all at once and avoid all further trouble. The Scriptures nowhere inculcate the plan of laying by a sum of money and using the interest for the Lord's work. Though many of our Mission Boards have sums invested, as permanent funds, this plan would as a general thing be condemned by the officers of those Boards. Such sums have been given on the expressed condition that the interest only is to be used. So the mistake is on the part of the donor, and difficult to correct.

It may be asked, what is the difference between giving a hundred dollars or the interest on a thousand at ten per cent. It is this; that the man who can spare a thousand to be placed on interest, shows that in giving only the interest, he is not giving as the Lord has prospered him. The man who gives ten thousand dollars as a fund, the interest only to be used, really only gives the yearly interest on that sum. Though this may, in the course of years, amount to more than the principal, yet while this interest is slowly accumulating, what good might not the principal have done if properly applied to the needs of Christ's Kingdom. It is a mistaken notion, that any interest which can accrue from an investment can do the same good as the

whole sum immediately applied to the Lord's work. God pays higher interest than any human usurer, and his bank never knows failure. Talk of permanent investments and safe deposits. There are none except the Treasury of the Lord. The necessities of Christ's Kingdom are present and urgent. The same money, given now, will accomplish many fold more than if hoarded ten years, just as a handful of wheat sown now, will soon increase to many bushels, but garnered will remain but a handful.

What we want in the Church is the utmost of the present ability, whether pecuniary or other of every individual Christian. If every Christian gave according to present ability to be used for the present need, endowments and bequests would be superfluous. There is too much of the Lord's money bearing small interest, while the principal is enriching the merchants, bankers and railroad men of the world. If the millions locked up in endowments, permanent investments, bequests, etc., could be applied to the Churches' work at home and abroad what an impetus would be given to the evangelization of the world.

Let us encourage the native Christians to give with the simplicity of the Gospel of Christ, according to their strength, and not toward raising a fund for other generations to quarrel over, but directly to the great and pressing needs of heathendom.

"AND THE MAID AROSE."

MATT. ix. 25.

Lines on reading Dilis' Poem "The Healing of the Daughter of Jairus."

And so, in Him, may we arise to life,
The cold and silent sleep of death dispell'd
By Him who is our life, in whom
We live, and move, and have our being.
The calm and quiet rest from care,
Repose from toil and pain, in which
Forgotten all this life's wild tumult fierce,
And fevered strife, and anguished suffering
are.
The parch'd lip forgot; the aching brow,
As dream of th' past. The kind oblivion
Of Death has toned, and softened down
The harsher sounds, and grating discords,
That pealed out loud, and strong, and harsh,
And marred the symphony of Life;
And seem'd, beneath the unskilled touch
of ours,
To drown the softer notes and harmonies
Most sweet, in Life's long strain.

Yes, all forgotten in the sleep of Death,
And so refreshed. The eyelids closed,
The busy hands no more oppress'd,
By constant toil, and toil, and strife.
The feet no more to climb the steep and
rugged heights; [path along;
No more to slip and slide the treach'rous
But thrown upon the couch to rest.
The beating heart no more to throb with
pain; [strain
The aching eyes no more to stare and
To see the road, while blinding light
Of fierce and cruel sun would seem
To tear, with eagle claws, them out their
sockets sholt'ring care.
Ah, no! the eyes are closed, and revelling
In darkness cool of long and silent rest,
A smile of peace and quiet reigns sublime
Upon the placid lips.

The Couqueror conquered, through Him
 who died,
 And rose to life again, and flung [bonds,
 The chains of Death away, and burst his
 And robbed the grave of all its nightlike
 gloom, [morn
 And let the light of roseate and eternal
 Shine, through the narrow portal of the
 tomb,
 In rays of joy, and hope, and peace.
 A stream of perfect love from God—
 A flood of radiance celestial and divine.
 Oh, Saviour! who didst raise the maiden
 From her slumber, by Thy voice
 And touch divine; so let this act of Thine,
 A figure be, a prototype indeed,
 Of our awakening from Death's deep sleep,
 When rested full, from life's most wearied
 lengthened day,

At Thy soft touch and gentle voice.
 Thy life us giving life. And then the flush
 Of life eternal glows, within our pallid
 cheeks, [ling,
 And then our hands, with pleasure thrill-
 Shall grasp, now tired no more, the golden
 harps. [will to do.
 Our wearied feet, now rested, waiting Thy
 Our worn-out hearts, erewhile, bounding
 with love to Thee,
 Shall send, fast coursing through each vein,
 And quick, as the electric spark, [being,
 A tide of love, through every fibre of our
 Renewed life; as if the wave of life
 Had roll'd back, exhausted, from the
 sands of Time, [mighty rush of joy
 And gathered strength, and then with
 Had swept triumphant in again,
 Upon Eternity's grand shore.

J. DYER BALL.

HONGKONG, December 5th, 1880.

Correspondence.

A Correction.

DEAR SIR,—

Will you kindly correct a mistake in a recent article on "Mission Work in Central Shantung," which appeared in the September and October No. of last year.

It is stated in the introduction to that article that, "the first Protestant Missionaries who visited this region were Messrs. Mateer and Corbett of the American Presbyterian Board." The author of the article from inadvertency failed to ascertain and mention, in addition to the "several visits" referred to as paid to that region by Dr. Williamson and other members of his mission, that the first visit to that region, preceding that of Messrs. Mateer and Corbett, was also by Dr. Williamson. The reason for not exercising more care and precision in speaking of these early visits is, that the object of the article as stated in the beginning of it, was to set forth the present features and methods of work in the fifty out-stations which have been established during the past four years. These early visits were only referred to incidentally; and the one visit of Messrs. Mateer and Corbett was specially mentioned because of its results in connection with the existing out-stations.

Yours very truly,

JOHN L. NEVIUS.

SHANGHAI, January 17th, 1881.

New Mandarin Version.

DEAR SIR,—

“Juvenis” in his letter to you about a “Biblical Conference,” in the January and February number of the *Recorder*, after pleading for immediate action with regard to a new Wên-li version, says:—“There has been a movement in Peking and Hankow for the revision of the Mandarin New Testament. Will not the Brethren wait till the Wên-li version is made?”

I have before me the Minutes of the meeting of the “twelve English Missionaries” at Hankow, and their “most earnest resolutions.” A glance at the subjoined extract will assure “Juvenis” that so far as we in Hankow are concerned, if the Wên-li version is set about promptly, we shall not only give it ample roadway, but shall hail its work as so much done towards helping on the revision of the Mandarin New Testament:—“The meeting also expressed hearty sympathy with the feeling, that the time was near when a new and common Wên-li version of the Bible should be made, a version in the use of which the missionaries of all societies, American and English, might join.”

It was also said that such a version being made, it would be comparatively easy to issue a new and common version in Mandarin.

WUSUEH, 12th March, 1881.

JOHN S. FORDHAM.

Preparation for the Gospel.

DEAR SIR,—

Among the number of those who have been gathered into Mission Churches in China, there are a good many, who, while yet in heathenism, sought to live moral and even religious lives. This has been strikingly the case in some places, where little bands of men, and also of women, have been met with, bound together in fellowship of earnest desire, and seeking after better things than they saw in the sheer worldliness, or rank impurity, of those around them. In some instances such little knots of men (oftener of women) have had their fast days and set meetings for prayer, literally to AN UNKNOWN GOD, that they might be saved from the slough of vice, and lifted up into a way of peace and righteousness. *Prevenient* influences of the Divine Spirit have thus in some parts of this Empire prepared the way of the Lord, and conscience itself, more or less awakened, has been a preacher of repentance and amendment of life.

In Canton, and the country around we have not found many such cases, at least not to any very marked degree. Instances, however, have again and again been met with, of *individuals* whose life, previous to their hearing the Gospel, has been apparently, to a great extent under gracious guidance and help. A long season of unrest, of painful longing, and of futile effort to free themselves from the power of sin, has sometimes led such to a ready and hearty reception of Christ as their deliverer that has been quite refreshing to witness, affording a marked contrast to the usual way the Chinese seeker of salvation apprehends or lays hold of the Divine Redeemer, and calling for great thankfulness on our part for such manifestations of the Spirit's power and working.

One such case has been recently under my close observation. It is that of a young man received to baptism a fortnight ago by us. He is only twenty-three years of age. In boyhood he had strong desires to flee from evil, and he tried even then to do good in the ways prescribed by Chinese moralists. He was fond of reading "exhortations to virtue," endeavouring to practice what he read. He also bought and gave away, as his small means allowed, these books as an act of *merit*. And latterly he aimed by still stricter observance of the moral prescriptions he read, to obtain a *stock* of merit. He got a book in which the daily actions of life, good and evil are weighed in the *scales of merit and demerit*, and the relative degree of gain and loss laid down. He carefully used his "scales," marking his daily progress, or the reverse. He wished to acquire personal merit that should out-balance all personal transgression, and "give the guilty conscience peace." Further, that by obtaining a *fund* of merit, he might secure the blessings of long life and tranquility to his aged parents, whom he seems to have very tenderly loved. At no time satisfied in his conscience that he was doing all that was required, he seems first to have been awakened to the futility of his efforts by seeing his mother sicken and die. This took place some months ago, and was a rude blow to his hopes, but he did not yet despair. Going to a temple, in the presence of the idol, he vowed to make new efforts to renounce all evil, and cleave only to the good; hoping thus by the efficacy of supernatural influence to obtain moral power over himself and sin. His experience soon showed him that he was still "without strength." It was as it has ever been; and his confession now made is in the very spirit, if not the words of the great Apostle: "When I would do good, evil was present with me." He became more miserable than before. Hope seemed to die out of his heart. One day passing our 10th Ward Chapel he went in, and heard with astonishment of an atonement for sin and of salvation through the *merits* of Christ. Dimly realizing at first the meaning of this, he gladly received a tract, and again and again returned to listen to conversation on these themes, sin and salvation. His heart soon yielded, on learning that salvation is the *gift* of God's grace, and not the *reward* of man's merit. Thus after long "seeking to set up his own righteousness," with miserable results, he now gladly "submitted himself to the righteousness of God," and was able to rejoice in a Saviour's love.

He destroyed various idols in the house, and though at first opposing, his father was soon so moved by the spirit of the young man that he allowed him to destroy the sign-board outside the door, announcing the father as a professor of the "curious arts" of geomancy and fortune-telling. Since that the old man has been led by his son to the chapel, and has become himself a *curious* specimen of an inquirer. The Ephesian lore, so inwrought during the past years of his life, clings fast to mind and spirit. Sometimes he tries to explain the mysteries of the Christian faith in the terms of his old lying philosophy, with the singular result of "confusion worse confounded;" then again he seems to gain a simpler view of the atonement, and of God's method of saving sinners through Christ. It is quite affecting

to see the old man battling with the habits of thought formed in the long past, in the endeavour to understand simple spiritual truths. In answer to prayer, we trust to see this man, no longer a slave to a vile superstition, deceiving and being deceived, made a freedman of the Lord Jesus. The vices and corruption of ancient cities of the west have all their counterparts and representatives in the modern cities of China, and alike need the mighty power of God's Spirit to sweep out every "refuge of lies," and rebuke the evils that blush not even in the face of day. May the day of redemption for this people soon draw nigh! Meanwhile let us encourage ourselves and each other by the various evidences that "the Lord is at hand."

I remain, Dear Mr. Editor, Yours truly,

GEORGE PIERCY, *Senr.*

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

At Peking, on the 3rd February, the wife of Dr. DUDGEON, of the London Mission, of a daughter.

At Ningpo, on April 19th, the wife of Rev. W. J. McKEE, of the American Presbyterian Mission, of a son.

MARRIAGE.

At the British Consulate, Ichang, on the 3rd March, by Wm. Donald Spence, Esq., Her Majesty's Consul, and afterwards by the Rev. George Cockburn, M.A., of the Established Church of Scotland, JAMES FULTON BROMPTON to ELLEN JOHNSTON (Mc-CARTHY), both of the China Inland Mission, Kwei-yang-foo.

DEATHS.

On the 3rd January, in the 61st year of her age, HARRIET, widow of the Rev. John Hobson, M.A., formerly Consular Chaplain of Shanghai.

On the 1st February, 1881, at Linden-vale, St. Davids, Exeter, SARAH, the beloved wife of the Rev. Arthur B. Hutchinson, of the Church Missionary Society, Hongkong, of congestion of the lungs, aged 31 years.

At Tientsin, at 3 P.M., on the 3rd March, of pleurisy, with heart and lung complications, after a brief illness of about ten days, Mrs. E. KING, wife of Rev. A. King, of the London Missionary Society.

At Sunderland, England, on Sunday, April 3rd, ANNIE EDKINS, eldest daughter of Rev. and Mrs. J. Innocent, of the English Methodist New Connection Mission, Tientsin.

On the steamer *Tunsin*, on April 26th, RALPH B., infant son of Rev. J. R. and Mrs. Goddard, of Ningpo.

ARRIVALS.—Per M.B.M.S.S. Co.'s s.s. *Takasago Maru*, on the 3rd April, Miss V. C. Murdock, M.D., to join the A.B.C.F. Mission in North China.

By *Takasago Maru*, Rev. and Mrs. Hykes, American * M. E. Mission, Kiukiang.

Per s.s. *Tokio Maru*, on the 22nd April, Rev. Mark and Mrs. Williams and family, of the A.B.C.F. Mission, Kalgan.

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DEPARTED.—Per M.B.M.S.S. Co.'s s.s. *Takasago Maru*, on March 9th, Mrs. V. C. Hart and three children.

Per s.s. *Agamemnon*, on March 27th, Rev. T. Taylor and family of the London Mission, Shanghai. Home address—Holmleigh, Werneth, Oldham, England.

Per s.s. *Aganemnon*, Mrs. Dr. Mackenzie and child, of the London Mission, Chefoo.

Per M.M. Co.'s s.s. *Djemnah*, on April 6th, Rev. A. Capel, of the Propagation Society Mission, Chefoo. Home address—S.P.G. Offices, 19 Delahoy St., Westminster, London, S. W.

Per M.M. Co.'s s.s. *Djemnah*, on April 6th, Rev. and Mrs. D. M. Bates, and child, of the American Episcopal Mission, Shanghai, for U.S.A.

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SHANGHAI.—Mr. A. Gordon, lately in the service of the American Bible Society, was, in November last, unanimously recommended to the Home Board by the members of the American Presbyterian Mission for admission to their body, to take over the management of the English department and foundry of their Press at Shanghai, the Rev. W. S. Holt finding the work of the Press too onerous for one person. A late mail brought the required consent, and Mr. Gordon has entered on his new duties, among which is the oversight of this department of the *Recorder*. Will members of the various missions send in any items of interest coming under their notice in connection with the work?

Mr. Dyer, Agent of the British and Foreign Bible Society, has shown us some beautiful morocco-bound Chinese Testaments. They were printed on foreign paper by the American Presbyterian Mission Press, and afterwards sent to the Society in London where they were treated to a gilt edge and a choice binding. There are but a few copies, both in the *wenli* and mandarin languages.

The price is \$1.07 for the latter in "circuit" binding; 75c. in ordinary style.

A Missionary in China, who for five years suffered from doubts as to the "Master's Call" has recently had these decisively and permanently removed *apart from any human intervention*. Said Missionary therefore begs all sister and brother co-workers, foreign and native, to join in hearty thanks to our Father for this signal manifestation of His wonderworking grace.

Rev. Chester Holcombe, Secretary of the U.S. Legation, left Shanghai on March 24th for a short visit to the United States. He expects to return in the Autumn.

Rev. W. A. Wills, formerly associated with the China Inland Mission at Hangchow has recently resigned his connection with that Mission, and has been employed by Rev. Luther H. Gulick, agent of the American Bible Society for China and Japan, as a colporteur. He will be stationed here, but his duties will extend to the supervision of native colporteurs in this region and tours throughout the province. The accession of Mr. Wills augments the force of foreign colporters at work for the American Bible Society in China to five. Probably others would be employed could persons suitable for the work be found.

The Rev. A. Williamson requests us to insert the following addition to his letter to the writers of the "School and Text Book Series," which came too late for insertion in its proper place:—"The coming International Exhibition at Shanghai greatly adds to the value of the

Series on which we are all engaged; and as it is most important that as many books as possible be ready in that time, I feel certain the writers will push on their works as rapidly as thoroughness and accuracy will permit."

It is with extreme regret that we hear of the death on the 26th January, of Mrs. Sarah Walworth Williams, the wife of Professor S. Wells Williams, LL.D., late United States Chargé d'Affaires and Secretary of Legation at Peking; where they were long resident. This estimable lady was a niece of the late Chancellor Walworth of New York, and long a member of the family of that distinguished man. She was also a cousin of the ex-Governor of that State, the Hon. Horatio Seymour. The sad news reached China by a telegram to the Hon. Mr. Grosvenor, the British Secretary of Legation at Peking, who married their daughter a few years ago at New Haven. No particulars of the deceased lady's illness have reached us; but we understand that though ailing for some time, no immediate danger was apprehended up to within a short time of her death.

We learn from Rev. L. H. Gulick, the Agent of the American Bible Society, that the total publications of that Society in China during the year 1880, amounted to 93,525 volumes, or 11,566,450 pages. There were twenty-three different works, fifteen of which are new ones. These publications were in seven different languages, viz., the Classical, Mandarin Colloquial, and the Shanghai, Sochow, Ningpo, Foochow and Canton Colloquials. The total cir-

ulation of volumes for the same year was 77,029, over 6000 of which were Bibles and Testaments. Of these 73,320 volumes were circulated from the Shanghai Presbyterian Press. In Japan the total of pages published by the American Bible Society were 11,206,486 pages, which was an increase of about eleven-fold over the year 1879, and was a larger total than the entire previous publications of the Society in the Japanese language to the close of 1879. In addition to the above figures about half as much more was printed by the American Bible Society for the British and Scotch Bible Societies. The circulation was 10,203,723 pages, which was more than the entire previous circulation of the Society.

There being a generally-expressed desire for a revised "List of Protestant Missionaries, for China, Japan, and Siam" we are requested to intimate that a new list will be issued. Missionaries and others interested will kindly send in their names, Chinese *sin*, date of arrival, married or single and any other information, to Mr. A. Gordon, Mission Press as quickly as possible, without waiting for personal solicitation.

We are informed that Rev. W. S. Holt has been elected a member of the Editorial Committee in connection with his Mission, which has for its duties the examination of all books in the literary language which are to be printed at Mission expense. Rev. A. P. Happer, D.D., Canton, and Rev. J. L. Nevius, D.D., of Chefoo are the other members of the Committee.

The Rev. A. P. Parker kindly furnishes us with the following inter-

esting particulars:—"There have been several changes in the Southern Methodist Mission recently. In Dec. last, Revs. W. W. Royall, and K. H. McLain and their wives and Rev. G. R. Loehrer joined this Mission from America. In January, Mrs. McLain became ill, and her sickness took such a form as to render her longer stay in China impossible, and also made it necessary for one of the mission to accompany her to America, to assist in taking care of her. At a special meeting of the Mission, Dr. Lambuth was appointed to perform this duty. Accordingly he left Shanghai in company with Mr. and Mrs. McLain, on the 19th of February last. His departure made several other changes in the mission necessary. Hence, Rev. W. W. Royall removed from Shanghai to Nanziang; Rev. C. F. Reid went from the latter place to Soochow, and Rev. A. P. Parker, went from Soochow to Shanghai. At the special meeting above referred to, a resolution was passed asking the Board of Missions to allow Dr. Lambuth facilities for preparing himself more thoroughly for the medical work upon which he expects to enter at Soochow, on his return to China. He desires to attend hospitals and medical lectures in New York and if possible in Edinburgh, for one year or so, before he returns. The Board of Missions has appropriated \$6000 to open a hospital in Soochow, and it is Dr. Lambuth's purpose on his return to China to enter immediately on the work of buying land and erecting the necessary buildings. Soochow is a promising field for hospital work, and there can be no doubt that if a hospital is started

there on a proper basis and is efficiently managed, it will prove a great success."

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NINGPO.—S. P. Barchet, Esq., M.D., medical missionary of the Baptist Missionary Union, left China for a visit to the United States by the mail steamer on March 23rd. Dr. Barchet arrived in China in 1865, and from that time till now has labored faithfully among the Chinese at Ningpo. On the 17th instant the foreign residents (who are also greatly indebted to Dr. Barchet's skill) met at the residence of the Rev. R. Swallow to give expression to the high appreciation in which he was held by one and all. A testimonial was presented to him, which runs as follows:—

"DEAR SIR,—We, whose names are subscribed below, friends and residents at Ningpo, China, cannot let the opportunity which your removal from us affords, pass away, without showing in some slight degree the respect and regard we have for you and the deep regret we shall experience in losing one who has been a member of our community for so many years. Your professional work among the Chinese and foreigners here is widely known and highly appreciated; many years of silent unobtrusive, yet unremitting efforts, for the health of the Chinese, itself speaks loudly and widely in proof of your professional skill, always accompanied with sincere and sympathetic attention. Your crowded dispensary and well filled opium hospital are the truest testimony the Chinese can offer of their appreciation of your important service. Your departure will be deeply regretted by every member of our community, both native and foreign, who have known you in your professional capacity or social character. Our best wishes for the future will be with you, and regrets at your removal from Ningpo, and many hopes for your speedy return will follow you. To give a more substantial expression of regard for you, we beg your acceptance of this cheque for \$200. We conclude with best wishes for the happiness of yourself, Mrs. Barchet, and family.

An Academy has been opened at Ningpo by native pastors connected with the American Presbyterian Mission of that city and Hangchow. Already fourteen boarders and thirteen day-scholars have been secured, all of whom pay their own tuition. This educational establishment is entirely under the control of natives.

We hear that the C. M. S. Mission at Ningpo have had a little trouble with the officials lately. Finding a powder magazine in the neighborhood of some land they owned they sought through their Consul to have it removed, and at length succeeded. Now the man who sold the land has fallen into the clutches of the officials, and will doubtless eat bitterness.—*T. Union.*

HANGCHOW.—The members of our Tract Association have lately been considering the tract 天真明鏡, well-known on account of its having been extensively circulated at many of the triennial competitive examinations held in different parts of the country. The tract was divided for convenience into two parts, two evenings being devoted to the consideration of translations previously prepared by two appointed members. After the usual criticism of the translation, the tract itself was considered, and now according to an old custom the general results of the criticism are presented to the readers of the *Recorder*. The general opinion was that the tract was a very good one. Among many remarks the following may be noted. It was thought that the idea in the mind of the writer has been well worked out, that he had done what many writers fail to

do, viz., keep to the point. It was thought that the style of the book would be likely to commend it to scholars and that it would therefore be a good book to distribute. The remark was made that if this was the way in which a Chinese Christian could deal with a subject and bring it in so intelligent a manner before his readers, that there was some hope for the Native Church. Of course the tract did not escape adverse criticism. The printing was referred to. Why print a tract so indistinctly and badly when excellent type may be procured so easily. What is worth doing at all, is worth doing well. Let the general appearance of a tract at least commend it to those to whom it is given. Some members thought that the writer made too much of the 天真 and thought that more was said about it than God's Word warranted. One member stated that the book would not sell, a colporteur employed by him having had two copies in a parcel of books for six months without selling one, and this although the price had been reduced to five cash; all the other books had been sold again and again. It was also thought that the writer's views on the subject of Original Sin were not very clear, and that he did not bring into sufficient prominence that sinlessness of Christ, speaking of him rather as a most excellent man. The best among men rather than the one far superior to all men. There were also several sentences pointed out that it would have been better to omit or at least alter considerably as they were liable to be misunderstood.—A. E.

An "Illustrated Story Book on

Filial and Fraternal Piety" by Rev. A. E. Moule can be obtained at the "Church Missionary Society" agency in Hangchow. The price is 20 cents.

The Rev. A. E. Moule, B.D., of Hangchow, at present on a visit to England, lately read a paper on the opium question before a meeting of the students of the Cambridge university, which was followed by an interesting discussion. His many friends in China will be glad to learn he hopes to be out here again in the Autumn.

The Right Rev. Bishop Moule, Mrs. Moule, two daughters and two sons, arrived in China, by the P. and O. Co.'s str. *Khiva* on the 10th of February last. After a short stay in Shanghai, during which time he frequently preached in the Cathedral, they proceeded to Ningpo, on the 18th March. Having made himself acquainted with the progress of the churches his Lordship and family went on by native boat to Hangchow, where he intends to reside for the future.

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CHINKIANG.—Rev. M. L. Taft, of the American Methodist Episcopal Mission, has opened a station at Chinkiang. It is expected to use a steam launch to connect between this new station and the head quarters of the mission at Kinkiang.

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CHEFOO.—Rev. J. L. Nevius, D.D., has put forth some most praiseworthy efforts for the material benefit of the Chinese in the north. He has recently imported from the well known nurseries of Walling Brothers in Oswego, Oregon, over one hundred dollars worth of fruit and forest trees, currant and berry

shrubs, etc. These are all to be planted in Shantung and Chihli Provinces either by various missionaries or by native farmers and gardeners to whom they will be entrusted. Quite a number of the shrubs and trees will be presented to the Chinese gratuitously, to see what they can do with them and from the others cuttings for grafts will be made as soon as possible and distributed among native fruit growers. If the apples which were grown last year upon a tree raised by Dr. Nevius could be compared with the native article, the value of this undertaking would be seen at once.

An auxiliary Chinese Religious Tract Society has been started in the province of Shensi. Article five of the Constitution states:—"Each member who makes an annual subscription of Tls. 2 or more to the funds of the Society, or who gives a month of his time annually to the work of distribution shall be considered a member of the Society, and be eligible for the Executive Committee." The officers for 1881 are:—Rev. T. Richard, Chairman; Rev. F. James, Treasurer; Mr. H. Schofield, Secretary. The Executive Committee are:—Rev. T. Richard, Rev. J. J. Turner, Rev. F. James, Rev. L. B. Drake, J. W. Pigott, Esq., and Mr. Schofield.

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TIENTSIN.—We regret to hear of the death of Mrs. King, wife of the Rev. A. King, of the London Missionary Society. Rev. C. A. Stanley writes:—"Mrs. King reached Tientsin with her husband less than a year ago, but during these few months had won the love and esteem of all who

knew her. She was woman of much character and promise. She leaves a babe of about five months. We deeply sympathize with the bereaved husband and child while also feeling painfully that we have lost a valued personal friend. She suffered much during the progress of the disease; but her end was peaceful and happy. Rev. xiv. 13."

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NEWCHWANG.—The Scottish Bible Society has made a grant of Corean type to Rev. J. Ross, of the United Presbyterian Mission. The quantity is sufficient to print the Gospels by Luke and John. A friend has provided a press for the use of this Mission, "and," as another member of the Mission writes us, "we are now in a position to undertake the printing of the Corean New Testament."

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FOOCHOW.—A member of the A. B. C. F. Mission writes as follow:—"Rev. J. E. Walker and family and Mrs. Helen W. Osgood with her four children left for the United States on March 29th. Mr. Walker and family seek a period of much needed rest; and Mrs. Osgood, after nearly eleven years of active missionary work, owing to her husband's death last year, returns to care for her family. It is proper to add that this family will be greatly missed from our circle. The tokens of regard which have been shown Mrs. Osgood by the natives, more especially since the death of her husband, points directly to the high estimation in which she was held by this class of people; and the erection of a beautiful monument over the grave of the deceased,

by the foreign community, evidences their just appreciation of his character and work and their sympathy with the bereaved family." They left Shanghai by the mail steamer on April 6th.

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AMOY.—The Rev. D. Rapalje, of the A. R. C. Mission, kindly sends us the following:—"Nine men belonging to a village called Lian Hoa, have, for more than a year past, attended church in the city of Chiang-chiu, at a chapel connected with the American Reformed Church Mission at Amoy. [Chiang-chiu is from 30 to 35 miles inland from Amoy.] On the 5th of Feb. last they were forcibly driven from their homes by the head men of the village, because they refused to contribute towards the getting up of an idolatrous procession. One of them was dangerously beaten. His wounds were so severe that it was with difficulty he reached Chiang-chiu. He there entered complaint before the District magistrate, who examined his bruises and promised to have the case attended to. After a delay of 21 days, the magistrate sent constables to the village to make inquiries. Up to Feb. 23rd, none of the expelled villagers ventured to go back to their homes. On Feb. 23rd, eighteen days after being driven away, one of them [not the man who was beaten] went home to see his mother, who had been falsely reported to be sick and in need of his services. This false report is believed to have been made to bring him within the power of his persecutors. At all events, he went home on the 23rd, as above stated, and was not allowed to return

to Chiang-chiu. On Feb. 28th, the day on which the constables went to the village to make inquiries about the case of the man who was beaten, this *other* man, who had ventured to return home to see his mother, suddenly died. As the head men of the village had previously threatened violence to the expelled villagers, if through their complaint the magistrate sent constables to the village, we have reason to fear that this man has met with a violent death. Meanwhile the man who was beaten and the other survivors dare not go home, although the time has come for them to attend to the planting of their fields. It should be added that, subsequently to the death of the man above spoken of, the man who was beaten was summoned to the office of the District magistrate to testify in his own case. The Magistrate, in open court, ordered him to promise that he would pay his usual assessment for the support of idolatry. He refused; and the magistrate then ordered him a hundred strokes on his cheeks. He was then asked again whether he would consent to pay his usual assessment, and was threatened with another hundred strokes if he refused. So he was compelled to say yes. His case was then dismissed. The American Consul has kindly taken up the case, but the native magistrates have done nothing, so far as we have been able to learn, to secure the Treaty rights of the Christians."

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HONGKONG.—Among the passengers by the steamer *Laertes*, which left Hongkong on March 12th for Lon-

don, viâ ports of call, are the Right Rev. the Bishop of Victoria and Mrs. Burdon. The Bishop and his lady go home to recuperate, after a good long spell of hard work, and will, it is expected, return in about twelve months hence.

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FORMOSA.—During the past year there have been considerable changes on the mission staff. Mrs. Ritchie, who after the death of her husband at Tai-wan-foo in 1879 remained to act as lady missionary, became so seriously unwell in August of last year as to compel her return home. Towards the close of the year Rev. Mr. Campbell returned from furlough accompanied by Mrs. Campbell. At the same time came also Rev. Wm. Thow, M.A., and Miss Murray to join the mission for the first time. The statistics for 1880 are as follows:—Communicants at 31st December, 1879, 985; adults baptised during the year, 83; admitted to communion, having been baptised in infancy, 1; received by certificate, 4; restored to communion, 6; making a total of 1079. There were suspended during the year 34, died 22. Communicants at 31st December, 1880, 1023; children baptised during the year, 128; total baptised children, not yet admitted to communion, 367; members now under suspension, 90; total membership of adults and children, 1480; excommunicated, 7. These statistics apply exclusively to the work of the English Presbyterian Mission at Tai-wan-foo. The work of the Canadian Presbyterian Church in the North of the Island is distinct. The adult baptisms (83) show a slight falling off as com-

pared with the year before (93) to be accounted for mainly by the short-handed condition of the mission-staff. It is interesting to notice that for the first time the number of members in full communion exceeds 1000. The first missionary began work in Formosa in 1865.

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SANDWICH ISLANDS.—Miss A. M. Payson, for ten years a member of

the A.B.C.F. Mission at Foochow, has again left her native land in company with Miss Helen S. Norton, to be connected with the Kawaiahao Seminary in Honolulu. Some ten other missionaries have lately gone to these islands, two of whom are formally connected with the American Board, and all have gone in some sense at its instance and under its care.

Notices of Recent Publications.

長遠兩友相論 *The Two Friends.*

THIS is an edition issued by the Hankow Tract Society of the well-known and very acceptable tract of that title by the late Rev. William Milne, the second Protestant Missionary to China. Though his Missionary life was not long, yet he continues to exert a widespread influence by means of this valuable tract. A greater number of copies of this tract have been issued than of any other in this language. It is now, nearly sixty years after the death of its author, one of the most popular

tracts that have been written in Chinese. This fact may well stimulate missionaries to special effort in preparing tracts for circulation. One such as this, which will by reason of its excellence and suitability, be continued in circulation with an ever-increasing enlargement, is worth years of pains taking labor to prepare. Tracts which are prepared with brains and prayer will long perpetuate the usefulness of their authors.

勸戒鴉片烟醒世圖 *An exhortation to abstain from Opium.*

THIS is an illustrated tract showing the evils of opium-smoking and exhorting those who are suffering from this evil habit to abandon it. The illustrations are the well-known set of twelve, showing the consequences of this destructive vice in its successive stages, that it may serve as a warning to those who have entered upon this dangerous course of life. This tract appears

very well adapted for general circulation. It is very well printed and does great credit to the printer employed by the Hankow Tract Society, by which this tract is also issued. Illustrations can be used to impress the evils of opium-smoking better than in reference to any thing else. It might be well if the evils of this habit were printed in a less costly form, as on a small

sheet tract that would admit of being circulated by the ten thousand at a very small cost. We would commend this matter to the consideration of the Tract Societies. A small sheet tract with these illustrations of the evils of opium-smoking that could be sold at one

or two cash a sheet would be a very valuable addition to the sheet tract literature. It should be printed on good strong paper suitable to be pasted up on doors and walls in shops and houses and in places of frequent resort and by the way side.

Transactions of the Asiatic Society of Japan. Vol. VIII. Part IV. Dec. 1880

THIS part contains papers on the following named subjects. The seven gods of happiness. By Carlo Puini; translated by F. V. Dickins. Manufacture of sugar in Japan. By K. Ota. Influence of Chinese Dialects on the Japanese Pronunciation of the Chinese Part of the Japanese

language. By J. Edkins, D.D. These are all papers of great merit, and of value to those who are interested in the subjects treated. Copies of this and the other parts can be obtained at Messrs. Kelly and Walsh, Shanghai.

Handbook of English-Japanese Etymology. By William Imbric. Tokiyo 1880.

THIS little work is designed to help foreigners in the study of the Japanese language. It was first prepared by the author for his own use at the time he was himself studying the language. It appears to be very admirably adapted to help in the acquisition of an accurate knowledge of the language. It has received very warm commendation from E. M. Satow, Esq., of the British Legation at Tokiyo, one of the best living authorities in the

Japanese language. A work to aid in the study of Chinese, constructed on a somewhat similar plan and illustrated with Chinese sentences showing the peculiar idiom of the Chinese would be great advantage to those commencing the study of Chinese. We would commend the work to the examination of students of Chinese as one from which they would gain valuable hints as to the method of studying Chinese.

A Monthly Illustrated Journal for the Educated Classes in India and Ceylon.

THIS is an illustrated paper of twelve quarto pages in English for those inhabitants of India who have studied the English language in the numerous schools and colleges in India where English is taught. The fact that 8000 copies were required for the second number shows what a number of readers of English were

ready to receive it and what a want it supplied. It is printed for the London Religious Tract Society, and edited by the agent of that Society for India, J. Murdoch, LL.D. The character and objects of the paper are thus stated by the Editor in the first number.

The leading contents will be as follows :—

1. Papers on India, giving the results of inquiries into its history, ancient literature, antiquities, &c. An intelligent knowledge of our native land, is one means of promoting our interest in its welfare.

2. Descriptions of foreign countries. Macaulay says, "The importance of geography is very great. Indeed, I am not sure that it is not of all studies that which is most likely to open the mind of a native of India." Instead of keeping jealously apart, India should mix with the great family of nations. At a meeting of the Social Science Congress in England, the late Sir Muttu Coomaraswamy, of Ceylon, expressed a hope that the time would come when, "a Hindu crew, commanded by a Hindu captain, should steam into New York or London, in a steamer built by Hindus in Bombay or Calcutta."

3. Lessons from biography and history, showing that the "pursuit of knowledge under difficulties" is possible, and how men of the humblest origin may benefit the whole human race.

4. Accounts of discoveries in science, and inventions in the arts.

5. Brief notices of public events.

6. Hints on self-culture, both to students and others who wish to improve their minds.

7. The advocacy of sanitary, social, and moral reform.

Lastly, articles on the religious questions chiefly agitated in India at the present day, and counsels to in-

quirers after truth and righteousness.

Progress in every respect, sanitary, intellectual, social, moral, and religious, is our motto. May our great Father in heaven, the God of the spirits of all flesh, "without whom nothing is strong, nothing is holy," prosper the undertaking.

While original papers will appear from time to time, the contents will consist largely of extracts from great English writers, and the best English periodicals.

The Journal is issued at a low rate, and its existence depends upon its meeting with sufficient support. The kind efforts of the readers are earnestly solicited to obtain for it a wide circulation.

This marks out a wide and very interesting range of subjects. The eight numbers already issued have fully fulfilled the promise thus held out. We anticipate for it great usefulness in that country in this period of transition, and rejoice to see a paper so well conducted and so well supported help on the progress of that people in every thing that pertains to the highest welfare of mankind. The illustrations are well suited to the main object of the paper. There have appeared in different numbers the likenesses of the Empress of India, and of the Imperial Family of Russia, of distinguished statesmen as Lord Macaulay, Prince Gortochakoff, Gen. Todleben and pictures of cities and public buildings in India. We wish this journal every success in its beneficent work of promoting Progress.

The Chinese Review. January-February, 1881.

THIS number of this valuable Review contains the usual variety of articles, book notices, &c. The article in this number of special interest and value is the first entitled "Scraps from Chinese Mythology." The text, which consists of translations from Chinese Authors is by the late Rev. D. Ball, A.M., M.D., who was a most painstaking investigator of Chinese Books. He left a quantity of MSS the result of his researches on various subjects, but not yet fully prepared for publication. His son has done well in preparing them and giving them to the public. This article is "A Chinese notion of cosmogony and the Genesis of man." The son Mr. J. Dyer Ball has added to the text in notes a very excellent compilation from various authors Chinese and Foreign of the views of the Chinese writers in regard to the origin of Heaven and Earth and all things. Quotations are given from Martin's Hanlin Papers, The China Mail, Edkin's Religion in China, Williams' Middle Kingdom, Chalmers Taou Tih King, Doolittle's Social Life &c.,

Legge's Notions of the Chinese, &c., Mayer's Manual, The China Review, Chinese Recorder, Daily Press, beside various Chinese authors. All these writers with the exception of Dr. Legge agree in the view that the Chinese writers and philosophers had no conception of the creation of Heaven and Earth and all things by a self-existent spiritual Being. These numerous authorities thus cited confirm the statement made by that erudite Chinese scholar, the late Rev. Dr. Medhurst, who was distinguished for his extensive acquaintance with Chinese books, viz.: that "Chinese have no idea of Creation, as we understand the bringing the world into existence."—*Dissertation on the Theology of the Chinese*, p. 16.

There are some writers also who present the opinion that the Chinese have no idea of the original creation of man. It would be interesting to make quotations from this able paper. But most of our readers who wish can see it in its completeness by consulting this number of the Review.

The Worship of Ancestors in China. By Rev. W. A. P. Martin, D.D., LL.D.

THIS is a paper which was read before the American Oriental Society in New York city, October 28th. It has been included in an edition of the Hanlin Papers, recently published in Shanghai, which are now republished by Messrs. Harpers Brothers, of New York. The first sentence reads thus: "As the Chinese language has preserved for the students of philology one of the

simplest forms of human speech, so in China the investigator of what has been called the science of religion may find certain phases of primitive religion conserved to the present day in a state of arrested development." With the leading idea of this sentence we agree; but we would change one very important word in it. Primitive of course means first—the original. We would dissent

from the idea that the phase of religion presented in ancestral worship was a part of the original religion of mankind. The Author used the word perhaps in the secondary sense of ancient, early. We hold, on the authority of the Bible, that the primitive religion, in the primary use of the word, of the first parents of our race, was the worship of the true God the Creator of all things. But in the apostacy from God consequent on the fall of the race, we accept it on the testimony of early records of many nations, that ancestral worship was one of the forms of idolatry which took the place of the worship of one God. That it was so in China, is clear from a statement made on the second page that from a very early age, say B.C. 1150 "We find the national religion consisting of three elements: The worship of Shang-ti; 2. The worship of powers supposed to preside over the principal departments of material nature; and 3. The worship of deceased Ancestors." The writer might have placed the date of these three elements in the religion of the Chinese State at a much earlier date, say B.C. 2255, for all these elements are present in the ceremonies of the State religion as performed by the Great Shun. It is stated "He presented a burnt offering to Heaven, and sacrificed in order to the hills and the rivers, and extended his worship to the hosts of Shin. When he returned to the Capital, he went to the cultivated ancestor, and offered a single bullock."—*Shu-king*, pp. 34-37.

Near the close of the article the writer asks a practical question, viz., In propagating Christianity, what

attitude ought missionaries to assume towards that venerable institution? The author answers this by asking another. "Why not prune them off (*i.e.* the excrescences) and retain all that is good and beautiful in the institution? That which is really objectionable is geomancy and the invocation of the departed spirits. The worship of ancestors [pruned of these] would then be restored to the state in which Confucius left it, or rather to that in which he himself practiced it, as merely a system of commemorative rites. Whatever party takes this position will have an immense advantage in the competition for proselytes. Missionaries may never accept of it. They may even, in combating ancestral worship believe themselves to be, like St. Boniface, felling the trees that shelter the spirit of idolatry, instead of as we think, clearing away those forests that are necessary to the fertility and beauty of the land." May the gracious prayer of our blessed Lord preserve his Church from accepting any such temporizing policy. The teaching of the great apostle of the Gentiles, who had the full opportunity of seeing and knowing all that was good and beautiful in this institution of ancestral worship among the Romans, with whom their deceased ancestor formed one part of the gods in each household, are clear and explicit. "Wherefore, my dearly beloved, flee from idolatry." 1 Cor. x. 14. "What agreement has the temple of God with idols? Wherefore come out from among them, and be ye separate with the Lord, and touch not the unclean thing." 2 Cor. vi. 16, 17. The

loving John says: "Little children, keep yourselves from idols." 1 Jo. v. 21. And Paul again: "Abstain from all appearance of evil." 1 Thes. v. 22. While therefore we would fully and clearly teach and inculcate

the command of Jehovah "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee" we can not give place, no not for a moment, to the Chinese *worship* of ancestors.

The Religious Condition of Christendom: ascribed in a Series of Papers presented to the Seventh General Conference of the Evangelical Alliance held in Basle, 1879. Edited by the Rev. J. Murray Mitchell, M.A., LL.D., London: Hodder and Staughton, 1880.

THIS work has been late reaching us. Yet as its contents are of great value to all interested in the religious condition of the nations of the world we present a notice of it. In order to enable our readers to form some proper estimate of the great variety of important information which its pages afford we copy some parts of the table of contents, premising that the volume is of 500 pages 8vo.:—

Reports of the State of Religion in various countries: Switzerland, by Pastor Guder, of Berne; Germany, by Prof. Cremer, of Greifsesald; France, by Pastor Babut Nimes. Great Britain, by the Hon. and Rev. E. V. Bligh; Holland, by Prof. Van Oosterzee, of Utrecht; North America, by Prof. Schaaf; Austria-Hungary, by Dr. Von Tardy, of Vienna; Scandnavia, by Prof. Von Scheele, of Upsalu.

The unchangeableness of the Apostolic Gospel: Prof. Von Orelli, of Basle; Prof. Godet, of Neuchalet; Dr. Baur, Court Preacher at Berlin; Prof. Gess, of Breslan; Pastor Kabner of Eberfield.

The Evangelization in France, Belgium and Italy. Conference on the Training of ministers of the Word of God, Prof. Gess; Prof. Porret, of Lausanne; Dr. Baur; Rev. W. Hooper, Missionary at Lahore, India; Herr Schott, Inspector of Missions at Basle; Prof. Reihm, of Halle; Pastor Schubart, of Mentone; Prof. Thomas of Geneva.

The Christian School in the Modern State: Pastor Zillessen, of

Orsay; Herr Von Lerber, of Berne; Pastor Edmond de Pressensé, of Paris; Dr. Baur; Count Von Bismark—Bohlen, of Berlin; Councillor Wiese, of Berlin.

Conference on the Education of Christian Teachers: Duty towards Workmen, Herr Steinheil, Manufacturer at Rothan. Herr Karl Serasin, President.

Revival of Christianity in the East: Dr. Fabri, Barmen; Herr Techopurean, of Constantinople; Dr. Marulis, of Serres; Mr. Thoumaian, Lausanne.

Conference on the Press: Pastor Jonoli, of Basle; Pastor Edmond di Pressensé. Rev. L. B. White, of London; Pastor Qusstorp, of Duchoron; Pastor C. von Nathusurs; Mr. Richard Turner, of London; Rev. T. T. Waterman, of London.

Missions to the Heathen: Prof. Christleib, of Boom; Rev. William Arthur, of London; Pastor Barde, of Vandoeuvres, Rev. J. Murray Mitchell, of Endinburgh.

Special Conference on missions to the Heathen.

1. Rivalry in Missions. 2. The Lepsius alphabet for China.

Jewish Missions.—Special Conference on Jewish Missions.

The Anglo-American Section.

Sunday schools. Christians united as an Evidence of the truth of Christianity. The present state of Religious Liberty. Socialism.

Appendix.

Conference on Temperance. Conference on Young Men's Associations. Conference on the School

question in Austria. Conclusion of the Conference.

Many of the papers read at the meetings were of great and permanent value and interest. The Report of Prof. Christleib on Missions to the Heathen has been enlarged and given to the churches in a book of very great and universal interest. This indicates that the great command of our ascended Lord is of increasing interest to his Church.

The interest which was felt and manifested in the discussion by two distinguished continental Professors of "The unchangeableness of the Apostolic Gospel" indicates that the foundation of the Church abides sure, resting upon the great cornerstone which has been laid, even the Lord Jesus Christ.

The leading thoughts of Prof. Von Orelli's address are embodied in the following theses. "1. The Gospel in which the Apostles, according to the teachings of their Lord, proclaimed a Divine salvation to the world has for its basis the atoning death and resurrection of the Lord. 2. The Christian doctrine of all ages is attached to these two historical facts as its needful foundation. 3. The Apostolic Gospel has proved its saving efficacy in all times, among all races, to all nations, to every class of culture. 4. The same Gospel alone responds to the deepest needs of the present, and is alone able to solve the greatest problems of the future."

The following theses contain the leading thoughts of Prof. F. Godet's very excellent paper:—"1. The immutability of the Apostolic Gospel applies very specially to what the Apostles teach regarding the person of Christ. 2. We cannot infringe

on the doctrine of the personal Divinity of the Saviour, as taught by the Apostles, without weakening the religious and moral power of the Gospel. 3. Christianity thus weakened, would be powerless to contend successfully against its old enemies Materialism and Jewish Deism. 4. The pressing duties of Evangelical Christians, then, is to render explicit testimony to the personal Divinity of the head of the Church."

At the conclusion of the discussion the President read the theses of both speakers. The full concurrence of the Conference in these sentiments was expressed by the repetition of the Apostles' Creed. The concurrence of such a body of representative men from the churches of the continent of Europe, Great Britain and America in such opinions as the fundamental doctrines of our Holy Religion in this day of latitudinarian views is a most gratifying and assuring fact.

The views of the Conference in regard to the Lepsius Alphabet were expressed in the following resolution: "Without giving any opinion on the question before us, the Evangelical Alliance, expresses the wish that this discussion [in relation to the use of the Lepsius Alphabet] should be brought to the knowledge of the various Missionary Societies, and that they should be requested to take up the question of the adoption of the Lepsius Standard Alphabet in the different Mission fields, especially in China, for fresh consideration."

Our readers will find in the papers which make up this volume many of surpassing interest.



THE

Chinese Recorder

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No. 3

THE STATE RELIGION OF CHINA.

BY INQUIRER.

1. *The Chinese Repository.* 20 Vols. Canton: 1832-51.
2. *The Chinese; A general Description of China and its Inhabitants.* By John Francis Davis, Esq., F.R.S. London: 1840.
3. *China; its State and Prospects.* By W. H. Medhurst, of the London Missionary Society. London: 1840.
4. *The Middle Kingdom; A Survey of the Chinese Empire and its Inhabitants.* By S. Wells Williams. New York: 1847.
5. *Religion in China; A brief account of the three Religions of the Chinese.* By Joseph Edkins, D.D. Second Edition. London: 1878.
6. *Confucianism and Taoism.* By Robert K. Douglas, of the British Museum, and Prof. of Chinese at King's College London. London: 1879.
7. *The Religions of China.* By James Legge, Professor of the Chinese Language and Literature in the University of Oxford. London: 1880.

EVERY thing connected with an ancient and populous Empire, is a matter of great interest to all students of the institutions that are found among the various nations of the world. It is a generally accepted proposition that no institution exerts so great an influence upon the character of a people as the prevailing religion.

These several works on the general history and institutions of China, have devoted some chapters to the special consideration of the religions of this people; while the other volumes are exclusively occupied with this subject. It is not my purpose at this time to consider the three religions of China. I restrict myself to the consideration of *The State Religion* of this kingdom. It would appear to most persons, that, when the religion of a people is set forth in a series of Books, which have come down from the earliest ages of that people; that, when there is a ritual for the regulation of the services which are established by Imperial authority; and, when this religion is open to the observation and study of all its ceremonies and worship, which are thus authoritatively prescribed, there would be no difference of

opinion, among the students of their history, in regard to the fundamentals of this system of worship. It is, however, a matter of history that widely different views have been entertained in regard thereto; and that a long continued discussion was maintained, by those who thus held different views, during the whole of the 17th century, on such *essential points* of this religion as the following, viz.; To what object, or Being, is the Imperial worship offered, and what is the nature of the rites which are observed in honor of the sage Confucius, and deceased Parents, by the Chinese officers, scholars and people. The exact points thus discussed during the 17th century may be best stated in the language of the Historians of that period. The Protestant writer Mosheim, in his Ecclesiastical History, states them thus. "This controversy may be all embraced under two heads. (1). The Chinese call the supreme god whom they worship, Tien and Shang-ti; that is, in their language, Heaven. The Jesuits transferred this name to the God of Christians; whence it seemed to follow; that they thought there was *no difference* between the chief god of the Chinese, and the infinitely perfect God of the Christians; or that the Chinese had the same ideas of their Tien or Heaven as the Christians have of God. The first question therefore is whether the Chinese understand by the words specified, the visible material heavens, or the Lord of heaven; that eternal and all perfect *Being* whose throne is in the heavens; that is, such a God as Christianity presents for our worship. The Jesuits maintain the latter opinion. (2). The second question is, whether those honors, which the Chinese are required to pay to the souls of their deceased ancestors, and all the literati to Confucius, the oracle of the nation, are civil honors, or religious; whether they are sacrifices, or, only regulations established for state purposes. The Jesuits say that the Chinese do not offer religious worship to the souls of their ancestors, nor to Confucius; and hence they conclude that it is allowable for Christians to observe these sacred rites of their country." Mosheim's Ecclesiastical History, New York 1844, Vol. II. pp. 253-254. These points are stated by the Roman Catholic Historian M. L. Abbe Hue in his "Christianity in China, &c.," as follows: "Father Ricci thought Tien or Heaven, as conceived by the educated classes, was not the material and visible one, but the true God, the Lord of Heaven, the Supreme Being, invisible and spiritual, of infinite perfection, the Creator and Preserver of all things; the only God, in fact. He was also persuaded that the sacrifices offered to ancestors were purely of a civil nature, and had nothing whatever of a religious or idolatrous signification." Vol. II. pp. 225-29. Father Longobardi, who was selected by Father Ricci to succeed him in the administration

of the Jesuit Mission, "looked at all these Chinese customs from a very different point of view. The esteem that he had felt for the talents and virtue of Father Ricci had induced him, before, to suspend his judgments; but when he found himself placed at the head of the mission, he considered it his duty to examine this important question with greater attention. He set himself seriously therefore to his study of the works of Confucius; and of his most celebrated commentators; and consulted such of the literary men as could throw light upon the subject, and in whom he could place confidence. Father Longobardi wrote a book on the subject, in which it was examined to the bottom; and in which he came to the conclusion, that the Chinese, in reality, recognized no divinity but Heaven, and the general effect that it had upon the beings of the universe; and the customs of China appeared to Longobardi, and the missionaries that took his side, as an idolatry utterly incompatible with the sanctity of Christianity." pp. 229-30. The dissension on this subject, which was known by the designation "the question of the Rites," commenced amongst the Jesuit missionaries *themselves*, about the year 1610, before the arrival of missionaries of the other orders. Jesuits of talents and learning were found on opposite sides in this discussion. "We have already said that from the very commencement of the Society of Jesus in China, there had arisen among them differences of opinion from which had originated two schools, that of Father Ricci who was disposed to allow the widest toleration of the rites of the Chinese; and that of Father Longobardi, who saw nothing but superstition in the worship paid to Heaven, to Confucius, and their ancestors." Vol. iii. p. 2. On the arrival of the Missionaries of the Dominicans and Franciscans "they did not join the school of Father Ricci which had been considerably in the majority, but they reinforced that of Father Longobardi." p. 3. It was in 1633 that some of these orders arrived in Fohkien from Manila. When the missionaries from the French Society of Foreign Missions arrived in China in 1684 they also, after due examination of the subject, concurred in the views of Longobardi.

This controversy between some of the Jesuits on the one side, and others of the Jesuits, supported by the Dominicans, (who were considered the ablest theologians of the Catholic church in that century), Franciscans, and the French missionaries, (some of whom were Doctors of the Sorbonne), on the other side, continued from 1610 to 1704. In 1699, Pope Innocent XII. appointed "a Congregation" composed of several cardinals and other learned men to investigate the subject thoroughly, in order that a *final* decision might be given in a matter which had been so long under discussion and concerning

which temporizing decisions had hitherto been given. This Congregation had presented to it the views of both parties fully; and most of the written papers and books, which the discussion had called forth during the ninety years of its continuance, were laid before it for examination.

After a long protracted consideration of the subject, and a full examination of all the books and writings in reference to it, which were submitted to them, the Congregation presented its report to Pope Clement XI, (who had succeeded Innocent XII.) in Nov. 1704. In accordance with the conclusions arrived at by the Congregation, and the reasons therefore given in the report, Clement XI. issued his decree of 1704 as follows:—"It was with this view, that, on the 20th Nov., 1704, we confirmed and approved by apostolic authority the answers given by the Congregation of our venerable brothers the Cardinals of the Holy Roman Church (committed and deputed by the same authority to be Inquisitors General against heresy throughout the Christian republic) touching this same affair of China. After a long examination begun under our predecessor Innocent XII, of happy memory, and after the arguments on both sides had been heard, as well as the sentiments of a great number of theologians and other qualified persons.

The decisions given in their answers are the following:—"That since in China, the most high and good God cannot be named by the names given to him in Europe, we must, to express our idea of him, employ the words Tien Tchou, that is to say the Lord of Heaven, now for a long period received and approved by the missionaries and the faithful in Christ; but that the names "Tien" Heaven [in the Latin coclum], and Shangti, Sovereign Emperor, must be absolutely rejected. That for this reason it must not be permitted that tablets bearing the Chinese inscription "King Tien," adore Heaven, should be placed in Christian churches nor retained there for the future, should they have been previously so placed." Vol. III. pp. 409-10. This answer was evidently given in consequence of the proofs supplied to the Commission for investigating the subject that Tien, as the object the Chinese worship, is the visible Heaven or sky regarded as a god. It was thus forbidden to be used to designate the true God, because of the liability that those who had been *accustomed* to use it in this way, would, if it was used in speaking of the God of the Christians, suppose that the true God was the same as deified Heaven. That this was a proper consideration on which to base their decision must be evident to every reflecting mind. For it is a most universal law of the association of ideas in the use of words, that the *same name* or designa-

tion refers to the *same person* or object. The strength and clearness of their conviction in the minds of the congregation that Heaven meant the deified sky are manifest from the fact that the decision required the removal of an inscription "Adore Heaven" which had been given by the Emperor Kang Hi to the church recently erected in Peking, which removal would of course give great offence to the Emperor Kang Hi who had presented it.

This decree of the Pope is, therefore, not to be regarded as one that is to be accepted because of Papal authority. But the conclusions arrived at in this report and embodied in the Pope's Bull commend themselves to the acceptance of the Christian world by the most weighty considerations that can influence the judgment of mankind. The Congregation was composed of competent and able men. Both parties were fairly and fully heard. Time enough was taken by the members to become acquainted with the whole subject in all its details and bearings. During these ninety years of discussion the Jesuits, who pursued the temporizing policy to secure the easy introduction of Christianity, had basked in the sunshine of Imperial favor; they had been at court all the time, casting cannon for the Emperor, surveying the empire and making maps of all the provinces, acting as his ambassadors in important embassies, filling offices of state, correcting his astronomical tables and preparing astronomical instruments, &c., &c.; some of them were made *grandees* of the state, and their ancestors were ennobled with great ceremony and parade as if they were Chinese. While the members of the other party, whether of the Society of Jesus, or connected with the other Orders, had been banished from Court and many of them had endured persecution. These latter were, in all respects, fully equal to their opponents in Chinese learning, and *much their superiors* in devotedness and zeal as Christian Missionaries. If the decision was in favor of the temporizing policy of the Ricci school, a continuance of Imperial favor might be expected; and a consequent rapid spread of Roman Catholicism. But if the decision was against that policy then the Imperial displeasure would be manifested, the missionaries would all be driven away from the capital, and the Christians persecuted. This decision was given against the course hitherto pursued by most of the Jesuit missionaries in China, and in which they were supported by the main body of the Society of Jesus in Europe, when that Society was at the time of its greatest prestige and influence. The success, under such circumstances, by the school of Longobardi, is an illustration of the truth of the adage "Truth is mighty and will prevail." A decision arrived at after such a complete investigation of the subject, and in the face of such trying and

disastrous consequences, has a high claim to be regarded as one given from a deep conviction of its justice and righteousness for if the decision had been given with a view to promote the worldly success and outward enlargement of the missions in China, it would have been just the opposite from what it was. This decision was not only accepted by all the missionaries of the Roman Catholic and Greek Church, but by all the early Protestant missionaries, as the Rev. Drs. Morrison, Milne, Medhurst, Bridgeman, Abeel, Boone and others, after full examination of the question by themselves; and also by other sinologists as the Hon. J. R. Morrison, Sir John Davis, and S. W. Williams, LL.D. The distinguished Lexicographer and Translator, Dr. Morrison, in the last year of his life, published, from the collected statutes of this Dynesty, a statement in Vol. III. page 49 of the *Chinese Repository*, a list of the objects of state worship. No missionary since his time has had a better opportunity of studying the subject than Dr. Morrison had. He had access to nearly all the publications of the Jesuits: he had a better Chinese Library than any one has had since. His linguistic studies in the preparation of his Dictionary, and in his work as Translator to the East India Company, and to the Embassy to Peking under Lord Amherst, all afforded him great facilities of investigation. He states that the whole number of objects worshipped are *thirty*, of which the first and chief is the Heaven or sky. They are divided into three classes. The imperial ritual prescribes the sacrifices that are to be offered to each class, and to each object of each class. In the first class there are four objects. These are entitled to receive the great Sacrifices. "The first of these is" Tien, the heaven or sky. This object is otherwise called the azure heavens; and the imperial concave expanse. The 2nd is the Earth; the 3rd is the Imperial Ancestors; the 4th are the gods of the land and the grain." The objects which receive the *medium* sacrifices are 5th, the sun; 6th, the moon; 7th, the manes of the Kings and Emperors of former ages; 8th, the ancient master Confucius; 9th, the Patron of agriculture; 10th, the ancient Patron of the manufacture of silk; 11th, the heaven-gods; 12th, the earth-gods; 13th, the god of the passing year. Those who receive the small sacrifice are 14th, the ancient Patron of the healing art and other benefactors of the race; 15th, the stars; 16th, the clouds; 17th, the rain; 18th, the wind; 19th, the thunder; 20th, the four great mountains of China; 21st, the four seas; 22nd, the four Rivers; 23rd, the famous hills; 24th, the great streams of water; 25th, military flags and banners; 26th, the god of the road where an army may pass; 27th, the god of cannon; 28th, the gods of the gates; 29th, the queen goddess of the ground; 30th, the north pole &c."

Sir John Davis in his work on China copies from this statement and accepts this statement, thus extracted from the collected statutes, of the objects of state worship as correct.

The Rev. Dr. Medhurst, in the chapter of his book which relates to religion, while he does not refer specifically to the state religion says: "There are, in the works of Confucius some allusions to heaven, as the presiding power of nature, and to fate as the determiner of all things; but he does not appear to attribute originality to the one, nor rationality to the other; and thus his system remains destitute of the main truth, which lies at the basis of all truth, viz: the existence of a self-existent, eternal and all wise God." p. 186. "This expression "equal to heaven" is oft repeated by the Chinese with reference to Confucius; and there can be no doubt that they mean thereby to place their favorite sage on a level with the powers of nature, and in fact to deify him." p. 152-3.

Dr. Williams in his work, which has come to be considered as the standard work on China, pp. 233-4 of Vol. II. accepts the statement as translated by Dr. Morrison in regard to the objects of state worship, as the *official* and *authoritative* statement.

Thus it appears that the decision of the Congregation which was appointed to consider the question of rites was accepted as correct by Roman Catholics, Greek Catholics and Protestant Missionaries and Historians till 1852. In his Book "The notions of the Chinese concerning God and spirits," the Rev. Dr. Legge expressed himself as follows: after quoting some of the prayers and odes which were used at the sacrifice offered to Heaven at the winter solstice, as given in the collected statutes of the Ming dynasty, he says, "Let the descriptions which are contained in these sacred songs be considered without prejudice, and I am not apprehensive as to the answer which will be made to the question 'Who is he whom the Chinese thus worship?' I am confident the Christian world will agree with me in saying 'This God is our God.'" And in his recent letter to Prof. Müller, he says "My own view in opposition to Inquirer is that Tien is the name, not of the chief god of the Chinese, but the name by which they speak of Him, who is the one Supreme Being over all. I maintain that when they use the name in this way, they do not think of the material heavens at all." See *Chinese Recorder* 1881, p. 39. Thus Dr. Legge expresses his views. As I understand his language, he holds the same view in reference to the object worshipped as the Ricci school. He defended this view in his book on "The Notions of the Chinese" &c. He has reproduced and defended this opinion in the Book quoted at the head of this article. It is my purpose to confine the discussion

in the remaining pages of this paper to these points, viz, what Being or object is worshipped by the Emperor of China under the designation of Heaven; and second, is their worship monotheistic? For in connection with the opinion that by Heaven is meant the true God, Dr. Legge holds the opinion that the worship by the Chinese Emperor is monotheistic. As the view of the second question will help to arrive at a conclusion on the first question, I will consider the latter question first.

At p. 16 of his Book on the Religions of China, Dr. Legge says "Five thousand years ago the Chinese were monotheists;" at p. 23 the heading of a paragraph reads "The Shu King and its evidence concerning the worship of Yao and Shun is a monotheism, with an inferior worship of spirits." At p. 51 "*The original monotheism of the Chinese remains in the state worship of to-day.*" In opposition to these statements I will show that the Chinese are Polytheistic, and that in their state religion they worship a plurality of objects. It is here necessary to define the terms in use. Monotheism is defined in Webster's Dictionary thus "The doctrine or belief in the existence of one God only." In Chambers' Dictionary it is defined thus "The belief in only one God." Polytheism is thus defined by Webster quoting Stillingfleet "The doctrine of a plurality of gods, or invisible beings, superior to man and having an agency in the government of the world." A distinguished writer in Johnson's Cyclopaedia defines polytheism thus, "Polytheism distributes the perfections and functions of the infinite God among many limited gods." Vol. II: p. 587. Let us see what the Chinese themselves say in regard to this matter. The ritual of this dynasty, as established by Imperial authority as quoted above says, there are *thirty persons or things*, that are to be sacrificed to. Sacrifice is considered the highest act of worship. Of these, *four* are entitled to *equal honors*, and receive the *great sacrifice*. The worship of these many objects has come down from the very earliest times. The inauguration of Shun, who succeeded Yao "took place in the temple of the accomplished ancestor." This implies the existence of ancestral worship at that time. Then, after his accession to the throne, "He sacrificed specially, but with the ordinary forms to Shang-ti; sacrificed to the six objects of Honor; offered the appropriate sacrifices to the hills and rivers, and extended his worship to the host of the shin." The Shu King, as quoted by Dr. Legge in his Lectures p. 24 reads "Thereafter in his tours of inspection, he sacrificed, "presenting a burnt sacrifice to Heaven, and sacrificed in order to the hills and rivers." On his return therefrom "he went to the temple of the Cultivated Ancestor, and offered a single bullock."

p. 25. Notwithstanding these explicit statements of the authorized Ritual, and of the Shu King as to the plurality of objects which are worshipped, Dr. Legge appears to hold to a *monotheism* different from that implied by the meaning of the word as given above. He says "The Shu King, and its evidence concerning the worship of Yao and Shun as *a monotheism*, with an inferior worship of spirits." It is not clear what is his meaning in this sentence; but it would appear that he holds that where there is the worship of a chief Power with a worship to *subordinate* objects it is still a monotheism, especially if he withholds the name gods from the subordinate objects. This view of the meaning of monotheism is of course different from the definition given above from recognised authorities. It is also the fact that in every heathen nation, the gods which have been worshipped have been of different classes and positions. Among the Greeks and Romans there were the Celestial, the Terrestrial, and Infernal gods; gods of the sea, and of the land, of the hills and the rivers; the greater and the less gods. The Lares and Penates of the Romans were included among the gods. But I will now proceed to show that there are four persons or things in their Pantheon that are entitled to the same honor and sacrifice. They are Heaven, Earth, the Imperial Ancestors and the gods of the land and of the grain. The Imperial statutes explicitly so state it. In the letter to Prof. Müller see *Chinese Recorder* for 1880, p. 175, I have quoted from the Book of Rites a passage in which it is stated that the sacrifice to Earth is made equal to that to Heaven, "because the merit of Earth is equal to that of Heaven." But not only is it said that the Imperial Ancestors receive the *great* sacrifice as Heaven and Earth do, but they are the *joint* and *equal* recipients of the sacrifice offered to Heaven at the Winter Solstice and to Earth at the Summer Solstice. The tablets of the Imperial Ancestors are placed on the *highest* platform of the altar in immediate proximity to the tablet to Heaven, while the tablets of the secondary recipients are placed on the platform next below. The *equality* of the ancestors with Heaven is indicated by the place the characters for them occupy on the page of the ritual. They are placed on a level with that of Heaven. This is also stated formally in the language used in reference thereto. They are said to *p'ei* Heaven 配天 *i.e.* "to be the mate or equal of Heaven in receiving the sacrifices." Dr. Morrison in his Dictionary defines the expression *p'ei hiang* "an equal enjoyment of sacrificial rites with Heaven and Earth." Dr. Legge at page 211 of the Shu King says: "*p'ei Shang-ti* 配上帝 has two meanings. It is spoken of the *virtue* of a Sovereign, so admirable in the present or the past, that he can be described as the mate of

Shang-ti; as a sovereign on earth, the one correlate of the Supreme Sovereign above. It is spoken, also, of the *honours* of a departed sovereign, *exalted to association with Shang-ti* in the great sacrificial services rendered to Him by the reigning Emperor." It is to this last use of the word that Dr. Morrison refers. This equality of the Imperial ancestors is constantly referred to at the time of the offering of the sacrifices. Again at p. 478 Dr. Legge says: "P'ei Tien declares the fact of their being associated with Heaven in the sacrifices to it. In the present dynasty all its departed Emperors are so honored at the great sacrificial services." In the Shi King at p. 576 Ode 7, he writes thus, this is "an ode appropriate to a sacrifice to King Wan, *associated with Heaven*, in the hall of audience. We must suppose that the princes are all assembled at the royal court, and that the king receives them in the famous hall. A sacrifice is there presented by him to Shang-ti, and *with him is associated* King Wan, the two (viz., Heaven and King Wan) being the fountain from which, and the channel through which, the Sovereignty had come to the House of Chow." At p. 330 of the Shu King, we find this narrative, "Two years after the conquest of the Shang dynasty, the King (*i.e.* King Woo) fell ill, and was quite disconsolate. The two dukes said 'let us reverently consult the tortoise concerning the King;' but the duke of Chow said, 'you may not so distress our former King.' He then took the business on himself, and made three altars on the same cleared space.* * * The convex symbols were put on *their altars*, and he himself held his mace, while he addressed the Kings T'ae, Ke and Wan. The grand historian, *by his order*, wrote on tablets the prayer to the following effect:—A. B. your chief descendant is suffering a severe and dangerous sickness; if you three Kings have in heaven the charge of watching over him, *Heaven's great son*, let me, Tan, be a substitute for his person.* * * Oh do not let the Heaven-conferred appointment fall to the ground [*i.e.* by his death] and all our former kings will also have a perpetual reliance and resort. I will now seek for your orders from the great tortoise. If you grant *what I request*, I will take these symbols and this mace, and return and wait for the issue. If you do not grant it, I will put them by. The King then divined by the three tortoises, and all were favorable. He took a key, opened and looked at the *oracular* responses which were also favorable. He said according to the form of the prognostic, the King will take no injury. I, who am but a child, have got *his appointment renewed by the three kings*, by whom a long futurity has been consulted for. I have to wait the issue. They can provide for our one man." This passage throws great light on this whole subject. The *appoint-*

ment of the Ruler or King is constantly spoken of as made by Heaven; here the *renewal* of the appointment is ascribed to those ancestors the three kings. This shows what is meant by their association with Heaven in managing the affairs of the Empire. The recovering of the King is also ascribed to them. If this narrative does not bring to us the statement of divine worship rendered to the souls of the deceased kings, then language cannot convey the idea. In Livy's History, book i. chap. 32, as quoted by Dr. Medhurst in his "Inquiry &c.," page 75, we have an example of prayer addressed to the deified Romulus, designated Quirinus, in conjunction with other gods. The statement reads thus "Audi, Jupiter et tu Juno, Quirine, Diique omnes coelestes, vosque terrestres, vosque inferni audite." Was this praying to these various gods together with a deified mortal, the founder of the city of Rome, the worship of *many gods*, even though Jupiter was the chief god and the patron god of Rome? The general consent of historians so considers it. For the same reasons which lead to this conclusion in reference to the Roman worship, this joint worship of Heaven, the Earth and the imperial ancestors must be regarded as a worship of a plurality of gods by the Chinese. The distinguished Emperor Kang Hi, the most enlightened one that ever occupied the throne of China, in his will and testament, ascribed all the prosperity of his long and prosperous reign to the "invisible help of Heaven, Earth, his Ancestors and the gods of the land and the grain."* Each Emperor of this dynasty as he ascended the throne announced his ascension to the throne to "Heaven, Earth, the Imperial Ancestors, and to the gods of the land and grain."† (See pamphlet on "Shang-ti" by Inquirer, p. 33). How widely different is all this from the *monotheism* of Western nations. Their Rulers say "By the grace of God, Emperor, &c." The national anthem sounds clear "God save the Queen," and the other declaration "In God we trust, &c." No, no, according to the common and generally *accepted* use of language the Imperial worship of China is *not* monotheistic but *polytheistic*. It cannot be compared with the monotheism of Mohammedism any more than it can be with that of Christianity.

At page 30 of the "Lectures" Dr. Legge attempts to explain away the statement of the Classics that the Chinese regard Heaven and Earth as two divinities, quoting a passage from the Shu at p. 283 as follows:—"Its first Sovereign (b.c. 1122) in a Great Declaration made to his adherents when he had taken the

* 仰荷天地宗廟社稷默佑，見康熙上諭。

† 謹祭告天地宗廟社稷，見道光登極詔又道光皇太后六旬萬壽詔又同治上兩宮皇太后尊號詔。

field against the last Ruler of Yin, said "Heaven and Earth is the Parent (lit. the father and the mother) of all creatures, and of all creatures, man is the most intelligent. The sincerely intelligent (among men) becomes the great sovereign, and the great sovereign is the Parent (lit. the father and mother) of the people. But now, Shaw, the King of Shang, does not reverence Heaven above, and inflicts calamities on the people below." Heaven and Earth pass immediately, you perceive, into the one name Heaven; notwithstanding the dualistic form of the expression, it is only *one* that is the parent of all." In a note he adds "Heaven and Earth is no more plural than is the sovereign who is also the father and mother of the people." This must appear to all readers as very *special pleading* in advocacy of an opinion. Heaven and Earth nominatives to a verb in the singular, &c., &c. But let us see how the Chinese understand the matter; whether they consider Heaven and Earth are two distinct gods or only one. At p. 280 of Chi. Clas., Vol. 1., we read: "When the completely sincere man is able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion."* The function of Heaven, as one of the Parents of all things, is stated to be that of transforming: the function of Earth is nourishing. The man who can assist them in their functions forms with Heaven and Earth a trio. According to common arithmetic it requires *two* and one to make three. But according to Dr. Legge's reasoning as above given—that Heaven and Earth are only one,—*one* and *one* make three, a conclusion from which the Prof. of Mathematics in Oxford, would probably dissent. The explanation to this passage of "The Mean" reads: "The sincere man, with Heaven and Earth, stands even and makes *three*. Heaven's place is above, Earth's place is below, the sincere man's place is between; therefore it is said they stand even and make three."† The distinct duality of Heaven and Earth as two objects of worship is clearly expressed in an ode which is sung during the sacrifice to Earth at the summer solstice, which reads thus: "The brilliant flags follow the cloudy way; the flying dragon mounts the high heaven; the virtues and actions of Earth are perfect; by thy care over all within the four seas there are no troubles; the Compeer of the Imperial Arch, thou art [one of] the Two great Ones; thou dost keep in peace the people of the Earth below."‡

* 則可以與天地參矣、四書中庸。

† 註解與天地參、謂與天地竝立為三也、天位上、地位下、至誠位中、故曰竝立為三、見味根錄。

‡ 靈旗兮雲路、遵飛龍兮高旻、陰儀粹兮德純、眷四海兮無樂草、見大清祭地祇。

Having thus proved, by these incontrovertible proofs, that the worship of the state religion of China is polytheistic, I proceed to consider what Being or object is referred to in this worship by the designation Tien or Heaven. Dr. Legge says in his letter to Prof. Müller (see *Chinese Recorder* for 1881, p. 38) "let the reader of this letter be aware that all he was entitled to say in giving an account of my belief as to Tien was, that the Being indicated by that name was the true God." And again at p. 39 he says "My own view is,—that Tien is the name, not of the chief god of the Chinese, but the name by which they speak of *Him*, who is the One Supreme Being over all. I maintain that when they use the name in this way, they do not think of the 'material Heavens' at all." Here I join issue with the learned Doctor fair and square, and say that when they speak of the Ruling Power by the designation Heaven, they *always* think of the visible Heavens deified, and of *nothing else*. That this is what they think of and refer to, I will prove by their own statements and declarations. But before proceeding to quote these statements, there are some points that I wish to refer to as preliminary to a full and clear understanding of the matter. First, I remark that Dr. Legge's opinion is very improbable from the fact that no other nation, of either ancient or modern times, since the dispersion of mankind, have had the knowledge of the true God except as they have received it from the Revelation given to men in the S. S. of the Old and New Testaments. These Scriptures state that, at the time of Abraham, all nations had become idolaters having lost the knowledge of the true God. St. Paul in his epistle to the Romans explains how this sad result came to pass. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. i: 21-23.

The opinion which I maintain, that Tien refers to deified Heaven, is supported by this fact. In other lands the word for Heaven in three several languages has been used to designate a controlling Power, an object of worship. This use of the word Heaven has existed among the Hindus, the Babylonians, the Greeks, the Romans, the Egyptians, &c. In the history and mythology of all these nations the word Heaven has been understood to designate the material Heaven as the object of worship. It is only in the lands where the Revelation, which has been given to men in the S. S., has changed the former use of the language, that Heaven has come to be used as a *symbol* of the

Spiritual Being, who is the Creator and Preserver of Heaven and of all things.

I wish all my readers to bear in mind that this is not a discussion of the so-called "term question." While I prefer to use Shin, in connection with the distinctive name Jehovah, in making known the true God to this people, many of those who prefer to use Shang-ti for that purpose, agree with me in the matter now under discussion. One of the most earnest and able advocates of the use of Shang-ti, in teaching the Chinese the knowledge of the true God, says "Shang-ti is the word we find in the language for the Highest. It is *not* the Jehovah of the Jews, nor the Theos of the Greeks, nor the God of English Christians; and at the same time, it is not the Jove of the Romans, or the Baal of the Canaanites, or the Great Spirit of the Red Indians." p. 56. And again "Confucius, on the other hand, did not initiate the practice of calling Heaven personified Shang-ti. The usage came down with the language from unfathomable antiquity. Heaven, Ti and Shang-ti were used almost synonymously in the old *Ballads* which he recited, and which he cherished as perhaps the most precious heritage of antiquity." (See "*The Question of Terms Simplified*, by Rev. John Chalmers," LL.D., p. 58.) From these quotations it appears that Dr. Chalmers agrees with me on both points of this controversy, viz., that Heaven in the Chinese Classics means the visible heavens deified; for "Heaven personified" is the same as Heaven regarded as a god, and in this also, that Shang-ti is *not* the Jehovah of the Jews nor the God of Christians.

Another point which I advert to is this. The matter to be considered is what *being* or *object* is referred to by the designation Heaven. In connection with this, it is to be considered what is the relation of the term Shang-ti to this object or being. Dr. Legge, in the Index of Chinese Characters and Phrases in Shu King, under the word Thien, says "The most common use of Heaven is for the supreme governing *Power*. It is employed in this way more than 150 times." It is used in this way also about 100 times in the Shi King. Dr. Legge says in the preface to the Sacred Books of China, Oxford, 1879: "The term Heaven, Thien, is used *everywhere* in the Chinese Classics for the Supreme *Power*, ruling and governing all the affairs of men with an omnipotent and omniscient righteousness and goodness." p. xxiv. In his Lectures he says "The application of Thien must have been to the visible sky, but all along the course of history it has been used as we use Heaven, where we intend the ruling *Power*, whose providence embraces all. p. 8. In his letter to Prof. Müller he says, "My own view is, that Thien is the name by which they speak of Him who is

the One Supreme Being over all." *Chinese Recorder*, p. 39. From these quotations it appears that Dr. Legge and I agree that Heaven is the name, *the distinctive name* of the Being who exercises the chief power, and who is referred to in the Sacred Books of China. Heaven is also the distinctive name of the Being referred to in the Imperial ritual and the worship of the state religion. The sacrifices are designated the sacrifices to Tien or Heaven. The altar is called the Altar to Heaven. The Emperor from his being appointed by this Power is styled the Son of Heaven. The throne as being assigned to him by this Power is designated the Heaven-conferred seat. The punishment of a bad ruler by displacing him, is spoken of as the Heaven-appointed punishment. I hope my readers will excuse this enlargement upon this point which appears so self evident and so universally admitted, because it is one of very *great importance*. See further proofs in letter to Prof. Müller, *Chinese Recorder*, 1880, pp. 166-7.

The next point to this, is to state what is the relation of the designations Ti and Shang-ti to the Being who is styled Heaven. Kang Hî's Dictionary and the Book of History defines it thus, "Shang-ti is Heaven."* The Fung-shen Book says "Shang-ti is *another name* for Heaven."† In the commentaries on the Classics these definitions are repeated very frequently—sometimes in one form, and sometimes in the other. "Shang-ti is Heaven." "Shang-ti and Heaven are one and the same." "Shang-ti is another name for Heaven." In his Lectures, at p. 10, Dr. Legge says "Heaven is styled Shang-ti, and as frequently Ti alone, without the Shang." Throughout the Shu and the Shih, the ancient Books of History and Poetry, the names Thien, Ti and Shang-ti are constantly *interchanged*, in the course of the same chapter or paragraph, often in the same sentence. Dr. Chalmers says "Confucius did not initiate the practice of calling Heaven personified *Shang-ti*. The usage *came down* with the language from unfathomable antiquity." "Terms Simplified," p. 58. Dr. Medhurst says, "Ti or Shang-ti is said to be synonymous with Heaven." See Inquiry, p. 19. I concur entirely in this general *consensus* of the usage of Shang-ti as another name for or the synonym of Heaven. Heaven is the name of the Being, and Ti and Shang-ti are used as other names to designate that Being. I call attention to the fact that it is not once intimated in any book, or stated by any native or foreign authority that Heaven is another name for Shang-ti.

* 上帝、天也、見康熙字典又見史記正義。

† 上帝者、天之別名也、見封禪書宗祀文王於明堂以配上帝句註。

This usage of the words may be shewn by a familiar illustration. During the time that the late distinguished prelate, the Right Rev. Dr. Samuel Wilberforce was the Bishop of Oxford, the name of the prelate was Dr. Wilberforce. In all his diocese the Bishop was the synonym, or another name for Dr. Wilberforce, and everywhere the Bishop of Oxford referred *distinctively* to Dr. Wilberforce. Hence Dr. Wilberforce, the Bishop, and the Bishop of Oxford could be, and they were, used *interchangeably*, often in the same chapter, or paragraph, and even the same sentence. It could be said during his incumbency, that "the Bishop of Oxford spoke in the House on this question with that fervent energy which Dr. Wilberforce knows so well how to put into his speeches; and we need not say the Bishop was listened to with the greatest attention." Whatever duties or official acts Dr. Wilberforce might engage in or perform, in speaking of them, the name Bishop might everywhere be used instead of his proper name; as, the Bishop ordained Mr. Blank as a Deacon; the Bishop ordained Mr. Blank as a Priest; the Bishop suspended Mr. Blank from being a Priest for immoral conduct. In all such sentences this title is used referring to Dr. Wilberforce. In using this name nothing could be said to be done by the Bishop which would not apply if the proper name Dr. Wilberforce was used instead of the synonym. It could *not* be said under the circumstances referred to, that, the Bishop ordained Dr. Wilberforce; the Bishop officiated at the marriage of Dr. Wilberforce. Because it could not be said that Dr. Wilberforce ordained Dr. Wilberforce, meaning himself. From this illustration it is evident that the name Bishop, or the Bishop of Oxford, referred only to Dr. Wilberforce, and that it had no application, during his incumbency, to any one except Dr. Wilberforce. Nor could the Bishop be understood to have any separate existence or position, separate or independent of the designated person Dr. Wilberforce. So in the other case, Heaven is the proper name of the Being referred to in the Classics, and the Imperial worship; and Ti and Shang-ti are used in speaking of, and referring to, that Being. When they are thus used, in the Classics and the rituals, they have no other use or application but to designate Heaven, as "another name for Heaven." I have dwelt thus long on this point because, notwithstanding the general consent in stating the fact, that "Heaven is styled Shang-ti," as Dr. Legge expresses it, and Shang-ti is another name for Heaven as others say, yet, it is often spoken of and referred to, as if Shang-ti is some Being different from and entirely independent of the Being or object named Heaven.

I wish to make one more preliminary remark, and then I will

enter directly on the discussion of the main question. In considering the ancient writings we are to inquire what was the *meaning of the words* in the passages under consideration, by the writers thereof; not what ideas do they suggest to readers now, or what meaning can be put into them. The writers would only have used the words to express the ideas that were in their own minds—to express the views of that subject which were known to themselves. What were the prevailing views and opinions at the time of the writing may be learned, of course, from the history of the times, from the statements made by commentators, and by the ideas which are embodied in the ceremonies and representations referring to the matter. It is the place of those who would know these views to learn them from these sources, and so to get at the meaning of the words as used by the writer and not to seek to put into the language of ancient writers such ideas of the matter as may be present in their own minds from other sources.

I now proceed to establish my main proposition, which is, that in the Chinese Classics, and in the Rituals and the state worship, where Heaven is used as a designation of the chief Power, the *visible Heaven*, regarded as a god, is the object *always* referred to. In all the Classics and Rituals, prayers and hymns, Heaven is spoken of by many synonyms, as; the "Sky,"* as the "Canopied Azure"† indicating both its shape and color, the "High Canopy;"‡ the "Imperial Canopy,"§ the "Azure Canopy,"§ the "Azure Above,"¶ the "Glorious Azure."*** The altar to Heaven is made high and round expressly to represent Heaven. The building, in which the tablet to Heaven is deposited for safe keeping, is designated the "Circular Hall of the Imperial Canopy."†† The jade stone gem which is presented at the time of the sacrifice to Heaven, is required to be "round and azure to resemble Heaven." The imposing building, in the northern part of the grounds connected with the altar to Heaven, in which prayer is offered to Heaven for a fruitful year, is dome-shaped and azure in color to resemble heaven: "Heaven is said to cover, while earth contains all things; and therefore the merit of earth is equal to that of Heaven." The one corresponds to the other. Heaven covers what the earth contains. Beyond all contradictions it is the visible Heaven which covers what the earth contains.

I now quote various passages in proof of my position. In the Confucian Analects at p. 23, of Chi. Clas., Vol. I., we have the oft quoted passage: "He who offends against Heaven has none to whom

* 蒼蒼者天.

† 穹蒼.

‡ 上蒼.

§ 昊蒼.

§ 高穹.

¶ 蒼穹.

** 皇穹.

†† 皇穹宇.

he can pray." The commentary reads: "Heaven means principle, that is, the *Azure Heaven*. That with which Heaven abides is principle; therefore we use principle to explain Heaven."* At p. 110 of the *Shi King* an officer seeing the desolation exclaims: "Oh distant and azure Heaven, by what man was this [brought about]?" The explanation says, "That azure Heaven. Looking at it from a distance it appears azure." He says, "I sorrowing over the Chow dynasty no man knows thereof. Though man does not know, Heaven cannot be deceived. There is nothing which that distant azure Heaven does not pity."† Here omniscience and universal compassion are ascribed to the azure sky. At p. 182 the text reads, "Oh thou distant and azure Heaven, when shall we be in our places again?" The explanation says, "The distant and azure Heaven considers the love of the people to be a virtue: when will you permit me to demit the duties of the King and return to the cultivation of the fields and the nourishing of my parents, &c."‡ Here also the love of the people and the appointing of Rulers are ascribed to the azure sky. At p. 200 we read, "Thou azure Heaven there, Thou art destroying our good men." The commentary reads, "That which is azure, the sky, makes happy the good and sends misery on the wicked—this is the constant principle. Why do you not protect our good people, but on the contrary destroy their life?"§ Here too divine power in punishing the wicked and rewarding the good is ascribed to the azure sky. At p. 311 we read, "Oh unpitying great Heaven."§ The word here translated "great" is as truly *descriptive* of Heaven as *azure* is. It is composed of the words for Heaven and sun and refers to the glorious and great appearance of heaven when the summer sun is shining. Kang Hi defines it thus, "In summer is

* 獲罪於天，無所禱也，四書論語。註解，天卽理也，卽蒼蒼之天，天所主在理，故以理訓之，見味根錄。

† 悠悠蒼天，此何人哉，詩國風。註解，悠悠，遠貌，蒼天者，據遠而視之，蒼蒼然也，言我憫周之意，均無人知，夫人雖不知，而天則不可欺也，悠悠蒼天，無物不體者也，見詩經衍義。

‡ 悠悠蒼天，曷其有所，詩國風。註解，悠悠蒼天，以愛民爲德者也，果何時使我釋此王事，於以耕田養親而得其所乎，見詩經衍義。

§ 彼蒼者天，殲我良人，詩國風。註解，彼蒼者天，福善禍淫，此常理也，胡不佑我善良之人，而反殲其命乎，見詩經衍義。

§ 不弔昊天，詩小雅。註，弔，憫也，言不見憫恤於昊天也，見詩經衍義。

the glorious Heaven." The explanation says, its substance is great and wide and here means "that the original substance has a wide and great appearance." This designation of *great* Heaven was conferred upon Heaven by Great Shun B.C. 2255 and it continued to be the authorized designation till it was replaced by the title *Imperial*, or *Sovereign*, in A.D. 1538. At p. 325 we find the passage, "Great and wide Heaven! how is it you have contracted your kindness." The commentary says, "that wide and great Heaven regards the complete covering of things as a virtue, &c. How is it, you exercise no forethought nor care."* At p. 326 the text reads, "Compassionate Heaven," literally *Autumnal Heaven*, referring to the mild and soft appearance of the sky in the autumn, as if it looked with compassion on the decay of vegetable life. The explanation reads, "that mild and distant autumnal Heaven kindly covers and compassionates all the things which are below, &c."† At p. 348 the text reads, "Oh azure Heaven! Oh azure Heaven! Look on these proud men." "The azure Heaven makes happy and sends misery on the wicked, it does not forget this principle, &c."‡ At p. 523, the text reads, "I have no strength, I think of the concave Azure." The explanation says, "The concave Azure means Heaven. Concave speaks of its shape and azure of its color. It means that Heaven has sent desolation and disturbance, &c."§

In the passage on p. 316 of the Shi King where it reads "There is the great Shang-ti." The explanation reads, "Hwang means great, Shang-ti is the Heaven-god. Ching-tsze says, "On account of its form and substance it is designated Heaven; by reason of its lordship and rule it is designated Ruler."§ The words here translated "form and substance" are words which are used in describing man's body.

* 浩浩昊天，不駿其德。詩小雅。註解，浩浩，廣大也，昊亦廣大之意，駿，大也，德，惠也，言彼浩浩昊天，以徧覆爲德者也，今乃不大其惠，而降此饑饉之災，以斬伐四國之人，徧覆之德安在哉。見詩經衍義。

† 旻天疾威，敷於下土。詩小雅。註解，旻，幽遠之意，敷，布也，言彼幽遠之旻天，本仁覆憫下者也，今則疾威敷布於下土。見詩經衍義。

‡ 蒼天蒼天，視彼驕人，矜此勞人。詩小雅。註解，蒼天蒼天，福善禍淫，不爽其理者也。見詩經衍義。

§ 靡有旅力，以念穹蒼。詩大雅。註解，旅與膂同，穹蒼，天也，穹言其形，蒼言其色。見詩經衍義。

§ 有皇上帝。註，皇大也，上帝，天之神也，程子曰，以其形體謂之天，以其主宰謂之帝。見詩經衍義。

The Rev. E. Faber, in *Chinese Recorder* for 1880, at p. 5, in a note, renders "the animated bodily organism" of men by these two words. If this is a correct rendering of these two words, and we adopt this form of expression instead of the one above given, the sentence would read: That the Heaven-god "on account of its animated bodily organism is styled Heaven." Dr. Williams in his Dictionary gives *person* as the equivalent of these two words. In connection with these various expressions used by the Chinese to express their conception of the matter, is it not evident that their conception is this; they conceive of the material Heaven as animated by a living intelligent spirit, and therefore a god of extensive power and rule, as its substance covers all things; and that this god by reason of its bodily form or substance is styled Heaven, and because it exercises lordship and rule it is called Ruler.

The taking of an oath is one of the most solemn acts in recognition of the overruling Power. It is very common for men to appeal to Heaven. The following sentence is one of several instances where in taking an oath the Sun is joined to Heaven. The joining of Sun to Heaven makes it clear that it is the visible Heaven. "They, weeping, pointed to the Heaven and the Sun, and mutually made oath, that living or dying they would not desert each other."* The following passage is very interesting and important because it makes clear that it refers to the visible Heaven, that which covers China, and that this Heaven was the special patron of the T'ang dynasty having given to it all within the four seas. "Heaven, because the T'ang dynasty was able to imitate its virtue, and its pious children and godly grand-children did not weary in revering and obeying, gave all which it covered to them. The four seas and nine provinces had no within or without, but all acknowledged them as Lord and themselves as servitors."†

A hand-book for readers of the Chinese Classics of the highest authority coming down from the third century, in the section which explains the word Heaven, has these remarks. An edition of the Spring and Autumn Classic says, "Heaven is conspicuous. It dwells on high and rules the below, for men it regulates and governs. Therefore the character T'ien is one and great."‡

In explanation of the designation Shang T'ien, the I Nga says,

- * 指天日涕泣, 誓生死不相背負, 見古文韓愈墓誌銘。
 † 天以唐克肖其德, 聖子神孫, 敬戒不怠, 全付所覆, 四海九州, 罔有內外, 悉主悉臣, 見韓愈平淮西碑。
 ‡ 天之言顯也, 居高理下, 爲人經紀, 故其字一大以鎮之, 見爾雅釋天引春秋說題辭。

“to be above and take care of things below.” After many other remarks as to the varying modes of speaking of Heaven as the azure Heaven, the great Heaven, the autumnal Heaven, &c., it says “The azure Heaven is in reference to its substance, honoring Heaven and regarding it as a Ruler or Sovereign, then it is styled Imperial Heaven.”* In this sentence the word “Kiun” is used as a verb to regard as a Sovereign or Ruler; and because T’ien is so regarded it is styled Imperial Heaven. It also explains the expression to sacrifice to Heaven “to offer the burnt offering, at the great altar is styled sacrificing to Heaven.” The whole tenor of the book makes it evident, beyond all possibility of doubt, that the sacrifice is offered to the visible Heaven.

In the face of all these statements, the names of the object, its characteristics and functions, which might be added to indefinitely, it is hard to conceive of a more unwarranted and untenable statement than that made by Dr. Legge as quoted above, “I maintain that when they use the name in this way they do *not think* of the material Heavens *at all*.”

Let us see how Dr. Legge sets aside these statements of the Chinese writers, in which they express their meaning and thoughts in relation to the subject. At p. 200 of the Shi King where the Poet says “that which is azure, the sky,” Dr. Legge says, after giving this translation, “but we must understand the appeal is really to the Power dwelling in the Heavens.” At p. 316 he quotes the explanation “which is given by Ching E and which is accepted by Choo, and by *all subsequent writers*” thus: “With reference to its form we speak of Heaven, with reference to its lordship and rule we speak of Shang-ti.” Instead of accepting this general consent of writers as settling the question of what is their meaning in the use of the word, Dr. Legge says, “this meaning is *absurd*. We are as good judges of what is meant by Heaven as a name for the Supreme Power, as Ching was.” Thus Dr. Legge forgetting that the object of the inquiry is, to find out what was the idea which the Chinese wished to express, and not what was the *correct* doctrine about the matter, refuses to accept the statement of the best commentators of the Chinese Classics as to what was their understanding of the words of their own language; and declares his own competency to judge what the words meant. At p. 530 when discussing a clause in which his translation differed from that of a previous translator, he gives, as the reason for rejecting that of the other, that the meaning the other gave “is to my mind exceedingly

* 按詩傳云、蒼天以體言之、尊而君之、則稱皇天、元氣廣大、則稱昊天、仁覆闔下、則稱旻天、自上降監、則稱上天、據遠視之蒼蒼然、則稱蒼天、見爾雅釋天。

unnatural" and "therefore he *could not* translate the passage otherwise than he had done." The meaning the other translator gave was, that Heaven is the chief Ruler. On the same passage he expresses himself thus in his "Lectures" at page 65 in note K. "So I *must understand* the title," though *the literal* translation of it, which he gives, expresses a very different and indeed a quite opposite meaning to the one which he gives. The reason he *must understand* the title in his way, and not according to the literal rendering of it, is, because the literal translation gives a different meaning from what he thinks it ought to have. We leave our readers to form their own opinion on this point, how far a translator or annotator, who expresses himself as refusing to accept the statements of the Chinese as to their own sentiments and opinions, and who says he *must understand* the words in a sense that accord with his own previously-expressed opinion, can be accepted as a reliable interpreter of the books he translates.

To proceed with the discussion, I go further and say that the Chinese not only *always* think of the material Heaven as exercising the lordship and rule, but that they think of *no other Being* as doing so. While the late Dr. Hobson was resident at Canton, some objectors to Christianity sent to him a criticism on some Christian books, which criticisms Dr. Hobson sent to Dr. Legge. He publishes one passage of these objections at p. 38 of "Notions, &c.," which reads thus, "You [*i.e.* Christians] say, the azure Heaven has no ruling power. When we say "Thank Heaven" you require that we should write plainly the name and surname of the Being, or that we say Shang-ti, and then you will understand us. These are the views of a stupid man. No man who has read books [*i.e.* no literary person] would write thus. To explain summarily the word Heaven is used first as we speak of the Emperor, calling him his sacred Highness and not daring directly to speak out his name."* Here the point taken against Christian books is that they say "The azure heaven has no ruling power." The Chinese for azure heaven is the most explicit expression to designate the material heaven that can be used. In charging it against Christians that they say, the material heaven has no ruling power, the paper implies that the objectors held *that it had*, and they say "no literary man would write as the Christians had done on that point." With this agrees an incident which happened within my own cognizance. Some disputants came into a chapel and charged against the Christian speakers, that they were disloyal and unfilial, in that they did not

* 又說，蒼蒼之天，并無主宰之權，謝天者必要寫明何姓何名，上帝方得知之，此乃愚人之見，非讀書人爲也，夫天之一字，總而言之，如今之稱聖上，不敢直呼其名矣。

worship the national gods of China, mentioning Heaven and Earth, Rulers, Parents and Teachers. The Christians defended their positions explaining, that while they did not *worship* their Ruler, Parents or Teachers, yet, they honored them by following their teachings, showing them respect, and cherishing their memories, &c., &c. They said, since Heaven and Earth are mere dead matter, they, of course, did not worship them; but they worshipped the Lord and Creator of Heaven and Earth. At this expression, the objectors broke out into a furious passion saying there was no Lord of Heaven, that *Heaven* is the Lord and Ruler; and would not discuss the point further. Several of the Protestant missionaries in, and near Peking, who in preaching, use the term T'ien Chu for God, have told me that frequently after preaching, in conversation with some of the hearers, they would say, "yes, we believe as you do. We believe that *Heaven* is Lord," thus showing that they understood the words T'ien Chu, not as meaning Heaven's Lord, but Heaven is Lord; as Dr. Chalmers' translates that term in his letter in the *China Review* for Nov.-Dec., 1880. One of these missionaries also told me, that he had the same Chinese teacher in his employ for ten years. He was a man of good talents and literary acquirements. After he was thus under Christian influence for eight years he professed his faith in Christianity. He told the missionary that for six years of the time he was with him, in reading the Christian Scriptures and tracts, he understood T'ien Chu in the sense of *Heaven is Lord*.

From these repeated experiences it would appear that many of the Confucianists are so accustomed to think of Heaven as the Lord and Ruler, that their minds cannot readily accept of any other meaning of the words. It is a matter of history that the Emperor Kang Hi was greatly enraged because some of the Catholic missionaries referred the question of the rites in China to the Pope at Rome. If those, who have the opportunity of examining the full accounts of the discussion of this question, during the years 1680 to 1704, will do so, I venture to express the surmise, that it will be found that *one* great cause of Kang Hi's displeasure was this, the arrogance, as he considered it, of those who advocated the use of T'ien Chu in the sense of *Lord* of Heaven; thus claiming that the God of Christians is *the Lord* of the chief god of the Chinese state religion.

At p. 43 of his "Lectures" Dr. Legge refers to a change in the adjective prefixed to Heaven in the ritual, in the year A.D. 1538, by the then reigning Emperor of the Ming dynasty. The adjective used had hitherto been "great" or "glorious"; by this Emperor it was changed to "imperial." Before considering the meaning of this change I wish to con-

sider the circumstances when the first adjective of dignity or honor was conferred. It was conferred upon Heaven by the Emperor Shun soon after he ascended the throne. He was very unwilling to accede to the wishes of Yao and accept the honor; but his objections were overcome by observing the appearance of the stars. The conferring of this title is thus stated in the book called *The General Mirror of Gods and Genii*. Great Shun, having observed the regular arrangement of the seven regulators (*i.e.* the Sun, Moon, and five planets) knew that there was a decree of Heaven (in his favor). Thus having commenced to discharge the duties of the Son of Heaven, and to manage all the affairs, he sacrificed to Heaven and Earth at the Round Hillock; and at the sacrifice, he announced the reasons for undertaking the government. At that time, looking up to the azure heaven, its original substance so great and vast, he considered *is there not indeed* a Lord and Ruler to *manage the decrees*? Therefore he presented an honorable designation, styling it "Great Heaven, Ruler Above"; also styling it Heaven-Lord, the Great Ruler—designations corresponding to that of Heaven above."*

This is a very important passage, both because it refers to an act done by one of the first Emperors; and because it has criteria, which can be used to make clear its proper meaning. The passage refers to Heaven all through from beginning to end. The appearance of the sun and the stars is one of those "appearances" which Heaven uses to teach men its will. The Great Shun therefore uses this mode of getting instruction; and finding the appearances favorable he knew that the decree of Heaven had appointed him Emperor—and he therefore accepts the important trust. His objections being thus removed, he enters upon the duties pertaining to the "Son of Heaven." One of them is to sacrifice to Heaven at the Round Hillock; which is the name given to the altar to Heaven in the Ritual. When engaged in this duty he most naturally looks up to what? to a spiritual Being? no, but to the object to which he was offering sacrifice, the azure sky. What strikes his attention, or arouses his thoughts? Is it any thing pertaining to a spiritual Being? no, it is the vastness and greatness of the original *substance* of the azure sky, and when thus impressed with its greatness he thinks "is there not indeed a Lord and Ruler to manage the decrees?" referring apparently to the decree appointing him to be Emperor. This combination of two negatives in this sentence

* 大舜見七政齊平，知天命攸在，遂攝行天子之事，整理庶務，祭天地於圓丘，類告攝政之由，因仰思蒼蒼者天，元氣昊然廣大，豈無主宰司命，擬上尊號曰昊天上帝，又曰天主大帝，適符上天之號，見神仙鑑。

is an elegant, and at the same time, a *very positive* affirmative. There is *indeed* a Lord and Ruler to manage the decrees, viz., the azure Heaven. Therefore he presents an honorable designation to what? why most obviously to the object which he contemplated when he looked upward, and he gave to Heaven the designation great, which expressed the idea impressed upon his mind as he looked up to the great and vast sky. This word translated great is descriptive of the *visible* heaven. Kang Hi first defined it as "the appearance of the heaven in summer, representing its *substance* as *vast and large*, or again, the word means "the appearance of the original substance as wide and great."* The meaning of the word given as the honorable designation, clearly implies that it was given to the visible heaven, which is "the Ruler above." He conferred also another designation, viz., "Heaven-Lord, the Great Ruler"† both of which designations correspond to the former and common designation "Heaven above." I am well aware that other translations have been made of this passage; but I submit it to the consideration of sinologists that this translation is consistent with the grammatical construction of the pivotal clause of the passage, which I have italicized; and with both the antecedent and subsequent context. Heaven is the subject of consideration from the beginning to the end of the passage. And what is meant by Heaven is expressed in the specific and distinctive phrase "the azure sky." The title is prefixed to Heaven; and by this translation alone, is the meaning of the passage consistent throughout.

I now come to the time when the honorable designation thus given, and which continued in common use for nearly 3000 years was changed by Kea Tsing, of the Ming dynasty. This Emperor with great parade changed Haou to Hwang, *i.e.* Great Heaven to Imperial Heaven. Dr. Legge, in his "Lectures," and elsewhere, writes as if this was conferring an honorable designation upon Shang-ti, which is only another name for Heaven instead of upon *Heaven* itself. The very designation which was conferred by the Great Shun, indicates *the object* to which it was given, as is shown above; and, of course, when Kea Tsing changed the honorable designation he *continued* it to the same object. The honorable title was *not* conferred upon Shang-ti at all, for that title remained unchanged, while the prefix to Heaven was changed. The passage from I Nga says, "that regarding Heaven as

* 夏爲昊天，爾雅釋天。註言氣皓旰，疏，昊者，元氣博大之貌。李巡云，夏萬物盛壯，其氣昊昊，故曰昊天。見康熙字典昊天註解。

† 昊天上帝，又曰天主大帝。見神仙通鑑第四卷。

a Sovereign, therefore it was styled Imperial Heaven." It was to Heaven as the Ruler over all, that he gave the designation Imperial. Hence the translation which Dr. Legge gives of the four characters, Hwang Tien, Shang-ti, viz., "the Supreme God, dwelling in the Imperial Heaven" is utterly untenable. For, not only have we the admission of Dr. Legge himself that the literal translation of these four characters is "Imperial Heaven, Supreme God;" but we have the express statement of Chu Fu-tsze, in the Chow Book of Rites, when discussing about the term Ti being applied to the Rulers of the five parts of heaven, "that Haou Tien, Shang-ti is *Heaven*."* We have shown above that Heaven is the distinctive name of the Being worshipped, and that, as Dr. Legge himself says, it is Heaven which is styled Shang-ti; but by his translation he displaces Heaven from being the distinctive name of the Being, and puts Shang-ti, the synonym of Heaven, in its place. This is just as incongruous in this place, and as inconsistent with the fact that "Shang-ti is another name for Heaven," as it would be to say in regard to Dr. Wilberforce, in the illustration given above, "Oxford Bishop of Dr. Wilberforce." That would be a complete change of the proper relation of the words; for it is Dr. Wilberforce who is the Bishop of Oxford; and so it is Imperial Heaven who is the Ruler above. As in the one case we cannot say Oxford Bishop of Dr. Wilberforce, no more can we say in the other, the Supreme Ruler of the Imperial Heaven. That it was *Heaven* and not Shang-ti upon whom the honorable designation was conferred, may be made clear by another illustration. When a few years ago the then Prime Minister of Great Britain, Lord Beaconsfield, wished to confer an honorable designation upon Queen Victoria, as the Ruler of India, he did not propose to honor *the ruler* of India by conferring a dignified title upon *the country* over which she ruled, and say "the Queen of *Imperial* India;" but he changed the title of the ruler *herself* making it to be "the *Empress* of India." Had the Prime Minister of England proposed that the designation should read "the Queen of *Imperial* India," he would have made himself the laughing stock of Europe. When the Emperor Kea Tsing, wishing to confer an honorable designation upon the chief Power makes it read "*Imperial* Heaven, Shang-ti," is it not *clear* that Heaven was the Being that he intended to honor, and that *therefore* the construction is "Imperial Heaven who is the Ruler above?" If the purpose had been to confer a title of honor upon Shang-ti, as Dr. Legge says it was, and he simply changed the prefix before Heaven, over which Shang-ti rules, making it read "Shang-ti of the *Imperial* Heaven"

* 昊天上帝是天。見周禮太宰朱子註。

instead of "Imperial Shang-ti," he would have subjected himself to ridicule among his own people. Moreover, we saw above, that the Great Shun conferred two separate designations, viz., "Hao Tien Shang-ti" and "Tien Chu Tai Ti." Every one will see that the two phrases are of the same construction, and, while Dr. Legge has translated the first four characters in regimen "Shang-ti of the great Heaven" the other four characters *do not admit* of that construction. We cannot say, The Great Ruler of the Heaven-Lord. Heaven is still the subject of remark. Heaven is Lord, and Heaven-Lord is the Great Ruler; and so, also, it is Imperial Heaven, in the phrase under discussion, who is the Ruler above. That this is the grammatical construction, I am happy to be able to cite Dr. Legge himself; see "Lectures," p. 65, note K., where referring to the translation, as given in the text in p. 40, he says "So I *must* understand the title Hwang Thien Shang-ti, *literally*, Sovereign Heaven, Supreme God." Now, every linguist knows that, in order to get the exact meaning of an author, we must take his *meaning according to the literal translation of his words*. We may vary the form of the expression to suit the idiom of the language into which any one is translating, provided we do not change the meaning from that which is given by the literal construction. But Dr. Legge, in this passage, not only departs from what he himself gives as the literal translation, but he changes the manner of expression so as to give a sense directly *the opposite* from that which the literal translation gives. The literal translation makes Heaven the subject of the verb, which is implied and states that Imperial Heaven is the Ruler above. Dr. Legge's translation makes Shang-ti the subject of this verb, and thus makes it to be "Supreme Ruler dwelling in the Imperial Heavens." The reason he gives for thus translating it is "So I must understand it," in order to maintain his view that the Being which was honored was Shang-ti, a Being separate from Heaven; which view, the considerations presented above show to be utterly untenable. The very word imperial or sovereign is incongruous if prefixed to Heaven as a name of a place, but it is entirely applicable to personified Heaven as exercising imperial sway and dominion.

Here I may properly notice Dr. Legge's strictures on my translation of this phrase made in his letter to Prof. Müller at p. 42. The passage, as he quotes it, is equally pertinent to my purpose. The object sacrificed to is Heaven; it is performed by the Son of Heaven. "Now when we designate the Heaven 'god,' we say Sovereign Heaven, the Ruler Above, the Great One, and we call its altar the Great Terrace." This translation is called for not only by the *literal* translation of the phrase, as Dr. Legge admits it to be, but by the *whole* connection

and meaning of the context. What is the object spoken of? It is Heaven. What is the epithet applied to it? Sovereign; which means supreme in power, possessing supreme dominion. How could this be applied to Heaven if, in this sentence, it was only a place? The Son of Heaven is to render service to Heaven as a god—or to Heaven *spiritualized*, as Dr. Legge prefers to say—but to *Heaven*; and that Heaven is styled “Imperial Heaven, the Ruler Above, the Great One.” It is Heaven which is “the Great One,” and it is Heaven’s altar that is called the Broad Terrace. Dr. Legge’s translation of this passage is as faulty in its theology as it is in its grammar, and its want of connection with the context. He says “it is the Spirit or soul of Heaven which is styled Shang-ti or God dwelling in the Sovereign Heaven.” As he says “Shang-ti is our God,” he thus makes his God to be the same as the soul of Heaven, from which assertion all Christians will dissent.

To resume the translation, “And the earth-god we designate Sovereign Earth, being the same as the yellow spirit of the Centre.” I readily admit that the phrase about the yellow spirit is in regimen, and the reason is obvious. As in their mythology there are *five* parts or places spoken of as earth, he wished to make it clear which one of the five was referred to. The statement that it was the central part which was animated by the yellow spirit is concurrent with my statement that the Chinese conceive of these objects of nature as animated by a living spirit; and hence the very common expression “The living Heaven and the living Earth.” But the construction of this intervening and explanatory sentence is very different from the sentence in relation to Heaven which precedes, and the sentence about the Earth which follows it. Heaven and Earth are spoken of as complete animated objects, by the name of the visible object; hence these sentences are not affected by the construction of the intervening sentence. For according to this construction alone would it be proper to style the Earth-god Sovereign *Earth*. “The altar [to earth], at the north of the city, has not yet any honorable designation. It is proper that orders be given to designate the Earth-god, Imperial Earth, the Sovereign Producer, and to call its altar the Broad Terrace.” For the Chinese text see above, p. 42. The object to which the Emperor was to pay the service due to a mother is the Earth, and hence the Earth is the subject referred to on the whole subsequent part of the passage, without any reference to its component parts, viz., the visible earth, or the animating spirit. According to the amount of the worship of Earth, as given in the Book of Rites, the names, by which it has been designated at different times, are these,

viz: the Earth-god, the divine or spiritual Sovereign, the Sovereign Earth. In the T'so-chuen, by Confucius, we read that, "The Earth is styled the Sovereign Earth." In the explanation to this remark it is said, "The earth is the Lord of all things, therefore it is styled Sovereign."* In the explanation of one of the minor odes it is said that the "Earth-god is able to produce all things." Since Earth is thus spoken of as, "the mother of all things" as "able to produce all things,"† it is very strange that Dr. Legge should speak of the use of the word "Producer" to translate K'i as a *mistranslation* of K'i. For further discussion of this point see *Chinese Recorder*.1880, p. 177.

At page 45 of the *Recorder*, in his letter to Prof. Müller, Dr. Legge gives the translation of an explanation by a celebrated Chinese scholar, of the eleventh century A.D., Khang I, thus:—"Kù Hsî says:—'Shang Ti is the Spirit of heaven. As Khāng I says, "With reference to Its form, we speak of Heaven; with reference to Its lordship and rule, we speak of Ti.'"" I invite the attention of sinologists to this translation. By this translation Dr. Legge makes Shang-ti to be the spirit or soul of heaven. But what does he make "Its" with a capital I, in the subsequent clauses refer to? As he prints the passage, Spirit with a capital S and heaven with a small h the obvious way of construing "Its" would be to refer it to Spirit, and the first clauses will read, "with reference to the Spirit's form we speak of Heaven." But how can we speak of the *form* of a Spirit? Hence that can not be the proper understanding. Then "Its" must refer to Shang-ti. And the clause will read, "With reference to Shang-ti's form we speak of Heaven." If then, with reference to Shang-ti's form, we speak of Heaven, what does that mean, but that *Heaven* is Shang-ti's *form*, i.e. that the visible Heaven is Shang-ti. And *this* is what all writers agree in saying, "that Shang-ti is another name for Heaven." But I would propose another translation, thus, "Shang-ti is the Heaven-god. With reference to Its (the god's) form we speak of Heaven; with reference to Its (the god's) lordship and rule we speak of Ti, Ruler." This translation makes the construction all plain, and it is in accord with all the other presentation of the subject, by the Chinese writers. So also with respect to the other passage quoted by him on the same page, which reads, Ti is "the honorable designation of lordship and rule. Hence Heaven is called Shang Ti." What is the obvious meaning of this passage? The writer defines Ti as all other Chinese writers do. It is a designation of lordship and rule. And *because* Heaven exercises lordship and rule, therefore *it* is

* 土正曰后土，左傳註，土為羣物主，故稱后，見左傳註。
† 社，五土之神，能生萬物者，見詩以社以方註。

called *The Ruler*. How can any one hereafter contend, that Ruler is not the proper translation of the word Ti, when it is used referring to Heaven as the chief Power?

I now refer to a very important passage which I quoted, without any remark, in the appendix to my "Letter to Prof. Müller," see *Chinese Recorder* for 1880, p. 187. "Ti is one of the names of Heaven. The reason why it is named Ti is that Ti means to judge. Since that Heaven is boundlessly impartial, does not distinguish between itself and others; that Heaven examines and judges with the utmost justice and intelligence; on these accounts, Heaven is styled Ti. The five Ti (*i.e.* the five ancient Emperors) had the same principles as these; they were able to examine and judge, therefore they had the designation Ti. Heaven and Ti are one. The lords of men can be designated Ti, but they *cannot* be designated Heaven, for Heaven is so designated because of its *substance*. The lords of men cannot be of the same substance as Heaven."* This important passage, as Dr. Legge tells us, to whom I am indebted for it, is quoted from a commentary on the Shu in an edition of the Classics published during the T'ang Dynasty. Here, as everywhere else, the subject of the passage is Heaven. Ti is one of the names of Heaven. And here is given a clear statement of the reasons why *Heaven* is styled Ti—because it, Heaven, exercises the function of examining and judging with justice and intelligence. As human Rulers exercise this function among men in the same way, they may be, and are called Ti. But they cannot be called Heaven because the chief Power has its name Heaven from *its substance*. What words could more explicitly state that the Chief Power among the Chinese is the visible Heaven; for what other object is named Heaven because of its substance but the visible Heaven? The Bible makes known to us that God created all things, and we call him the Creator. The Bible also makes known that God exercises supreme control over all the works of his hands; and hence we style him the Supreme Ruler. As kings and princes exercise rule and lordship over their subjects, they are also designated rulers—rulers of men in contradistinction to the Supreme Ruler. This statement of the Chinese writer makes it clear, that the designation Ti, is common to the Ruler above, *i.e.* Heaven, and the Rulers on earth, because of *the resemblance* of the function exercised

* 帝者、天之一名、所以名帝、帝者諦也、言天蕩然無心、忘於物我、言公平通遠審諦、故謂之帝也、五帝道同於此、亦能審諦、故取其名、天之與帝、義爲一也、人主可得稱帝、不可得稱天者、以天隨體而立名、人主不可同天之體也、

by them in their respective positions. If Dr. Legge's translation is correct that Ti is God, then it would follow that human rulers are gods. But the Chinese have no such idea. What this passage makes clear is this; when human rulers practice justice and intelligence in the exercise of their function, as Heaven does in the exercise of a similar function, they may be called Ti, *i.e.* Rulers. There is not a trace of the meaning divine in the word.

The nature and character of the other objects, which are sacrificed to in the imperial or state worship, makes it clear that the object designated Heaven is the visible heaven deified. The other objects to which sacrifice is offered, as stated in the Imperial ritual, are the earth, the sun, moon and stars, the wind, the clouds, the rain and thunder. There is no doubt but that these words refer to the objects of nature so named. It is a rule of exposition, that the same principle of interpretation should be applied to all the same kind of words which occur in the same sentence and paragraphs of the same book. Heaven is of the same class of words as earth, sun and moon. Since then earth, sun and moon are by all understood in the Ritual to refer to these objects of nature, it follows according to this rule, that Heaven should also be understood to refer to this object of nature. It would be utterly incongruous to understand Heaven to refer to a spiritual Being when all the other words are understood to refer to the natural objects.

There are, however, some passages of the Shi King which have been understood as representing Shang-ti as a spiritual Being, before whom the spirits of good kings go and come. It is proper to consider these several passage. At page 428 of the Shi we find this passage "King Wan ascends and descends on the right and left of Shang-ti." These words have, to many persons re-called the words of our Lord in John's Gospel, Chap. 1: 51, "the angels of God ascending and descending upon the Son of Man;" and the vision of Jacob at Bethel. But let us see how the Chinese critics understand these words. In the native commentary the great authority Chu Fu-tsze explains them thus, "Because that King Wan's soul in Heaven, is ascending and descending, there is not a moment that he is not at Shang-ti's right and left. *Having virtue equal to (or united with), that of Heaven, he with it revolves, and with it proceeds with equal steps; therefore his descendants enjoyed the advantages of his blessing and obtained the empire.*"* In considering this sentence, we are to

* 文王陟降,在帝左右, 註解,蓋以文王之神,在天一升一降,無時不在神之左右,與天合德同運而並行者也,是以子孫蒙其福澤,而君有天下也, 見詩經衍義,

remember that Shang-ti is simply another name for Heaven. Hence the words "on the right and left of Shang-ti" means simply on the right and left of Heaven. This meaning of the phrase is made clear in the explanation where the words Heaven and Shang-ti are used interchangeably in the same sentence. Being "on the right and the left," is explained thus, King Wan having as a Ruler of men acted justly "his merit is equal with that of Heaven" and "he revolves with and proceeds with Heaven with even pace." The two words translated "revolves with and proceeds with" are those commonly used by Chinese writers in referring to the movement of Heaven and the heavenly bodies. Their use in this connection makes it evident that it is the visible heaven which is referred to. This explanation of the commentator *dissipates* all the idea, which some have entertained, that these words imply, that the Chinese had some such idea of Heaven as a place of happiness as the Bible reveals to us, with the souls of the good being in the presence of a Spiritual Being. Again at page 458 of the Shi it reads, "the three sovereigns were in Heaven." The three referred to are the Kings T'ae, Ke and Wan. They were three successive Kings of the same family, being grandfather, son and grandson respectively. At page 428 of the Shi it only spoke of King Wan being in Heaven. We have seen above how the master Chu understood the expression in reference to him. In the passage quoted in the early part of this paper from pages 352-4 of the Shu King, we have seen that Duke Chow regarded them as associated with Heaven in the administration of the Empire, therefore he prayed to them for the prolongation of the life of the King, his elder brother; and having obtained a favorable answer to his prayer said, "I have got his appointment renewed by the three Kings." The first appointment of this brother as King was by the decree of Heaven; the renewal thereof was from the three Kings. The explanation of the above passage from the Shi stated that it was from the virtue of King Wan that his descendants had the Empire. Does not all this teach that these deceased kings were *associated with* Heaven in the administration of the affairs of the kingdom? Yen Ts'an's explanation of the former passage of the Shi, as quoted by Dr. Legge at page 428, says, "King Wan's virtue was in accordance with Heaven. He ascended and descended, advanced and retired, as if he was always on the right and left of Shang-ti [*i.e.* Heaven], so that not a single movement of his was other than the action of Heaven. From this presentation of the ideas of Chinese writers, it would appear, that the translation of Chinese prepositions by "*in*" does not convey to English readers the meaning of the original; but that

"with" in the sense of "associated with" Heaven would better convey the idea that the Chinese have in regard to it. Dr. Legge, in his notes on the passage about the three Kings, on page 458, says, "The expression "in Heaven," simple enough to a Christian reader, is to the Chinese critics full of perplexity; and where their ideas are utterly confused, it is impossible they should express themselves clearly." Why is this expression "in Heaven" simple enough to Christian readers? It is because it is an expression which the Bible has made familiar to Christians as descriptive of the state of the righteous in happiness. But can any one, for a moment, suppose or maintain that the idea which is *suggested* to the mind of Christian readers, and which they derived from the Word of God, is the idea which the Chinese writers, who had no knowledge of that revelation, had in their minds? I think not. I think that the writers meant to express the ideas which were in their own minds, not those which are in the minds of Christian readers. Dr. Legge's remark, that the ideas of the Chinese are utterly confused as to the state of the dead in another world, is just what we might expect them to be; and these considerations preclude us from accepting the statements, which have been put forward in connection with these passages, as presenting the ideas held by the Chinese themselves.

But Dr. Legge rests his opinion, that Shang-ti designates a spiritual Being entirely apart from Heaven, on some passages from Chinese authors which I now proceed to consider successively. One of these is from "the Doctrine of the Mean." He prints it on the second page of his "Lectures" as a most incontrovertible proof of this opinion. It reads thus, "In the ceremonies at the altars of Heaven and Earth they served Shang-ti." In a former part of this article I have shown that by general consent of all writers, both Chinese and foreign, Shang-ti is but another name for Heaven; and that, as Shang-ti is the synonym of Heaven, we can always substitute Heaven for Shang-ti. When we do that in this passage it reads that "in these ceremonies at the altars of Heaven and Earth they served Heaven,"* which has been shown to be the visible Heaven. Hence the passage does not afford any proof to the proposition that Shang-ti is a spiritual Being apart from Heaven. It is stated in the Book of Rites by an accepted commentator that "to sacrifice to Shang-ti is to sacrifice to Heaven." But besides this what is the most generally received explanation of this passage by Chinese critics? Dr. Legge has given it in *Chi. Clas.*, Vol. 1, page 268, thus: "K'ang-hing took 郊 to be the sacrifice to Heaven, offered, at

* 郊社之禮、所以事上帝也、

the winter solstice, in the southern suburb (郊) of the imperial city; and 社 to be that offered to the Earth, at the summer solstice, in the northern. Choo He agrees with him. Both of them, however, add that after 上帝 we are to understand 后土, 'Sovereign Earth' '* saying, that the omission of Sovereign Earth is an abbreviated text. This view is supported by the whole usage in regard to these sacrifices, as given in the Book of Rites, and in the ritual, where "shie" is constantly spoken of as the sacrifice to Earth, as *distinctively* as "kiau" is spoken of as the sacrifice to Heaven. See *Chinese Recorder*, 1880, p. 175. Other commentators say "that Sovereign Earth is included in Shang-ti, just as the wife is included in the husband," &c. To which others rejoin "why resort to any other explanation when the Master Choo says that it is an abbreviated text." The immediate context of the passage implies that Sovereign Earth is included. For from the earliest records as given in the Book of Rites, and continued in the Imperial Ritual of each successive dynasty to the present one, it has been the incumbent duty of each Emperor to sacrifice to Heaven, to Earth and to the Imperial ancestors. The immediate context reads thus, "By the ceremonies of the sacrifices to Heaven and Earth they served Shang-ti and by the ceremonies of the ancestral temple they sacrificed to their ancestors. He who understands the ceremonies of the sacrifices to Heaven and Earth, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm." This context thus makes it clear that there was worship of Earth also.

But as so much stress is laid upon the fact, that the above passage from the Doctrine of the Mean, is from a work which passed under the immediate care of Confucius himself, the great sage of China, let us see what we can learn from other books that had his editorial supervision, if not compilation. The Spring and Autumn Classic is credited to him. In the part styled the Tsó Tseuen we find this passage, "Tsun's great officer thrice bowed and kneeled and said, 'The Prince treads the Sovereign Earth and wears the Imperial Heaven; Imperial Heaven and Sovereign Earth certainly hears the King's words.'† The word rendered "wears," is used in speaking of wearing a hat. What form of expression could more explicitly say, that it is the animated Heaven and Earth which heard the words of the King, than to speak of the Earth as that upon which he treads, and of the Heaven as that which covers his head as a hat? The

* 朱註、郊祭天、社祭地、不言后土者、省文也、見四書註、

† 晉大夫三拜稽首曰、君履后土而戴夏天、皇天后土、實聞君之言、見左傳、

circumstances under which these words were spoken were these. Two countries were at war. The victor took the conquered king captive. When the captive king came into the presence of the victor, he was followed by a high officer, who manifested great sorrow at the unfortunate fate of his chief. The victor consoled him by promising to liberate his king. The officer therefore kneeled before the generous victor giving him thanks, and to remind him of the sanctity of his promise, he spoke these words. When afterwards the victor's officers urged him not to liberate this captive, the victor said, "Heaven and Earth have agreed thereto with me." The commentary says, "Tsun's great officer having said that Imperial Heaven and Sovereign Earth had heard the Prince's words indicated that Heaven and Earth were witnesses, and therefore were with me joint consenters to the engagement."* In this same book we find the passage "Earth is styled 'Sovereign'" on which the commentator remarks "Earth is called the Lord of all things therefore it is styled Sovereign." And again we read, "The good Ruler rewards the good and punishes the bad, he nourishes the people as children, covering them as Heaven does, containing them as Earth does."† And again, "When Heaven reverses the seasons it is a calamity; when Earth reverses the things it is a distress. The meaning of the expression, 'Heaven reverses the seasons and Earth the things,' is that Heaven fails to manifest its covering benevolence and Earth its containing goodness; therefore it is said to be a calamity."‡ These passages from the Classic which is said to have been compiled by himself, manifest that Confucius held the same sentiments as did his countrymen, and that he regarded Heaven and Earth as the chief divinities of the country.

At page 43 of his "Lectures," Dr. Legge heads a paragraph thus, "Prayers to Shang-ti at a special solstitial sacrifice in A.D. 1538." We have seen above that the sacrifice at the winter solstice is to Heaven. As Shang-ti is another name for Heaven these prayers are of course addressed to Heaven. They are in praise of Heaven and they contain ascriptions of power and rule to Heaven. But Dr. Legge appears to forget this essential point, and writes as if Shang-ti was some Being separate from Heaven. To make this matter clear I present further testimony on that point. At page 478 of the *Shu*

* 天地以要我、左傳 疏 晉諸大夫謂皇天后土、實聞君之言、是指天地爲証以與我相要約也、見左傳箋疏、

† 良君將賞善而刑淫、養民如子、蓋之如天、容之如地、見左傳、

‡ 天反時爲災、地反物爲妖、左傳 疏、天反時、地反物、是乃變易天地覆載之常理、故曰災妖、見左傳箋疏、

King we read, "When T'ang, the successful, had secured the favoring decree he had with him Yin, making his virtue like that of great Heaven. T'ae Mow had E Chih and Chin Hoo, through whom his virtue was made to affect Shang-ti." This is an example where in the immediate context Shang-ti is used as another name for Heaven. In explanation of this usage the commentator on this passage says, "When we speak of its [*i.e.* Heaven] covering all things we call it Heaven; when we speak of its ruling and governing we call it Ti, Ruler. In the books, whether it is styled Heaven or Ruler, the one or the other is used according to *that which is referred to*, and these designations are alike honorable."* At page 10 of his "Lectures" Dr. Legge says, "Heaven is styled Shang-ti." But at page 34 he writes as if Shang-ti was some other Being; quoting from Dr. Edkins' Book at p. 18 thus, "I, the son of Heaven, of the Great Pure Dynasty, humbly, as a subject, dare to make the announcement to Imperial Heaven and Sovereign Earth. Throughout the vast world Shang-ti looks on all without partiality." Shang-ti is here only another name for Heaven to which he was making the announcement of his accession to the throne of China. It is Heaven which looks on all with impartiality and from which he had received the appointment.

Bearing this usage of the words in mind, we come to consider the odes which are sung at the time of the sacrifice to Heaven, as quoted by Dr. Legge from the "Collected Statutes of the Ming Dynasty." I shall take the first one, the translation of which is given in the "Lectures," at p. 48. thus, "When Ti, the Lord, had so decreed, He called into existence the three powers, heaven, earth and man. Between heaven and earth, He separately disposed of men and things all overspread by the heavens. I, his small servant, beg his decree to enlighten me his vassal, so may I forever appear before Him in the empyrean."† In considering this ode, I remark first that it is an ode addressed to Heaven, therefore Heaven is the object or Being addressed. In the first sentence therefore Ti is but the synonym of Heaven. Hwang, which is translated, the Lord, by Dr. Legge, is the honorable designation which was conferred upon Heaven by the Emperor at this very time and which is here applied to Ti as the other name of Heaven, but placed after the noun Ti for rhythm; in plain prose it should therefore read Imperial Ti and not "Ti, the

* 時則有若伊尹格於上天，時則有若伊陟臣扈格於上帝。
註自其徧覆言之謂之天，自其主宰言之謂之帝，書或稱天，或稱帝，各隨所指，非有重輕也。見書經監本註。

† 帝皇立命，分肇三才，中分民物，分惟天福該，小臣請命，用光帝陪，庶永配於皇穹哉。

Lord." To make decrees is the prerogative of Heaven, hence this sentence is addressing Heaven as the maker of decrees, or the Decreeer. There are two other designations of the Power addressed in the ode, viz., Heaven which covers all things, and the Imperial Canopy, of which more anon. But the word on which the meaning of the passage turns is the one Dr. Legge translates "called into existence." Let us examine this word to see if this is the correct meaning of it. Dr. Legge gives two references as authority for so translating it. But these are both foreign authorities, viz., Williams' Dictionary, and "its use by those who translated the Bible into Chinese to translate *bara*, to create, either alone or in connection with another word." Using Dr. Young's Analytical Concordance for reference to the passages in which *bara* is found, I have failed to find any instance in which this word "shau" is used alone as a translation of *bara*. I have examined the three most generally known translations, viz., that made by the late Rev. Dr. Medhurst and others, the one known as Bridgman and Culbertson's, and the Mandarin version made by the Rt. Rev. Bishop Schereschewsky. In two passages, viz., Is. xliii: 1 and xliii: 7, I find it in combination with another word used to translate *bara*, but the meaning to "bring into existence" is in the other word which means *to make*. I prefer to get the meaning of Chinese words from Chinese dictionaries, and from their use in standard Chinese writings. Kang Hi defines this word by *ch'i*, a word which means, "the beginning; to begin, there, was, at that time;" without any element of the idea "to bring into existence." This word is found several times in the Shu King both by itself and in combination with other words. Let us examine these passages to see what is the manner in which it is used in these passages. At page 383 of the Shu, it is used in combination with the word to make—shau tsaou, which Dr. Legge translates "laid the *first beginnings* of the empire," making it a noun "the beginnings." At page 179, Dr. Legge translates this word "from the first." At page 162, he translates it "commenced," but in a note he says that it would be better to understand a verb and render shau by *ch'i first*, ascended the throne;" and with this rendering, the native commentary agrees. At page 195, where it is joined to the verb *sin*, Dr. Legge renders it "began;" but the native critics render it by "*first*" which gives a better sense, thus "first corrected the bonds which hold men together." At page 38 Dr. Legge translates this word "instituted." This passage is the *very* one to which Kang Hi's Dictionary refers as one in which it has the meaning "*first*." The native critics so render it supplying the word *to divide*, and making the passage to read thus, "Shun *first* divided it

[the country] into twelve provinces," which any one who examines the passage will see is a better rendering than to say "Shun instituted the division of the empire into twelve provinces." Thus Kang Hi's Dictionary and these passages from the Shu give the meaning of shau to be "first," "in the beginning." This is also the meaning of the word as given in the Imperial Thesaurus. Following these authorities in the meaning of this word, and the example of the critics on the Shu text in supplying a verb after it, this sentence will read, "At the first, there were the three powers," [Heaven, Earth and Man]. This rendering of this passage agrees entirely with the views of the Chinese writers on cosmogony. For if any one will consult the article in the Jan.-Feb. No. for 1881 of *The China Review*, where the views of native and foreign writers are given on cosmogony, it will be seen that there is not one, except these passages quoted from Dr. Legge, that ascribes the creation of Heaven, Earth and Man to a spiritual Being. Dr. Medhurst, who is not referred to in that article, and "whose attainments in Chinese were prodigious," as Dr. Legge says, and to whom, "in token of his admiration of the depth and extent of his acquaintance with the Chinese language and literature," he dedicated one of his pamphlets, says, "the words tsaou hwa here translated 'production and change' are not to be rendered creation and transformation; for the Chinese have no idea of creation, as we understand it, viz., the bringing the world into existence." I therefore say, that Dr. Legge has no support, either from the Chinese dictionaries, or the usage of the language by Chinese writers, nor the views of the Chinese on cosmogony, for translating the word shau "called into existence;" and I claim the translation I give, "at the first there were the three powers," is supported by the correct principles of interpretation; that it is in entire accord with the views that prevail among the Chinese, and which are commonly expressed by them in regard to the existence of Heaven, Earth and Man.* The remaining clauses of the ode I translate thus, "In the between, men and things were disposed, ah! with Heaven covering all. Thy small servant begs a decree to glorify Ti's associates, so that they may forever be associated with the Imperial Canopy." We have seen above that imperial ancestors are associates with Heaven in receiving the sacrifice to Heaven. Hence, I understand the word pei (陪), not as

* To translate the word shau "to call into existence" would make the sentence read that Heaven called *itself* into existence; for Heaven is one of "the three powers." Such a meaning is absurd and finds no support in any Chinese writings.

尊而君之則稱皇天、見爾雅釋天疏查康熙字典皇字
便知
惟皇上帝、書湯誥傳註、皇、大、上帝、天也、見康熙字典皇字註解、

ERRATA.—The two Chinese sentences of the foot of page 186 are misplaced. The first belongs to the word “Hwang,” the second in the fifth line from the foot of page 184; and the other to the word “Heaven,” in the second line from the foot of the same page.

Page 175, in line 18th from the foot change the comma after the word “verb” to the place after “implied.”

Page 176, in second line from the foot, for “amount” read “account.”

Page 186, in the eleventh line from the foot supply the word “that” after the word claim, thus—I claim that, etc.

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be supported by a valid receipt or invoice. The second part outlines the procedures for handling discrepancies and errors, stating that any such issues should be reported immediately to the relevant department. The final section provides a summary of the key points and reiterates the commitment to transparency and accountability in all financial matters.

Dr. Legge does not mean the Emperor, who was offering the sacrifice, but to mean the deceased Emperors, who were *mates* of Heaven, or Ti, in receiving the sacrifice: and the meaning is that they receiving the decree of Heaven, would thereby *forever* be associated with Heaven, here styled the "Imperial Canopy." This understanding of the passage is required by the usual meaning of the words. The Emperor when offering the sacrifice to Heaven could not designate himself as the mate of Ti; nor would he ask for himself the honor of being forever associated with the Imperial Canopy. We have seen above that this is the meaning of *pei* (配). Dr. Legge, in a note to this passage, in his letter to Prof. Müller, *Chi. Rec.*, p. 41, lays great stress on the fact that the preposition *yu* is found before the words Imperial Canopy. It is true that *yu* sometimes means *in*, as to place. It is also used in the sense of *with*, as to comparison with, or to be associated *with*. It is also used in cases where in English we would not translate it at all, as in the example given by Premare in his Grammar 問於我 "he asked me." The prefixing of the honorable designation *Imperial* to Canopy, the *very* designation which was conferred upon the Heaven at this time, makes it evident that it was not with heaven as a place, that the ancestors were to be associated, but with personified Heaven, the recipient of the sacrifice. The Chinese say, "honoring Heaven and regarding it as a Sovereign, therefore it is styled Imperial Heaven." In this ode we have Ti hwang; Ti I explain as the other name of Heaven. At p. 185, of the Shu King, we have the phrase "Hwang Shang-ti" which one of the commentators explains thus, "hwang is great, Shang-ti is Heaven."

I therefore present the following as the correct translation of this difficult ode:—"Imperial Ruler, the Decree-er ah! At the first, there were the three powers. In the between, men and things were disposed, ah! Heaven covering all. Thy small servant asks a decree to glorify Ti's associates [*i.e.* the deceased ancestors], so that they may forever be associated with the Imperial Canopy." I ask for it an impartial examination as I claim that it is consistent with every principle of grammar and mythology that is connected with the meaning thereof.

In the prayer which was presented at the same time with the ode, we have the same word *shau* (肇) occur in connection with a verb. "I look up to Thee, mysterious Changer ah! Thou, Imperial great Canopy, this is the time when *first* the masculine energies go forth ah!"* According to the Chinese philosophy, the masculine principle, which is connected with Heaven, or as others would understand it, the principle of light, *first* goes forth at the winter solstice. This is the

* 仰惟玄造兮、於皇昊穹、時當肇陽兮、

reason why the sacrifice to Heaven is offered at that time. The transformation of nature which is effected by the going forth of the masculine energies is ascribed to Heaven, hence the name here applied to Heaven, mysterious Changer or Transformer. We also find the same designation here applied to Heaven as occurs in the ode, "Imperial great Canopy," thus applying the former designation *great* to it as well as the newly conferred one *Imperial*. The meaning I give to "shau" *first*, gives the proper meaning to this clause of the prayer and thus evidences that it is the correct meaning. The use of the word "yang" as a verb is not very common, but the sense requires it, and Kang Hsi defines "yang" as sometimes a verb with the sense of "to spread out."

The other odes which Dr. Legge quotes from the Statutes of the Ming dynasty, also derive much of their theistic meaning from the coloring imparted to them by their Christian translator. When translated into English without such coloring they accord with the statement made by the late Rev. Dr. Medhurst that the Chinese had no idea of a creation out of nothing. The ode which is on the 46th page of the "Lectures" may read thus "Of old, in the beginning, there was the great chaos, without form and dark. The five elements had not begun to revolve, nor the sun and moon to shine. In the midst thereof there existed, ah, neither form nor sound. Thou, Spiritual or divine, Sovereign [*i.e.* Heaven] came forth as a Sovereign; and first, the grosser parts were separated from the purer. Heaven, Earth and Man existed or were established. All things continued to be reproduced."* The word which Dr. Legge translates "madest," in the sentence "madest Heaven," is the same which in a preceding sentence says "in the void nothing [existed]." There is nothing to indicate that the existence of Heaven, Earth and Man is ascribed to the creating power of Heaven to whom the ode is addressed. It merely asserts the fact of the existence of Heaven, Earth and Man.

The ode which is given on page 47 is also to Heaven and may read thus: "Ti arranged the yin and yang, ah. The production and change proceeded. The Shin, [*i.e.* Heaven] produced the sun, moon and five planets, ah, and their light was pure and beautiful. The round covered and the square contained, and all things were happy. I, servant, presume reverently to thank, ah. Worshipping I offer to Ti the designation, Sovereign."† The characters "tsau hwa," which

* 於昔洪荒之初兮，混沌五行未運兮，兩曜未明，其中挺立
 兮，有無容聲，神皇出御兮，始判濁清，立天立地人兮，羣
 物生。生。

† 帝闢陰陽兮，造化張神生七政兮，精華光圓覆方載兮，兆
 物康，臣敢祇報兮，拜薦帝曰皇。

Dr. Legge translates "making work," Dr. Medhurst says "should not be translated creation and transformation. The Chinese do not mean by it the original formation of all things, but the constant production of things observable every day." But apart from all question of translation, or how far some idea of creation may have existed among the Chinese, I remark that whatever is said in these odes is written in reference to Heaven to which the sacrifice at that time was offered; and the ascription of any of the works or attributes of the true God to it does not make it to be the true God. Idolatry consists in the ascription of the attributes, worship or works which belong to God only to any other object or Being.

I translate the designation Shang-ti "the Ruler Above," for the following reasons: Ti is explained Ruler by all the Chinese dictionaries and commentators. It is also translated Ruler by all Western translations for these three hundred years; as into Latin, Imperator or Dominator; into French, Empereur, and into English, Ruler. It is also translated Ruler by the Manchu translators, who translated the Chinese Classics into Manchu. The examples of this meaning of the word Ti are found throughout this article, and in the letter to Prof. Max Müller, and in the pamphlet on Shang-ti. That the prefix Shang is properly rendered *above*, I maintain for these reasons: Heaven and Earth are correlates, the one of the other. The one is above, the other is below. Hence the current expression "Heaven is above and Earth is below."* The early and long continued usage is to designate Heaven as *Shang T'ien*—the Heaven *above*. Dr. Legge often so translates this expression. In assigning different parts of nature to the care of different Beings it was not the idea of the Chinese to consider any one as supreme; but that each one should discharge the function which was assigned to it; hence the expression *Shang T'ien* simply referred to the *location* of Heaven as above—above the Earth and all other things. Since Ti is the synonym of, or another name for, Heaven, when Shang is prefixed to Ti, it has properly the same meaning, and simply refers to its locality. Again Heaven and Earth are constantly referred to as *equal*, as the *two* great objects. They are said to be *equal* in merit, *equal* in the sacrifice offered to them. They are said conjointly to produce all things. While Heaven, or Ti, is said to rule all things, Earth is said to nourish all things. It would therefore be incongruous with this usage, to translate *Shang T'ien* otherwise than as Heaven above. And so when Shang is prefixed to Ti it is congruous to translate it there also by the word above, the Ruler above. The fact that Ti alone is as often used as the synonym

* 上有天,下有地.

of Heaven as Shang-ti is, shows that there is no special significance in the prefix Shang, it is simply used in reference to its location. To this agree the express words of the Chinese Commentator on the Chau Book of Rites. "Heaven and Ti are one, Heaven speaks of its substance and Ti speaks of its lordship."* In explanation of the phrase, "Great Heaven, The Ruler above" as it occurs in the text, the Commentator says, "By reason of the greatness of its substance, it is called great Heaven; because *the seat of its lordship is above*, therefore it is called The Ruler above."† The translation of this term by Supreme Ruler would appear to have been given by those missionaries of the Society of Jesus who contended that Heaven meant the true God, and therefore its synonym meant the Supreme Ruler. And thus from its being similar to the phrase Supreme Ruler in English, which is used by many in speaking of God it has become a current, though incorrect, translation of the Chinese term Shang-ti.

There is another use of the words Ti and Shang-ti, besides their use as another name for Heaven, to which I have not yet adverted. Sometimes they are used in referring to the soul, or the spiritual part of the animated Heaven, as in these passages: "Ti is the Ruler of Heaven. The lord and Ruler of Heaven is designated Ti. The lord and ruler of the body is called the heart."‡ In this passage the idea is evidently to speak of the animated Heaven as composed of the visible Heaven and the animating soul or spirit. As the soul, which animates the human body, is styled the lord and ruler of the body, so the soul of Heaven, here styled Ti, is in that sense the Lord and Ruler of Heaven. But this does not conflict with the statement that the animated Heaven is the Lord and Ruler of *all things*, any more than the fact that the soul of man is the *ruler* of the body conflicts with the statement, that God gave to man "dominion over all the creatures." And this statement that Ti, when used in speaking of the soul of Heaven, is the Lord of Heaven does not support Dr. Legge's statement that Ti when used as another name for Heaven is the Lord of Heaven. For when we say, the soul guides and rules the actions of the body, we do not mean, that the soul is a separate and independent Being from the body, nor do we mean that it is the ruler of the body as Jehovah is the Lord and Ruler of Heaven and Earth and all things.

* 天與帝一也、天言其體、帝言其主、周禮以禋祀昊天上帝句註見十八卷程子註。

† 以其氣之浩浩、故曰昊天、以其主位乎上、故曰上帝、見周禮鄭氏鏐註解卷同上。

‡ 帝者、天之宰也、天之主宰曰帝、身之主宰曰心、

Here is another example of this use of the word. "Heaven and Ti are one. The starry appearance is not Heaven, therefore Heaven cannot be sought in the appearance. To seek Heaven in the appearance differs in what respect from this, viz., to know that man has form, color, mien and appearance, and *not* to know there is the more honorable part, the ruling soul."* This passage refers to Heaven as animated by an intelligent soul, just as man's body is animated by a living soul. But it does not mean that the visible Heaven is no part of the chief Power designated Heaven, any more than it means that the body is no part of man.

I have met with this expression in a prayer offered by the Emperor Tien Hing of Northern Wei dynasty, A.D. 398. Having prepared the sacrifice he prayed thus, "The Emperor, thy servant, Kwei, using the blackish bull, clearly states to *the soul* of Imperial Heaven and Sovereign Earth. Heaven Above has sent down the decree, &c."† In this passage then is a clear and distinct reference to the two component parts of the animated Heaven and Earth, viz., the substance or visible part, and the spirit or soul of each. But it is also clear that the visible object is that to which the sacrifice is offered, while it is also made plain that it is the intelligent soul, which animates the object, that understands the prayer of the worshipper. Just as in worshipping an idol, the worshipper bows before the *visible image*, but he supposes it is the intelligent soul animating the image that receives his prayer. It is also clear in this passage that it is the visible objects that are styled Imperial Heaven, and Sovereign Earth; for the spiritual part is called their soul; just as it is the *images* of the respective idols the goddess of mercy and the war-god that are called Kwáng-yin and Kwan-ti. The Chinese word *ling* in this passage refers to the same part of Heaven-god that Ti does in the other passages.

I have thus presented from Chinese authors their testimony, as to what object is meant when they speak of a ruling power by the word Heaven. The testimony is uniform and the same. Everywhere it is the visible Heaven which is referred to. In recapitulation, I only refer to the two honorable designations which were conferred by Imperial authority. They have continued in use more than 3000 years. The title "great" is stated to have been conferred "in reference

* 天 帝 一 也，星 象 非 天，天 固 不 可 以 象 求 也，以 象 求 天 是 何
 異 於 知 人 之 有 形 色 貌 象 而 不 知 有 心 君 之 尊 也，
 † 魏 太 祖 天 興 元 年 定 都 平 城，即 昭 告 皇 帝 於 皇 魏
 祝 曰，皇 帝 臣 我 祖 宗，世 王 幽 都。 見 魏 書 禮 志。

to the greatness of its substance ;” the reason for conferring the title Imperial is thus stated, “honoring Heaven and regarding it as a Sovereign, therefore it is styled Imperial Heaven.” I have collected nearly a thousand passages in which a ruling power is designated Heaven. In many passages it is spoken of by some one of the many appearances of shape or color which Heaven presents at various times. I have, in this paper, referred to a number of the passages; which have been brought forward, as suggesting the idea of a Spiritual Being to man’s minds. I have shown that such passages are not understood in that sense by the Chinese themselves. I have shown that when they refer to a spirit or soul connected with Heaven they refer to an intelligent soul animating the visible Heaven, as the soul animates the body of man. Their conception of the greatness and power of Heaven as a ruling power is taken from its visible greatness as high, and wide and covering all things ; its virtue and moral attributes are conceived of, or ascribed to it largely from considering the blessings and mercies which come to mankind from heaven, as the *means* or second cause thereof ; as its covering all things on the earth, its sending the rain and the sunshine, and fruitful seasons. Judgments come to mankind from it, as famine, destructive storms, drought and floods. Hence in the state religion the Emperor offers sacrifices and prayers to Heaven, at the altar to Heaven, to obtain the blessings which it confers upon mankind, and to avert the calamities which it sends upon the wicked. In this discussion I have had no other object than to present *fairly* and clearly what the Chinese themselves say in regard to the matter. I have printed the Chinese text of the passages I have quoted, that all who are interested in the subject may judge of the faithfulness of the translation presented. I am, by this repeated examination of the subject, more fully convinced that the opinion, in regard to the object worshipped in the state religion of China under the designation Heaven, *being the visible Heaven* deified, which has been held so long, and by so many writers of all creeds, is most certainly *correct*. I leave those who have read these pages to form their own opinions in regard to the matter. I feel assured that, with the spread of the Gospel, this the most ancient form of idolatry will perish from off the earth, with all other forms of idolatry, and that the one living and true God, who is indeed the Ruler over all, will be worshipped in the place of Heaven, by the Ruler of this people.

鳳洲綱鑑

重訂王世貞

A COMPENDIUM OF HISTORY IN THIRTY VOLUMES. BY WONG SHI-CHING, AN EMINENT SCHOLAR OF THE MING DYNASTY, A.D. 1526—1590.

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No. II.

THE TEN ANCIENT PERIODS.

“CH'IN SZE-MING says, according to the 'Annals of the Original Book of the Law' (a lost work) it is said that, counting from the origin of heaven and earth to the production of the (Confucian) Analects in the 14th year of Prince Lu Ai-kung, or to the era of his capture of the *lin* ⁽¹⁾ (B.C. 481), there had passed in all 3,267,000 years,* divided into 10 *ki* (十紀) ⁽²⁾ or *Ten Periods*.”

I.

“The first period is called Keu-t'eu ki (the period of the 'Nine Heads,' or of the 'Nine Names'). It is the same as the Jin-hwong-sze (or the Reign of man (人皇). The ancients say that there was one person to each head, since the Jin-hwong period was composed of brethren nine persons” (images represented as presiding over the 9 divisions of the cycle?) 9 names (姓).

II.

“The second period is called the Wu-lung ki, (and the Wu-hwong ki, or the period of the 'Five Dragons,' or 'Five Great Chiefs). They are designated as Hwong-peh, Hwong-tsung, Hwong-su, Hwong-ki, and Hwong-siao. These chiefs reigned over the five points (of the compass), ⁽³⁾ controlled the five elements of nature, adorned the five sacred mountains, and succeeded the Jin-hwong chiefs in the government of the world. At that time men took refuge in nests on the trees, and in caves of the earth; for the sun and moon were then clear and bright.” (The Lu-sze says, this was also called the 'Five Names period'). 5 names (姓).

III.

“The third period is called Sheh-t'i ki, composed of fifty-nine names. These chiefs succeeded the Wu-lung chiefs in the government. They divided the world and dwelt therein.” 59 names (姓).

* The Lu-sze history has only 2,276,000 years, and regards 291,840 as the better number. It reckons 167,000 years to each of the '10 *ki*,' but this would make 1,670,000, neither of the above sums. These various estimates were doubtless made after Confucius had become famous, and are therefore comparatively modern. They are not a part of the annals.

IV.

“The fourth period is called Hwo-loh ki, composed of three names. These chiefs succeeded the Sheh-t'i chiefs in the government. They first taught the people to dwell permanently in caves.” 3 names (姓).

V.

“The fifth period is called Lien-t'ung ki, composed of six names. These chiefs succeeded the Hwo-loh chiefs in the government.” 6 names (姓).

VI.

“The sixth period is called Sü-ming ki, composed of four names. These chiefs succeeded the Lien-t'ung chiefs in the government.” 4 names (姓).*

VII.

“The seventh period is called Sün-fei ki.” (22 names (氏). found elsewhere).

VIII.

“The eighth period is called Yin-t'i ki.” (13 names (氏), elsewhere),

IX.

“The ninth period is called Shen-t'ung ki.” (19 names (氏), elsewhere).

X.

“The tenth period is called Sü-yih ki.” (7 names (氏)* to the Hia dynasty, also found elsewhere).

[From the Jin-hwong sze, or the reign of man, to the Sü-ming ki (No. vi.) there were in all 83 rulers (君). From Sün-fei ki downwards the *shi* (世), or generations composing them are recorded in order. The Shen-t'ung ki ends at Yen-ti (also called Shin-nu), and the Sü-yih begins with Whong-ti (黃帝) and ends with the Chow dynasty (周朝). Though the statements in regard to those ages are numerous, yet for the want of facts many of them are too doubtful to bear inspection. While men are the most intelligent of beings, their abilities are not all the same. Some are naturally superior to others and so become the rulers. Even among the bees and the ants such is the case, then how much more will it be so among men? Whether the opinion that there were no rulers prior to P'an-ku be false or not is difficult to say, and whether the opinion that they began (immediately) after Jin-hwong is false or not is doubtful. However, as a historian, I must be cautious as to those past ages of the world, and faithfully record the titles of the various rulers, reject absurdities and retain such as are realities.

I shall therefore arrange the annals beginning from the Sün-fei ki in regular order that they may be thoroughly inspected.]

* The *shing* (姓) is the family name. The *sze* (氏) is the clan name, or chief of the clan. They are sometimes used together, as *shing sze*, and interchangably.

“*Sün-fei ki*,” (in detail).

[In the Sün-fei period virtue and faith were profoundly established, and men followed instruction with the greatest alacrity. The titles of the *sze*, or principal chiefs, are given in this *ki*, but not the number of their *shi*, or generations.* In all 22 *sze*.]

Their titles are as follows:—

1. “*Kü-ling sze*.”

[This Chief arose on the Fân-tsu river. He could hold a great elephant, and scatter the forces of the Five Giants † (五丁之士). He could chase away day and night, and overturn the hills and streams. He had no fixed abode, and his foot-prints are at Shu (蜀). He was probably born at Fân-tsu, a place said to be on the Fân-yin-tsu river.]

2. “*Kü-kiang sze*.”

3. “*Ch’ao-ming sze*.”

4. “*Tsao-kiwong sze*.”

5. “*Kü-tsin sze*.”

6. “*Hwong-shin sze*.”

7. “*Kü-shin sze*.”

8. “*Li-ling sze*.”

9. “*Ta-wei sze*.”

10. “*Kwei-wei sze*.”

11. “*Hi-tsze sze*.”

12. “*Kai-fung sze*.”

13. “*Yen-shang sze*.”

14. “*Kai-ying sze*.”

15. “*Ta-tun sze*.”

16. “*Ling-yang sze*.”

17. “*Wu-ch’ang sze*.”

18. “*T’ai-yih sze*.”

[T’ai-yih *sze* (great one) is an exalted, and vast ruling spirit, the real divinity of the bright throne; a pure and boundless essence, without form or taste. He is able to understand and to hold firm his purposes, as well as to direct and continue them.] (This as I take it is an explanation of the meaning of the title of this chief).

19. “*K’ung-sang sze*.”

[The capital of K’ung-sang was five (Eng.) miles to the south of Ch’in-lieu hien, where the noted Minister Yih-yin was born.]

20. “*Shin-min sze*.”

[Some say this chief was a divine ruler since he could cause both gods and men to change their affairs, and since his spirit pervaded every place.]

21. “*Yih-ti sze*.”

22. “*Tsze-min sze*.”

[In the times of Tsze-min *sze* caves ceased to be used as dwelling places.]

* The Lu *sze*, however, says there were ‘60 odd *shi*.’

† Perhaps ‘Five Heroes’ would be a better rendering.

“*Yin-t'i ki*,” (in detail.)

[The government of Yin-t'i was beneficial to posterity. It has the titles of the principal chiefs as well as the number of their generations (*shi* 世). The whole period contained 13 chiefs (*sze* 氏). Their names and order are as follows:]

1. “*Ch'in-fang sze*.”

[Men in early times used leaves for clothing; but Ch'in-fang sze taught his people to plait bark into garments with which to protect their bodies from the wind and frost; also to twist up their hair in such a manner as to shield their heads from the spring rains. Those who followed his instructions were called ‘the clothed and civilized folks.’ This sze contained 4 generations.]

2. “*Shu-san sze*.”

[The foundation of the kingdom was laid at Shu (蜀) beginning from Jiu-hwong, or the reign of man. Ts'an-ts'ung, Peh-hu, and Yü-tao were three of its rulers. Each continued several hundred years. The title (of the kingdom) was Shu san (蜀山).⁽⁵⁾ Ts'an-ts'ung dwelt at Kü-shang (瞿上). Yü-tao ruled over the Tao (濠江) river down to the Rush Marsh. But the language under this head is too defective for scholars to make out the text, or to hand down its meaning. It is said that Wong-ti (望帝) long afterwards filled in the missing characters.] (No generations given.)

3. “*Kwei-wei sze*.”

[This sze contained 6 generations.]

4. “*Hwan-tun sze*.”

[This sze contained 7 generations.]

5. “*Tung-hu sze*.”

[Tsze-sze (the grandson of Confucius) says, that the Tung-hu (Eastern House) was an illustrious age. It followed a time of confusion, but exerted a most excellent influence; which, by retiring modesty, it left behind it. During its reign even the birds and beasts were amiable, and the trees and bamboos grew rapidly. The people traveling on the high ways did not pick up the articles dropped by others. The farmers had abundance of food, and each kept within his own boundaries. The people sang without lasciviousness and mourned without noise; for it was an age of unusual virtue. This sze contained 17 generations.]

6. “*Hwong-t'an sze*.”

[Some say this sze was also called Li-kwong sze. The preface to the “Annals⁽⁶⁾ of the Law” says, that while Hwong-t'an was on the throne the people needed not to be governed, as heaven, earth, officials, and all things believed in the sovereign without false pretences. Hence both the dead and the living kept to their places, and so there were no usurpations among them. This sze contained 7 generations.]

7. “*K'i-t'ung sze*.”

[This sze contained 3 generations.]

8. “*K'i-yih sze*.”

(No generations given under this head.)

9. "*Ki-kü sze.*"

[K'ang-ts'ang-tsze says that during this reign it was also unnecessary to govern the people as they did not rebel. The chief, by following his ears and eyes, understood both internal and external affairs. The people only knew who were their mothers, but not who were their fathers. They lived like quails, were without desires or aspirations, wandering about by day and passing the night among their friends. They wrapped their dead in straw mats and placed them aloft to be dissolved by the wind. The Ming-li (Book of the Law) says that people who understand life are not difficult to govern. The expression, 'lived like quails,' means that the people had no permanent places of abode, and were fed like young birds.]
(This has no generation mentioned, but the Lu sze gives it 1.)

10. "*Hi-wei sze.*"

[This contained 4 generations.]

11. "*Yeu-ts'ao sze.*"

[This contained 2 generations, and is discussed elsewhere.]

12. "*Sui-jin sze.*"

[This contained 8 generations, and is also discussed elsewhere.] (The Lu sze gives it only 4 generations.)

13. "*Yung-ch'ing sze.*"

[There is a plain in the jade-stone mountains of Ar-wu-yei within the boundaries of which was the place of the library where Yung-ch'ing sze preserved the annals of the former kings. (7) It contained 8 generations.]

"*Shen-t'ung ki,*" (in detail.)

[*Shen-t'ung* is said to mean the virtue of devout meditation on, and thorough comprehension of, the doctrines of heaven. It contained 19 *sze*,* or principal chiefs, as follows.]

"*Huen-yuen sze.*"

[This *sze* reigned on the north of Kiung-sang. He studied things in order to gain wisdom. Seeing the floss of the metals rolling on the ground like a wheel, he invented the chariot, the axle of which is called *huen*, and the shafts *yuen*; hence the title of Huen-yuen, as above.]

(The Compendium does not give the number of the *shi* or generations under the various divisions of the *Shen-t'ung ki*, but the *Lu-sze* does so, and I shall add them from it. To this head it gives 3 generations.)

2. "*Tsu-yung sze.*"

[During this *sze* the state was harmonious and received the blessings of light. The Chief from hearing the songs of birds at Yen-chow made musical instruments to regale the gods in company with the human voice. He also used the element of fire to instruct his people, and so obtained the title of the 'Vermilion Ruler,' and in after ages was enrolled among the Five gods. His capital was at Kwai, and he was buried on the southside of the H'ung mountair.]

* (The Lu *sze* gives it only 18 *sze*.)

According to Peh-hu-t'ung, the *tsu* of this title means, 'to follow,' and the *ying*, to 'succeed to'; implying that Tsu-yung sze was able to follow and succeed to the doctrines of the 'San-hwong' or the Rulers of heaven, earth and man.]

(The Lu sze has 2 generations.)

3. "*Tai-hao Fu-hi sze.*"

(This name stands as a general head here, without remarks or generations, but it is discussed at large in another place.)

4. "*Sze-hwong sze.*"

[This chief is called Ts'ang-ti. His given name was Kieh, (generally known as Ts'ang-kih). He had illustrious abilities by which he was able to write from birth. When grown to manhood he ascended the Yang-hü mountain overlooking the dark rolling waters of a branch of the river Loh, and seeing a 'divine tortoise' bearing on its reddish back writings in darkish lines he took possession of it, and so succeeded in obtaining a thorough knowledge of the changes going on in heaven and earth. Looking up at the figure which would be made by the circular and winding line on joining the 16 stars of the 15th constellation together, then looking down at the lines formed on the back of the tortoise, then on the feathers of birds, then on the hills and streams, and lastly on the palm and fingers of the human hand, he invented the characters (for divination?) The characters being completed the heavens rained profusely and the ghosts wept at night. Ts'ang-ti dwelt at Yang-wu and was buried at Li-hiang.*]

(It has 1 generation.)

5. "*Peh-hwong sze.*"

(It has 20 generations.)

6. "*Tsung-yang sze.*"

(It has 4 generations.)

7. "*Ta-ting sze.*"

(It has 5 generations.)

8. "*Li-lu sze.*"

(It has 5 generations.)

9. "*K'wun-lien sze.*"

(It has 11 generations.)

10. "*Heh-shu sze.*"

(It has 1 generation.)

11. "*K'wo-t'ien sze.*"

(It has 4 generations.)

12. "*Tsun-hu sze.*"

(It has 5 generations.)

13. "*Hao-ying sze.*"

(It has 9 generations.)

14. "*Yeu-ts'ao sze.*"

(It has 7 generations.)

15. "*Chü-shang sze.*"

(It has 3 generations.)

* (The Lu sze says Sze-hwong was prince of a subject state. If so he is not in the chronological line.)

16. "*Ying-kang sze.*"
(It has 2 generations.)

17. "*Wu-hwai sze.*"
(It has 6 generations.)

18. "*Neu-hwong sze,*" (or *Neu-ua sze.*)
(It has no generations.)

19. "*Shin-nu sze.*"
(It has no generations here.)*

[In my stupid opinion regarding those ancient times (says the historian) all the persons named in the list from Sze-hwong sze to Wu-hwai sze lived prior to T'ai-hao Fuh-hi; but as Ch'in-sze-ming thinks that only Huen-yuen and Tsu-yung (No. 1 and 2) should come before T'ai-hao Fuh-hi, I have here followed his order of arrangement.

Ting-nan-hu says that Fuh-hi sze is also called Pao-hao sze; that Shin-nu sze is called Lieh-san sze, Lien-san sze, and Yih-hi sze. Thus we see that the ancient kings had many titles and designations. The 'San-hwong' were the sons of heaven, and their 'junior brethren' 30 persons,† I suppose were princes without titles. Looking at the names Kü-ling, Ch'in-fang, and other titles of the kind, it is uncertain whether they are designations of different individuals, or different designations of the same individual.

"*Sü-yih ki,*" (in part.)

[The *sü* in this name means far-reaching knowledge, and the *yih* the profound perception of benevolence, righteousness, doctrine, and virtue. This period begins with Whong-ti, (or the Yellow Emperor) and extends to the Chow dynasty.‡ From the Three Rulers downwards we have the titles of the Governors of the world, but not their history in detail. We know not their family names, the years of their generations (年代), or the places of their capitals, yet the saying of some that no rulers or kings succeeded Jin-hwong is certainly erroneous.

I have followed Ch'in-sze-ning's mode of arranging these annals of the past ages of the world, adding comments thereon that scholars may have the means of investigating the subject as presented below.]

NOTE BY THE TRANSLATOR.

I must here suspend my translation for the present; but I will now give, in advance of their place in the work, those 7 names with the years of their reigns which are found in the first part of the *Sü-yih ki*, that the reader may have in one article and consecutively all the

* (In another place 7 successors are put after Shin-nu, but it is doubtful whether they are in the chronological line, being regarded as princes of a subject state. Their names are:—1. Ti-ling kwei; 2. Ti-eh'ing; 3. Ti-ming; 4. Ti-yih; 5. Ti-lai; 6. Ti-li; 7. Ti-yü-wong.)

† The San-hwong (Three Rulers) I understand to be the *centers* of the three cycles of 13, 11, and 9 divisions respectively, and their 'junior brethren thirty persons,' to be the 12, 10, and 8 equal parts into which the *rim*s of the cycles were divided, each represented by an *image* with a human head, combined with a dragon, horse, ox, or sheep's body, &c., &c.

‡ (Others close it with the great Yü, first sovereign of the Hsia dynasty.)

titles in the old annals from their beginning down to the Hia dynasty, where Chinese history proper is supposed to open, at B.C. 2,205.⁽⁸⁾

The seven names are as follows:—

	<i>Years.</i>
1. Whong-ti, or Yeu-hiung sze	111. ⁽⁹⁾
2. Shao-hao, or Kin-t'ien sze	84.
3. Chwan-hü, or Kao-yang sze	78.
4. Ti-k'u, or Kao-shin sze... ..	70.
5. Ti-tsze	9.
6. Tang-yao, or Kao-f'ang sze	72.
7. Yü-shun, or Yeu-yü sze	61.
	485.=(16 <i>shi</i> .)

This 485 years is equal 16 generations of 30 years each, and a fraction of 5.)

TO SUM UP.

1. The Compendium sums up the *sze* in the first four of the 10 ki as 83, but gives only 82 in the detail. On the other hand the Lu-sze sums them up as only 81, while he gives 82 in the detail. Perhaps the *center* in the cycle of the first or Keu-t'eu ki is counted in the one case, and left out in the other by both of the authors.
2. The Compendium gives to the Shen-t'ung ki 26 *sze*, and the Lu-sze 25 *sze*. In other places there is entire agreement as to the names and the number of the *sze*, chief. Total of the 10 ki, by the former in detail, 147 *sze*. Total of the 10 ki, by the latter in detail, 146 *sze*.
3. The Compendium says the *shi* or generations are not recorded in the first seven ki, but the Lu-sze mentions '60 odd *shi*,' in a note, as said to be contained in the seventh, or sun-fei ki. On what authority it does not state.
4. The Compendium gives to the eighth, or yén-t'i ki, 66 *shi*; but the Lu *sze* gives it only 66 *shi*.
5. To the ninth, or Shen-t'ung ki, the Compendium does not give the *shi*, though it mentions the fact that it had them. The Lu-sze however gives them as 88 *shi*.
6. In the tenth, or Sü-yih ki, neither work mentions the *shi*. (Estimated by me as *shi* 16.) The total number of the *shi* in the whole ten ki cannot be ascertained from either of these authors; as it was, in their first portions, evidently wanting in the original text that once existed in China.
7. The intelligent reader has now sufficient data to enable him to compose these dynastic periods with those found in Babylonia, Egypt, Persia, India, and Genesis, all of which seem manifestly to have come from the same general source. Fortunately for us, Genesis, chapters 5 and 11, gives them in terms of *years* and in regular order.
8. Considering the many ages through which these annals have past they are still in an excellent state of preservation, and are also of the highest value as will be shown in a future article.

NOTES ON THE PRECEDING TRANSLATION.

- (1) The 'lin' is the Chinese Unicorn, a kind of large elk, said to announce the rise of a sage. Prince Lu-Ai-kung, so the story goes, went hunting in the 14th year of his reign and caught a strange animal which he brought to his court. At that time Confucius was there preparing his Analects shortly before his death. The diviners it seems pronounced the animal to be the fabulous "lin," which, according to the ancient tradition, heralds the arrival of a sage, implying doubtless that the Prince was the man; but afterwards Confucius obtained the honor. Thus the capture of the lin, the finishing of the Analects, and Confucius' death soon after, united in making it an *era* in Chinese history.
- (2) A ki (紀) has various applications. It is used *indefinitely* for a section of consecutive history &c.; *definitely* for certain astronomical numbers or periods of time, as 12 years &c. The Compendium, page 48 says, '720 make a 'ki' (cycle), and 1440 a 'cheu' (cycle). These two numbers are, one the half, and the other the whole of a 'Cynic cycle,' counting, as in China, 360 days to the year. See Webster's Dictionary for a clear definition of the Cynic cycle.
- (3) The center is always considered as a point in all Chinese cycles, as the 5 points of the compass &c.
- (4) The shi (世), when used *numerically*, always equals 30 years, being the 48th part of a cheu or 'Cynic cycle' of 1440 common years; and the sze (氏), most probably in ancient times, for 60 years or the 24th part of it—they being 'chief' divisions, like we now say a 'sovereign,' a 'napoleon,' an 'eagle' for certain chief coins among us.
- (5) The names 'Shu-san,' 'Tao-river,' and 'Rush-marsh' remind one of the Shu-shan city, the Choaspes river, and the Chaldean marshes in the province of Lusia in Persia. The identification of these names may help to determine the region where the first 'kingdom or reign of historic man began.
- (6) The terms 'Annals of the original law,' the 'Annals of the law,' and the 'Law,' all refer, I suppose, to the same lost book or ancient scriptures (元命包). These names of the work remind us of the Jewish 'Book of the law,' the 'Law,' &c. The Chinese historians also speak of a wai sze (外史) or Foreign history as likewise a source of information regarding the remote ages of the world.
- (7) This reminds us of what Berosus says about Sisitrus preserving the Records of the antediluvian kings.
- (8) The 10 ki are by many supposed to end with the great Yü, or first Sovereign of the Hia Dynasty. In that case his name, and years 8, must be added to those above given to the Sü-yih ki, and B.C. 2,197, will be their end instead of 2,205. But these dates are uncertain.
- (9) Chinese regular chronology in years begins with the 61st year of Whong-ti (黃帝) commonly placed by foreign writers at B.C. 2,637. But the reader should not put too much stress on these dates in his studies of comparative chronology. It is generally said that Whong-ti named the years in the cycle of 60, corrected the calendar &c. At least from his name down, the old mode of keeping time by sze and shi seems to have changed to the modern one of reigns and years. I may here mention that I regard the Chinese sze and the Chaldean sar-us, of Berosus as the same word—the same as the Hebrew sar, Persian shah, &c.—"a Prince, Chief, head-man," and the like.

The reader must remember that all words and phrases between dashes or parentheses in the translation are my additions, while those in quotation marks and brackets are from the Compendium, the former in large type the latter in small.

(To be continued).

NOTES ON THE ETHICAL AND CHRISTIAN VALUE OF CHINESE
RELIGIOUS TRACTS AND BOOKS.

IT has been stated that a certain Christian monk who had led a vicious life, was saved from hell, because it was found that his sins, though very numerous, were just out-numbered by the letters of a ponderous and devout book he had written; the escape was, however, a narrow one, for there was only one letter against which no sin could be adduced. Though such instances of religious work are rare in Europe, they are numerous enough in China. I confess to a strong feeling of interest in any book, whatever may be its literary merits, written by a so-called heathen as an atonement for his sins. Instead of thinking unkindly of the book, or supposing that the author had thereby added to his sins, and made his recovery more difficult, I am disposed to regard such as not far from the kingdom of Heaven. What a capital plan it would be to lessen iniquity, if we could compel all sinners, everywhere, to leave their sins, and commence to write a religious book! Perhaps the reading of such productions would be a much more severe penance than the writing. But, to be serious, such books existing in any country, must be religious books; pre-eminently religious, written with a religious motive, not professionally, or for financial considerations, but with the purpose of making amends for evil already wrought.

If there are not religious books of great interest to a Christian missionary, then where, when, and by whom have religious books been written and circulated. Between their covers, the truth may lack harmony, the doctrine may be imperfect, the light may mix with darkness, and the whole may be wrapped in considerable confusion and obscurity. Yet they bear a very interesting relation to the truth, and are the schoolmasters and heralds to bring men to Him in whom all truth centres; books whose hopes are attained, prophecies fulfilled, and laws obeyed by Him who came not to destroy, but to conserve and fulfil all that is true and excellent in any and every religion. The Great Book shows God seeking to save man; the lesson books show man seeking God that he may be saved. Error may exist side by side with truth, the treasure may be in a vessel very earthen, and there may be but very little treasure in the vessel, but what good and helpful book written by man has yet attained perfection?

I have assumed that the religious books of the Chinese are of some value for Christian purposes. I know there are different opinions upon this part of the question, but these differences will be explained

by the spirit and method we adopt when we set out upon such an inquiry. If we begin differently, we cannot end alike. There are at least two methods open to us—the sectarian and the scientific. The former starts with the opinion that there is nothing good or true outside of Nazareth; all religions, except Christianity, are false, merely false, and entirely false.

“The primrose on the river’s brim,
A yellow primrose was to him,
And it was nothing more.”

But to the other view—“There are more things in heaven and earth, than are dreamt of in his philosophy;” therefore such religions are regarded as “great historical phenomena, having a place, and a purpose in the providence of God.” “For what were called false religions were real religions, as real to those who held them as ours is to us. The matter of belief might be false, but it was not falsely believed.”* The matter of belief might grow corrupt and that which at one time had moral power, might lose, at another, its force and efficacy. Believing that each missionary has full liberty to select his own view, I have adopted the second. I shall therefore attempt to view the Chinese religious books in this latter spirit, and seek for the hidden and underlying principles, rather than the mere verbal arrangement or selections of words; for these latter are often accidental, local, and illusory; but we commonly find in books a verbal difference with a unity of principle. I want to seek and find what the authors and readers mean and understand, and not what outsiders think they mean; I want to know *what* is said rather than *who* said it. Believing that truth in any religious book must be helpful to the possession and propagation of more and fuller truth; and accepting as a general principle of judgement in doubtful cases, the Lord’s own verdict: “He that is not against us, is for us,” I reach the conclusion that the religious books of the Chinese are helpful. But this paper will only introduce the subject.

Notwithstanding a strong tendency in some quarters to separate religion from morals, theology from ethics, yet the majority of religious books unite and connect them.

In the Chinese books there is more about morals than theology, for the theology is usually taught indirectly when some positive command is enforced, or some duty, such as prayer and worship, is inculcated; but the structure of the question here treated enables me to leave out all references to theology. But I will just say this, that the frequent reference to some deity or idol, which so often accompanies a valuable exhortation to duty, and yet which so often puzzles

* Fairburn.

a Christian missionary, is, if rightly understood, a help to a truer theology. If we show the more relevant application of all good precepts, wherever they may be found, to the only true God, we have some principle to act upon. The command has been, in theological ignorance, enforced by reference to an idol. The Christian missionary shows that the principle of application is true, but the object happens to be false; and this error, under the circumstances, is unfortunately inevitable. The motive which leads an idolater, in ignorance, to seek for the name of some superhuman power with which to connect and enforce his lessons of virtue, will certainly lead him to a higher and supreme superhuman power, when his knowledge will permit of such reference. "How can they believe on Him of whom they have not heard?"

Before proceeding to details, I may say that in the few books I have examined I have found, at least, the following great truths. I. Man ought to be virtuous. II. Man actually is sinful. III. Man should repent. Such are indeed the chief truths found in these books, as they are the chief truths of subjective Christianity. With regard to the style and composition of these books, some are fussy, written merely for the style, most of such are in verse; poems and odes are numerous, these often require much reading to understand, but a few of them are simple and popular.

In prose all styles are found—classical, mandarin, and colloquial or simple prose composition. The besetting sin of most writers is a mania for numberless introductions; the object of desire being to obtain as many of these empty and useless articles—the imprimatur of reputed great men—as possible. It is a popular hobby, a literary mania to contribute or collect these unsuggestive leading articles. I commenced to count the number written for a small tract called "A Record of Reverence and Faith," and when I reached the number of fifty, I found some other occupation. These inevitable introductions far exceeded the original book in bulk. Their use is to confirm by "testimony" the value and efficacy of the book. Interesting sentences are sometimes written on the covers:—"If you do not read, present it to one who can." "When read pass to others." "He who speaks to others concerning the things herein written will be made happy."

But the most perplexing chapter in almost every book is the Index. It certainly indicates what may be expected between the covers, but its methods of order and arrangement are astonishingly peculiar. I will illustrate this point by giving a rapid and free translation of this chapter found in three or four books:—No. 1. *The Compass and Guide*, in twelve sections. Introduction or simple words

of explanation. Section I. Fundamentals. II. The Three Sects. III. Heresy. IV. Causes of misery. V. Merciful deliverance. VI. Explanation of doctrine. VII. Examination of fundamentals. VIII. Refutation of the corrupt. IX. Reverence for the correct. X. On the formation of virtue. XI. Enlightenment on little things. XII. On the training and teaching of women, ("which," it adds in the body of the book, "is most difficult to accomplish;" and appeals to Confucius for confirmation of its remark "that if you are kind to women they will become proud, and if you neglect to show kindness they grow angry!") Then follows:—A brief summary of the preceding twelve sections. Ten poems to arouse the age. Sixteen wise sayings. Seventeen great lights. Twenty-five odes to enlighten the ignorant. The final sentence being the consummation of the state of Nirvana. "No humanity, no ego, no personality."

No. 2. *A Lamp for a Dark House*, in two parts. Part I. Two introductions, one said to be an "inspiration" from the God of Letters, who desired to enlighten the world. Thirteen Sections, viz.:—Explanation and remarks upon previous editions. On reverence for the immortal beings. Composition by the God of Letters to enlighten the world. On the great happiness of those who have truth and virtue. On contentment. On discontent. Vanity of all visible things. Warning from the God of War to arouse the world, with three contributions to prove the reality of the exhortation, and a further contribution to scare the careless! Original discourse on the truth of Buddhism and Taoism. An essay written on the issue of a new edition of Rewards and Punishments, with six testimonies to its truth. The renewed commands of the God of Letters composed for and printed with the Better Self. New exhortation to prevent infanticide. Dispelling doubts. Part II. Twenty-two Sections, viz.:—General warnings and admonitions. Revere Heaven. On filial piety. Further reasons for filial piety. Brotherly love. Conjugal duties. Loyalty. On Friendship. Compassionate Teaching. Purity of life. Geomancy. Against inciting litigation. Against cheating. Against cruelty. Against secret sins. On the excellency of virtue. On humility. On patience. On language. On the proper treatment of teachers. Against killing (animals for food). Words and sayings to be ever before one. Concluding with sundry efficacious medical prescriptions for the removal of sickness.

No. III.—*Records of Rapid Retribution*. In four vols. Vol. 1. Section I. Holy Teaching. Section II. Record of merit and sin. Vol. 2. On the blessedness of virtue. Vol. 3. On the wretchedness of vice. Vol. 4. Healing words, and sundry odes and poems.

Of the other books examined I would mention, as most worthy of notice. *The Records of Mutual Virtue*, a work of ten vols., reprinted

in Shanghai about thirteen years ago (同善錄). This is the most valuable work I have seen, and a careful perusal will show the excellence and defects of Chinese religious literature. I can but refer my readers to the book, which, I think, every student missionary ought to carefully read. It is a kind of encyclopedia of native religious tract literature. Most of the smaller and popular books have been collected and may here be conveniently found.

I will now briefly notice some of the teachings of these books. The following truths are taught:—I. Man ought to be good, ought to act virtuously. Though this great truth is often stated in singular methods, yet the truth is dearly and exhaustively taught, and I have not met in any Christian or other book, a fuller statement of man's moral obligation; for these books say that—1. Man must *be* good, and then *do* good. 2. That the good to be real must proceed from the heart. 3. That the good *per se* is precious. Happily in theory, at least, the Chinese are not utilitarian.

There is no perfect decalogue, equal to the Jewish, although there are several imperfect decalogues in existence; but there is a constant appeal to the moral nature of man—virtue's innate law.

Definitions of the good are numerous.

A decalogue by the God of Letters.

- 一戒淫行 未見不可思 當見不可亂 既見不可憶 於處女寡婦尤宜慎
 二戒意惡 勿藏險心 勿動妄念 勿記讎不釋 勿見利而謀 勿見財而嫉 貌慈心狠者尤宜慎
 三戒口過 勿談閨闈 勿評陰私 勿揚人短 勿設雌黃 勿造歌謠 勿毀聖賢 於尊親死亡者尤宜慎
 四戒曠功 勿早眠遲起 勿舍己耘人 勿為財勢奔馳 勿學為無益 勿見異思遷 身在心馳者尤宜慎
 五戒廢字 勿以舊書裹物糊窗 勿以廢文燒茶拭桌 勿塗抹好書 勿濫寫門壁 勿嚼詩稿 勿擲文尾 於途間穢中尤宜慎 並戒不敬惜字於未有之前
 六敦人倫 父子主恩 尤當喻之以義 君臣主敬 尤當引之以道 兄弟相愛 尤當勉之以正 朋友有信 尤當勸以有成 夫婦相和 尤當敬而有別 處人倫之變者尤宜慎
 七淨心地 玩古訓以懲心 坐靜室以收心 寡酒色以清心 卻私慾以養心 尤當悟至理以明心 慎幽獨以問心
 八立人品 敏事慎言 志高身下 膽大心小 救今從古 棄邪歸正 思君子之九思 畏聖人之三畏 尤當不恤人言
 九慎交遊 始終不怠 內外如一 貴賤不二 死生不異 功過相規 棄浮薄而親直諒 絕奸狂而交中正 尤當立身為萬世友
 十廣教化 遇上等人說性理 遇下等人說因果 多刻善書 多講善行 尤當攻邪崇正 以衛吾道

The first five are prohibitive. *First* and *Third* equal the seventh and ninth of the Jewish decalogue, with the Christian elaboration found in Matt. v. 27, 28. *Second*. Abstain from all manner of evil thoughts. *Fourth*. Avoid all that is waste of time, or useless and unprofitable labor. *Fifth*. Do not destroy literature or printed paper. *Sixth*. Keep faithfully all duties required by your relation to man, as a son be filial, as a friend be sincere. *Seventh*. Keep your heart pure. *Eighth*. Establish and edify your character. *Ninth*. Avoid all evil associations. *Tenth*. Spread widely your religion, by speaking good words, and circulating religious books.

Here is another decalogue.

- 一盡忠孝 既仕則盡其事 無一刻不守寅恭 未仕則存其心 無一時不懷利濟 敬在養先 敬惟恐其不足 養在生前 養惟恐其不及 體念於微 善承於繼 推愛以愛之而孝全
- 二慎言行 言必有物 非法不道 善則揚而惡則隱 句句揆度厥心 乃不失口 行必有恆 非禮勿爲 正道遵而邪徑辟 慎乃在躬 乃不失足
- 三篤學問 學古有訓 書囊無底 博以返約 精義始可入神 勿事涉獵 毋尙粗疎 就有道而問 虛心下氣 考據精詳 得失有鏡 如問途之必已經 倘問非所答 隱而勿斥
- 四廣仁愛 仁施者廣 兼及人物 惻然惕然 如赤子之從井 此心常存 天理得而私欲克 愛有所惠 流膏布澤 觸目而存 勿事沽名 勿求妄報 體天行澤 常得春和
- 五惜物力 物乃天生 爲人所用 用之既竭 物力盡疲 力由人出 人宜共惜 用之太耗 力氣自餒 暴殄天物 古人戒之
- 六謹威儀 有威可畏 有儀可象 實爲定命之符 日事傲慢 小人近焉 日守虔恭 君子親焉
- 七惜字紙 片紙隻字 創自古人 讀古人書 當惜其字 下筆須慎 名經勿毀 點畫勿棄 三者戒之 乃爲真惜
- 八創義舉 惠及千人 惠及百世 厥爲義舉 創造育嬰 建修普濟 其類甚繁 舉不勝舉 因時布置 不遺餘力
- 九純心性 心雜則百惡可萌 心純則平且有氣 性本純一 習而生矯 恣意妄爲 皆性所造 心性兩純 念慮正焉
- 十敬天神 明明者天 赫赫者神 屋漏無私 神目若電 人世舉措 順逆通塞 皆天所定 順而通當思仰報 逆而塞當思克省 何怨何尤 不愧不怍 天神鑒焉 右訓士十則

I. The Jewish fifth commandment, with the addition of loyalty to Rulers. II. Be careful in word and deed. III. Seek true wisdom. IV. Grow in humanity and love. V. Kindly care for all beings (both man and bird and beast). VI. Be careful in deportment and conduct. VII. Care for letters. VIII. Establish works of charity,—

schools and foundlings. IX. Be perfectly pure in heart and character. X. Show reverence for Heaven and the gods. *Observe* how this last precept takes the opposite position in the Jewish decalogue. "The last shall be first." This second decalogue is superior to the first, but even here the treasure is contained in an earthen vessel. We cannot pronounce it perfect.

呂新吾 ideal good man.

天地生萬物	惟人最爲貴	人中有好人	更出人中類
好人先忠信	好人重孝弟	好人知廉恥	好人守禮義
好人不縱酒	好人不戀妓	好人不賭錢	好人不尚氣
好人不仗富	好人不倚勢	好人不欠糧	好人不侵地
好人不教唆	好人不妒忌	好人不說謊	好人不譴戲
好人沒閒言	好人不謗議	好人沒歹朋	好人沒浪會
好人不村野	好人不狂悖	好人不懶惰	好人不妄費
好人不輕浮	好人不華麗	好人不邈過	好人不乖戾
好人不強梁	好人不暗昧	好人救患難	好人施恩惠
好人行方便	好人無詭計	好人必小心	好人不小器
好人行好事	好人懷好意	好人讀好書	好人入好隊
惡人罵好人	好人不答對	惡人打好人	好人只躲避
不論大小人	好人不得罪	不論大小事	好人合天理
富人做好人	陰功及後世	貴人做好人	鄉黨不咒詈
貧人做好人	自然衣食繼	賤人做好人	終不壞名譽
少年做好人	德望等前輩	老年做好人	福壽增萬倍
弱漢做好人	強人自羞愧	惡人做好人	消盡平生穢
好人鄉邦寶	好人家國瑞	好人動鬼神	好人感天地
好人生好人	傳與兒孫繼	但願好人多	代天扶元氣
吁嗟乎百年一去永不還	何做惡人留惡謔		

But, as in other religions, we find more in general teaching than in formulated commandment—the above is an excellent example. I here give an idea of its meaning:—Man is the most precious of all creation. Some men are good and they may be readily distinguished. A good man is faithful and sincere, filial and fraternal, he has a keen sense of purity or shame; he observes laws and ceremonies, he is not captive to intemperance or impurity. He does not gamble, he does not lose his temper, neither does he trust in riches or power to oppress. The good man does not neglect to pay taxes, he does not encroach upon his neighbor's land. He is neither envious or jealous of others' prosperity; he will not lie or talk vain or idle words. He is not slanderous or censorious. He has no evil companions, and will not join any club of dissipation. The good man is not wild, unruly, lawless, or violent; he is not idle; he has but one wife. A good man is not vain, frivolous, gay or foppish. He is not untidy or indecent. He is not crafty,

or obscene, or rough. He helps those in trouble, shows kindness, abounds in acts of love. He is neither cunning, deceptive, mean, little-hearted, or narrow-minded. A good man enters good company, reads good books, entertains good thoughts, does good deeds. If the wicked revile, the good man does not retort. If the wicked strike the good man avoids the strike. No matter whether important or unimportant people, a good man will not offend them. In all affairs, great or small, the good man is in harmony with Heaven's truth. If a good man be wealthy, he will prepare for the next world. If a good man become famous, he will not despise his less fortunate neighbors. If poor, he takes his lowly fare and clothing without murmuring. If not famous or honorable, yet he preserve a good name. If young, he virtuously reveres his seniors. If aged, he enjoys his many years with increasing happiness. If a good man be weak he will, before strong men, feel ashamed. If a good man has a wicked nature he will ultimately exhaust and destroy the evil nature. A good man is his neighbor's treasure and his country's jewel. His conduct moves gods and demons, and influences heaven and earth. A good man produces good men, and bequeaths a virtuous posterity. May the number of good men increase and fulfil Heaven's will. Alas! alas! a century quickly goes, and never returns! Why then act the evil man, and leave behind nought but an evil epitaph? This, like most good sermons, concludes with an earnest personal application.

The following elegant composition on "a righteous spirit" is worthy of a high position in any system of morals.

孚佑帝君勸義文

世人稱孝曰孝心 稱忠曰忠心 稱義則曰義氣 夫義不言心而言氣何也 蓋義者有一往堅貞不拔之氣 天地賦之於人 審能行焉 則富貴不能奪 貧賤不能移 刀鋸刑罰不能動 金玉貨利不能搖 海枯石爛不能變 可以塞乾坤 可以光日月 大而成聖為神 小而完名全節 莫非此義此氣為之 是義氣乃天地間之正氣也 然吾見世人亡失者多矣 顧家不顧國 為臣之義亡 顧妾不顧妻 為夫之義亡 顧財產不顧手足 為兄弟之義亡 顧勢利不顧肝腸 為朋為友之義亡 於是天地間之正氣日消 邪氣日長 猶之人身元氣衰 百邪俱入 不死則病 良可哀已 吾願世人 理會義氣兩字 譬如人有氣則生 無氣則死 人而無義 雖生猶死也 必須食人之祿 忠其事 受人之託 盡其心 記人之恩 勿使仇報 懷人之惠 勿使怨酬 藉人之培植扶持 勿使根本或忘 是曰義人 一飯之德必酬 一飲之惠必報 一言相諾 始終不渝 一身相許 患難不避 胸中熱心 頸上熱血 思報有恩 是曰義士 幼喪怙恃 賴人撫養 及其成立 事若親生 生養盡禮 死葬盡哀 是曰義子 一富一貧 愈篤交情 一貴一賤 交情不厭 乘車戴笠 相逢欲泣 騎馬步行 相見淚傾 是曰義友 或屬葭莩 或係瓜葛

我有餘 彼不足 周之給之 彼有求 我必諾 許之與之 無嫌心 無厭意 是曰義親 衣食於人 恩同父母 倚靠於人 分若君臣 勿以勢力衰而心變 勿以門祚薄而他圖 無榮無枯 竭心竭力 是曰義僕 凡此等人 觀其五倫 五倫必備 觀其百行 百行必全 是得天地之正氣 而不失一身之元氣者也 何難成聖為神也哉 然吾所言者人也 殊不知物亦有之 犬之濕草也 馬之垂韁也 牛之拒虎也 猿之攀輿也 獸也 何其知義也 雀之投印也 鴿之傳書也 鴨之啣衣也 雁之寄信也 禽也 何其知義也 龜之援溺也 鼈之救病也 蟻之護屍也 蠅之抱筆也 昆蟲也 何其知義也 紫荊花也 連理枝也 漠北青青塚也 草木也 何其知義也 嗚呼 由此觀之 天地間何物而無義哉 故曰 義氣者 天地之正氣也 當思禽獸昆蟲草木 尙且有義 而况於人乎 人而無義 曾禽獸昆蟲草木之不若矣 吾實為世人恥 深為世人勸耳

The filial are called filial-hearted, the loyal, loyal-hearted, the righteous, righteous spirit. Why say righteous spirit instead of heart? Because the righteous have a firm, pure, immovable spirit, the gift of heaven and earth to man. Possessing this, riches or honor cannot rob a man of it, poverty or distress are unable to remove it, perils of sword or saw do not shake it, gold, jems, goods or money cannot disturb it. The ocean may dry up, and rocks may decay, but the righteous spirit is incorruptible. Its fulness fills up the space between heaven and earth, its brilliance adds light to the sun, and lustre to the moon; where it abounds it completes the character of sages or angels, where its influence is less, it develops human character, such perfection is unattainable without the righteous spirit, for this is the great connecting influence either in heaven or on earth. But I notice that many men of this world lose it. The statesman who regards his family to the neglect of the empire has lost his righteousness. The husband who cares for his concubine, and disregards his wife has lost it. The brother who regards wealth before the brotherhood has lost it. The friend mislead by considerations of personal interest loses it. Thus it is that the correcting spirit of righteousness daily declines; and the depraving temperament daily grows. So the whole world is as a man with injured health, upon whom many diseases prey, and if he does not die yet he is always very sick. All good people will lament this, I wish that all men would reflect upon these two words, 'Righteous spirit.' If a man has breath he is alive, if he has not breath he is dead; if a man has not righteousness, although alive, he is as dead.* If we take salary from another, we should be faithful, with our whole heart doing service.

* This is a beautiful antithesis to the Saviour's words "He that believes on me, though he be dead, yet shall he live." John xi. 25.

Think upon the kindnesses received from others, then you will not wish to avenge injuries wrought against your enemies.* A righteous spirit that depends upon others for help will not forget the source from whence kindness proceeds, and will take care that even a meal of rice or drink of water are not received without remembrance of the kind act. If he who was an orphan, and has been nurtured to manhood by another, has a righteous spirit, he will serve his benefactor as a filial son would serve his father. If amongst friends, one becomes rich or famous, while the other remains poor, or unknown; if one rides in his carriage, while the other wears a rain hat, if one is mounted on horse, and the other trudges along on foot, the rich and favoured, if righteous, will not despise his poorer friends, but will cherish a true feeling to be manifested at meeting. So in all the relations or connexions in life, he who faithfully observes such duties, may be called perfect and complete in righteousness, for he has obtained the correcting spirit and influence that moves in heaven and on earth, and has not lost his original (moral) health. Living in this world, he perfects his name and completes his vocation; when he departs, what difficulty is there to prevent him attaining to the holy and spiritual? But I have been referring to *men*, and yet even all creatures possess this spirit. A dog, to save the life of his master, who, through intoxication, had fallen asleep and was unconscious and helpless near burning grass—made several journeys to the brook and with his shaggy coat dripping with water kept a wet and cool barrier between the fire and his master, saving his life, but itself perishing through exhaustion. Or of the horse, or ox, or monkey who shewed the same faithful spirit. Here follows a number of legends with the same moral, shewing that birds, reptiles, or even insects did not forget to acknowledge favors received from man, and the closing sentence is the query—How is it that *man* can be destitute of this quality, when even the poorer relations of creation possess it? I need not remind my readers of Isaiah's analogy which is very similar. The author must at least be credited with an honest attempt to reduce his theory of righteousness to well doing in the common duties of our daily life. And if this be not righteousness, I should like to know what it is. He has however failed, where all teachers fail who have not the power of a 'Thus saith the Lord' which exalts morals into *duty*.

The following ode on "Be at peace with thy lot," with its defects and excellencies, is a fair specimen of Chinese illogical moral teaching:—

* The best reason I know to ensure the Christian treatment of enemies.

陳眉公安分歌

一生都是命安排	求甚麼	今日不知明日事	愁甚麼
不禮爹娘禮世尊	敬甚麼	兄弟姊妹皆同氣	爭甚麼
兒孫自有兒孫福	憂甚麼	奴婢也是父母生	凌甚麼
當官若不行為	傲甚麼	治家勤儉勝求人	奢甚麼
公門裏面好脩行	凶甚麼	刁筆殺人終自殺	刁甚麼
舉頭三尺有神明	欺甚麼	文章自古無憑據	誇甚麼
榮華富貴眼前花	傲甚麼	他家富貴前生定	妬甚麼
前世不脩今受苦	怨甚麼	豈有人無得運時	急甚麼
入世難逢開口笑	苦甚麼	補破遮寒暖卽休	擺甚麼
纔過三寸成何物	饒甚麼	得便宜處失便宜	貪甚麼
死後一錢將不去	慳甚麼	前人田地後人收	佔甚麼
聰明反被聰明誤	巧甚麼	虛言折盡平生福	謊甚麼
是非到底有分明	辨甚麼	暗裏催君骨體枯	淫甚麼
賭博之人沒下梢	耍甚麼	人爭閒氣一場空	惱甚麼
惡人自有惡人磨	憎甚麼	冤冤相報幾時休	結甚麼
人生何處不相逢	狠甚麼	世事如同一局棋	算甚麼
誰人保得常無事	諂甚麼	穴在人心不在山	謀甚麼
欺人是禍饒人福	卜甚麼	一旦無常萬事休	忙甚麼

The whole of life has been peacefully arranged, why seek to alter? To-day you are ignorant of to-morrow's events, why be anxious? If you neglect your parents to worship Buddha, why worship? Brothers and sisters are all of one spirit, why quarrel? Your children bring their own bliss, why trouble yourself? Your servants are some body's children, why illtreat them? If you write with malicious pen to destroy others, you will destroy yourself, why provoke it?

But I have translated enough to show the quality, so I leave this for another which professes to answer the important question How to be contented? Show compassion to others even less fortunate. Think upon the sick, the hungry, and the suffering, and then think upon yourself, healthy, fed, and free from suffering. Moreover all things in this world are imperfect. The sun after its ascent to meridian begins to descend. The moon when full begins to wane. The hills will fall, and the streams become thirsty. Be you content.

China has had its Temperance reformers, as may be seen by the following upon the evils of wine drinking by 孫潔齋. "Wine confounds the character, scarcely any man who drinks immoderately can possess self-control. Those whose dispositions naturally are stern; overbearing, or tyrannical, are helped to develop such evils by wine, and so with rapidity are made angry and mad. How great is the injury caused! For this reason several exhortations have been written. Wine may be used to assist joy, but be not sunk to excess in it,

Wine may be used for religious oblations, but not to violate propriety, by becoming drunk with it. A little may nourish, but a large quantity destroys. Man when drunk will do that which, when sober he would not dare to do: he will do anything!" "Through wine the scholar loses his good name, the magistrate his office, the merchant his trade, and the artizan his work. Person, property, friends, family, and life, all are injured. What difference is there between it and a venomous serpent?" "Hence the first of the Buddhists prohibitions is "abstain from wine." Wine is a cruel axe that cuts down the character. Is it good or evil to give to, or press upon a man, as a kindness, that which may injure him?" "Some may escape the evil, but nine out of every ten are destroyed. Wine may be of excellent flavor, but it is a mad man's medicine. Wine is the source of disorder, it bequeaths hosts of hideous things; it spoils longevity and hands down vicious habits."

We now give the author's THIRTY-TWO EVILS OF WINE DRINKING. I. It robs the heart of its purity. II. It exhausts money and property. III. Door of much sickness and disease. IV. Root of brawls and quarrels. V. It makes men naked and barefooted as oxen or horses, but (unlike cattle). VI. Reeling and dancing, idling and cursing, they are detested by all men. VII. Through it men never obtain what they should. VIII. What they obtain they lose. IX. It causes men to waste deeds and exhaust speech; when they awake it is only to repent. X. It causes the loss of much, and an awakening only to shame and confusion. XI. It destroys physical force. XII. It spoils countenance and complexion. XIII. Heart and mind are led astray. XIV. Wisdom and knowledge are beclouded. XV. It destroys the capacity to honor parents. XVI. Through it men cannot reverence the gods. XVII, nor obey the words of good men; XVIII, nor laws of the empire. XIX. It makes friendships with cruel and wicked men. XX. It causes a separation from the virtuous and good. XXI. It makes men shameless. XXII. It easily excites to ferocious anger. XXIII. It destroys the power to control the passions. XXIV. It gives men over to evil without limit. XXV. It causes them to resist the devout. XXVI. Produces a heart without fear. XXVII. Turns day into night. XXVIII. Makes infamous in crime and teaches iniquity. XXIX. Rejects virtuous laws. XXX. Drives men far from the true and happy end of life (Nirvana). XXXI. Sows the seeds of insanity and madness. XXXII. Corrupts the body, destroys the life, and causes men to fall into the wicked way. One name for wine is Fountain of Misery 禍泉. It is said that the Emperor Yuan Tsung 元宗 A.D. 713 refused to drink wine, because of its evil influence, and, it is remarked "if the son of heaven was willing to abstain, what must be the disposition of any man, who

will not follow such an example!" According to the Chinese theory of the Divine right of Rulers this would be a powerful argument.

MONEY.

How great is the influence of the love of money over man. Because of this love, bone and flesh relatives are embittered by ill-feeling, officials sacrifice their good name, and individuals their purity. Toiling merchants and travelling traders perish for it, and hucksters quarrel over it. It quickly comes and quickly goes. It is suddenly amassed and suddenly scattered, and so poverty and wealth are rapidly interchanged. But few are made happy by it, yet many are rendered wretched. The word for money, 錢, has at its side two spears, which implies the meaning that money may kill. This reminds us of the well-known sentence which terms the love of money the root of all evil, and also adds, "which some coveting after, wander away from the faith, and pierce themselves through with many sorrows." I need scarcely add that the Chinese anagram is a pretty comment on Paul's words just quoted (1 Tim. vi. 10).

DO NOT LAY UP WEALTH.

If you say you accumulate for your descendants, you know not but that fire may destroy and thieves steal, or what use your children may make of it, for through it they may be wickedly profligate. He who loves his children should bequeath to them a legacy of virtue, and wealth and happiness will be added to them.

ON SELF CONTROL.

The wise and learned should be as humble as if unwise. He of great fame must possess his merit in true humility. The courageous and mighty should act with modesty. The wealthy should be humble. Attempt not to outrival your wealthy or famous neighbors. Strive not against the arrogant, nor argue with the passionate. Wealth and fame are but a storehouse of envy, and might and ability an occasion for calamity.

BE CAUTIOUS.

The simple fish sees the bait but not the hook; the tiger sees the sheep but not the trap; the monkey beholds the wine but not the hunter. Consider your own body and soul. Where will they be hereafter. The uncautious man is like a drunkard, he lives a dreamy life, and dies a dreamy death.

Do not neglect the present life, a thousand ages may be influenced for weal or woe, by your action of the present day. To-day's evil may produce inexhaustible trouble, to-day's good may secure an incorruptible inheritance. Therefore if you do not neglect the duties of the present moment, if you die at night you need not grieve, for yours will be a happy life for future centuries.

THE REASON WHY MEN SUFFER.

If any one asks,—Is not calamity, sorrow, and trouble, unfortunate? I reply, No—they are medicine for the inexperienced. It would be unfortunate if wrong words, thoughts, or acts, should be successful and produce happiness; this result would confirm man in error. To endure chastisement is to increase wisdom by discipline. Lack of self-respect produces shame, lack of self-fear causes trouble. He who is emptied of self, may be filled (with wisdom). The wise are without self-conceit. The greater the merit, the less liability to boast. The more the sin the less probability of repentance. To praise the good is the mark of a good man; to hide one's own sins and boast of virtue is the mark of ordinary men, but to excuse one's own sins and claim reward is the mark of a mean man. Do not cover universal truth to hide personal sins. Show kindly forgiveness to others (who sin), but be strict and act according to righteous principle yourself. If you show the same charity to others that you desire for yourself you will enjoy a good fellowship in humanity. If you are as strict with yourself, as you are with other offenders, your sins will be few.

THE IMPORTANCE OF LITTLE THINGS.

How easy to be careful of great acts of good or evil, and how easy to be careless over the little acts of life. Great deeds of good are not always by us for performance, when they are they require suitable capacity and ability to act; but little acts of good may be daily wrought, and little evils may be avoided.* The performance of these will enlarge the capacity and prepare for great acts, and this is the true law of progress from the small to the great (從小而大).

One verse may be rendered thus:—

One act of right,
Makes one sin the less;
One moved to good,
The world's faults decrease.

and reminds as of another saying, "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Doubtless other passages already quoted will have suggested some of the best sentences in the Scriptures; it would be unnecessary and tedious for me to pause and point them out.

2. That the good to be real must proceed from the heart. It is often thought that such teaching is only found in Christian writings, but this is incorrect, for it may be commonly found in the religious tracts of the Chinese; and this is another confirmation of my previous statement, that this literature is educational and introductory to a fuller knowledge of truth. One says. "If you had the opportunity

* "The trivial round, the common task,
Will furnish all we need to ask."

to sin and did not sin that is good, if you might have done good and did it not, that is sin: this abstaining or acting is *in the heart*." The *spirit of virtue* is compared to the tree root which lives on; virtuous *actions*, to the leaves, flowers, and fruit which decay. The true man's saying—"My Bible consists of three volumes, and six words. Vol. I. Patience, endurance. Vol. II. Love, compassion. Vol. III. Duty, ought. This is not in my bookcase but on the tablet of my soul. If you control your thoughts, your actions will be good. If you lose control of these, which are but fractions of your better self, all your actions will be wrong. ("As a man thinketh in his heart so is he"). "Good must be in spirit and principle, action is but the outcome."

Another, "Who is a great man? He of an humble heart." Repentance is said to be "1. A *heart* of shame for the past. 2. A *heart* of fear for the future. 3. And yet a *heart* of joy when all sin is changed."

3. That the good *per se* is precious, I ought to say, that as elsewhere, so in China, this view is not popular, either with authors or distributors of religious books: for many pages are filled with records of immediate rewards given to the virtuous. Practically neither Christians or heathens believe in virtue without happiness. A large portion of religious sermons and literature unfailingly connect some command with some promise, or certain duties with certain rewards. So in many recorded instances of repentance and conversion, fears and hopes concerning the hell or heaven of the future have proved a very strong motive. In China where belief concerning the future life is less distinct and pronounced, the similar motive points to happiness to be obtained, and calamity to be avoided in the present life.

Still the best writers in China have protested against this theory. It is said "There is a difference in the methods of viewing virtue. There is the view which regards virtue for its intrinsic excellence." "The wise and advanced may be led to the practice of virtue because of its own value, "for only virtue is treasure (惟善爲寶). But for ordinary people the view of virtue must be connected with its result and effects. Neither view must be despised. As man's ability can bear to hear, so we must teach, adapting our methods of instruction to their capacity. Hence the necessity for popular books with records of rewards.*"

This tolerant, wise and liberal view, I reckon superior to the hard, intolerant, and unelastic opinions of intuitional or utilitarian writers in the West. But to return to Chinese writers. Selfish worship, and selfish prayers are said to be wrong, for, it is added, "Heaven works for the good of all mankind, and not for a selfish heart."

* See 同善錄.

The Chinese opinion of religious literature. "What is higher than Heaven? Books record Heaven's will. What is greater than truth! Books fully reveal its important principles." "They are the storehouse of righteousness, and the treasury of virtue."

"The rosy clouds, the starry network are the literature of heaven. The elegant hills and streams, the glorious trees and flowers are the literature of earth. So the literature of laws and ceremonies are the literature of man. Man is only complete and in harmony with nature when he masters literature."

The benefits of each literature are said to be intellectual and moral. A quartette of rules begins—"Read good books." Every traveller in China who has distributed religious literature, may have learned how popular such books are, and how highly respected is the work of distribution. I believe that in China this work is more esteemed than even in the West: and I need not say how useful a passport for travel in the interior the package of "good books" has been. The Christian missionary has not created this opinion, he has found it awaiting him; its existence is owing to the fact that good Chinese have been so occupied for ages. It is a valuable aid to the inculcation of Christian literature, and we must give credit to the Chinese work for the help it renders us.

Yet, these books have many defects. They are sadly in need of careful revision. Some of their pages contain the morbid details of vicious habits that are only equalled by the sensational pages of the "Illustrated Police News" in the West. Then their efficacy is overrated. For want of better teaching, the mere circulation of such books is reckoned as a full atonement for personal immorality prior or after.

If carefully-sifted and selected, much will be found useful to the missionary. To read them will weaken the besetting sin of bigotry that clings to most religious people. One truth has been confirmed while looking into this subject. The necessary relation between a true theology and a pure morality. A clear and correct knowledge of God, like a "pillar of fire" for the darkness of the night, would have given a completion to the moral progress of a people who were seeking a better life. But the seeking people had not met the seeking God. When the powerful objective teaching of the Bible meets the subjective teaching of the people then the wanderer will find rest. So with the teachings of the Chinese on repentance, retribution and restoration. These are weak, and need the help and strong support of the "One mighty to save," who has come to change prophecies about restoration into the realities of accomplished history.

**CONFUCIANISM, IN ITS PRACTICAL BEARINGS UPON THE
SPREAD OF CHRISTIANITY IN CHINA.**

BY M. C. P.

WHATEVER may have been the historical or theoretical idea of Confucianism, it has no claim at the present to be classed as a system of religion, under any proper construction of that term. For if religion be said to be right feelings towards God as rightly apprehended, then the system of Confucius fails to come within the range of such a definition. Or if religion be defined as a system of faith and practice, correct or incorrect, based upon the fact of man's eternal existence, and the needs and destiny of his spiritual nature, still Confucianism fails to fulfill the conditions. Whether it at any time contained an idea of the true God and the homage and obedience due to Him, is not a question pertinent to the aims of this paper. For if it ever contained such an idea, it would seem long since to have been eliminated from the practice of the system, and Confucianism in practice, rather than in theory, is that with which we have to do.

Confucianism, as practically existing in China, presents three phases, namely:—1st. A code of ethics. 2nd. A system of education. 3rd. The basis of a political aristocracy.

As a code of ethics, it embraces nearly or quite all the fundamental principles of morality, with a large admixture of superstition; and, hence, much of the moral code of Confucius is identical with the teachings of Christianity. Certain tenets may be said to represent an abnormal or morbid growth upon a foundation of truth; and certain other articles are radically and inherently opposed to Christian doctrine. In a word, Confucianism is Chinese *Pharisaism*, and of it, in a modified degree, one may quote the words of the Saviour, "these ought ye to have done, and not to leave the other undone." There is little danger of placing too high an estimate upon the influence of the teachings of the Sage of China in its restraining, conserving, and assimilating effects upon his countrymen during the centuries. Their patience, moderation, love of order, power of self-restraint, regard for the outward forms of morality, and last but not least, the high degree of homogeneity to which, as a nation, they have attained, are doubtless due in large measure to the system which he developed and formulated.

As a mode of education, Confucianism is as distinct and well defined as, for example, the Pestalozzian system so well known in Western lands. Its fundamental idea may, perhaps, be said to be

that the teachings and practices of the ancients can be held to embody all of truth which is worth knowing, and hence that the end of all study is to be sought in the acquaintance with, and imitation of, their precepts and lives, Confucius was an eminent example of the class of teachers not yet extinct even in the western world, who hold that the highest type of humanity is to be sought for, not in the future, but in the past; that degeneration, rather than growth, is the law of nature and history. As a necessary result, memory and imitation are, substantially, the only faculties of the mind which are cultivated in the Chinese educational system, and the educated mind of China is turned, not to the front, but to the rear; not toward the future, but the past; not the acquisition of new truth, but the preservation of the old; not development or increase, but *conservation* is the *ultima thule* of the Chinese educational effort. The talent wrapped carefully in a napkin and hid in the ground is the type of the Confucian idea of mental discipline. Or if exception be taken to this figure as harsh and inappropriate, then put it in this way—how to reproduce an old truth in the height of rhetorical style, precise, orthodox, and unchanged, is the end of effort, rather than the evolution or deduction of new truth. The form of words, rather than the idea, is regarded as of primary importance. To trick out old ideas in new clothing, forms substantially the end of all literary effort or mental research among Chinese scholars; and nothing beyond this is to be expected so long as they retain their present idea of education. It may indeed be doubted, whether even with a modification of their theory, the present generation could rise to anything higher or more aggressive. For, as the Buddhist devotee, after spending half his life in a crouching attitude, found himself permanently unable to stand erect, so it may be that the Chinese mind, stiffened and cramped by a narrow and defective system of education which has obtained through many generations, would find itself unable, even should it come to see those faults and defects, to rise at once to a system broad, true, and calculated to secure symmetrical development.

As constituting the political aristocracy of the country, the disciples of Confucius reach and, in a large measure, guide and control public sentiment; and, in a marked degree, decide the course of official action. To conciliate and disarm the prejudices and dislike of this class, is, or ought to be, an earnest purpose of the missionary body to be kept constantly in view, and to be followed so far as is possible, without disobedience to the commission and instructions under which its members labor. The history of the various riots, disturbances, and uprisings, among the people against missionaries

and Christian Chinese, could it be thoroughly known, would probably show that, in the great majority of cases, these troubles have either been actively fomented, or tacitly encouraged by the literati, that is, the Confucianists. And it would further appear that the suspicious, distrustful attitude of the entire Chinese people towards Christianity, resulting in slow progress and, comparatively, small results, is, in a measure, at least due to the position assumed by the followers of Confucius towards the new faith. While this position is greatly to be deplored, and their course in inciting the lower classes to acts of open violence, is criminal, still it can hardly be wondered at, or create surprise. For the presence of foreigners in China, who have come to point out errors in the belief and practice of the people, is not only a constant irritant to the pride and self-complacency of the literati, but also an ever-present menace to their self-assumed position as leaders and directors of public sentiment, as doctors of the national faith. Attacks upon the prestige or the assumptions of any class, in any community, Oriental or Western, cannot be made without exciting the resentment and opposition of the objects of such an attack, and the present status in China is but the logical and necessary sequence of that invariable law. The weakness of their position, and the unsoundness of their assumptions will, here as elsewhere, not lessen, but, on the contrary, deepen and embitter their dislike and opposition. For human nature, as a rule, frets less over the fact that it is in error, than over the efforts of philanthropic people to convince it of its error, and to lead it out of wrong into right.

But another phase of the attitude of this political aristocracy in China remains to be noticed. The Confucianist is to a considerable degree, the patron and protector of all forms of faith which have obtained any general currency in China. Thus, while nominally professing contempt of Buddhism and Taoism in their various forms, he is, in point of fact, a liberal contributor to the support of those superstitions, and probably his wives and children are devout adherents. Perhaps he would be willing to *patronize* Christianity, in the same way and to the same extent, could his own personal superiority to it and its claims be conceded. This, it is needless to say, is out of the question. And his self-assumed position of patron of all forms of superstition current here has, as its only practical result, the effect to make him an enemy to the cause of Christ; not less, perhaps, when he sees an attack made upon the open idolatry of Buddhism, than when his own belief is assailed.

Thus has been sketched, in brief, the present position of Confucianism as it exists in China, and the attitude which it assumes

towards Christianity. That its position is impregnable, no one will assert. That it is a strong one not easily to be captured or turned no one will deny. Embodying the highest culture and intellectual attainment to be found in the Empire, and this culture and attainment being the result of centuries of time, during which the system has held unquestioned control and supremacy, shaping the opinions of the masses even down to the pettiest details of common life, controlling all educational efforts, and numbering among its adherents, with hardly a solitary exception, the entire official class, from (and including) the Emperor and princes of the blood, down to the most petty office-holder or expectant office-holder, being indeed the only door to official position or distinction—it would be strange indeed if this system, venerable in its age, and intense in its pride and prejudice, could be easily demolished, or its errors corrected without much patience and judicious, long-continued effort.

The large element of moral truth embodied in the Confucian system, will tend to retard, rather than hasten, for a time at least, the success of Christian efforts. For man is constitutionally prone to be satisfied with half truths, and experience goes to show that it is easier to work upon those who are radically and unqualifiedly in error, than upon those who are half right. The history of missionary effort for the Jews and Mohammedans, long continued and with only the most meager results, is in point, and may be cited as in evidence to the correctness of the foregoing statement. Even among the Mohammedan Chinese, who, it would seem, would feel with a peculiar force the common ground existing between themselves and Christian missionaries, in their knowledge of the God of Abraham, and who would, in consequence, be peculiarly open to the reception of the Gospel, the total number of converts could almost be counted on one's fingers.

Again, the Confucianist has, constitutionally, an intense veneration for the old, and a correspondent, or rather consequent, light esteem for any thing *new*. If you will pardon the figure, he looks at truth, as he does at porcelain, and would put a priceless value upon some dingy, cracked, battered, and worn out old fragment, if it only bore the stamp of "Ta Ming," while he considers a few cash to be a liberal equivalent for a perfect specimen fresh from the pottery. This habit of mind, by which he values truth in direct ratio to its age, is the natural result of the peculiar character of his education, which has already been described, and this habit of mind will serve to interfere, seriously, with any eagerness which we might expect him to manifest for the Gospel. For while, strictly speaking, no truth is

new, but eternal rather, still it is new in its relation to him, and, in consequence, labors under a grave disadvantage in its power upon him.

Still further, there are certain forms of idolatry which constitute an integral part of the Confucian system, and with which Christianity must inevitably come into square conflict. Most prominent of these are the worship of ancestors, and the sacrifices to Heaven and Earth. And these are, perhaps, of all forms of superstition, the ones most deeply rooted in the Chinese mind, whether Confucian, Taoist, or Buddhist, and over which the struggle is likely to be most intense and protracted. Of course, the teacher of Christian truth is not at liberty to abate aught in his demands against these practices, and on the other hand, they are not likely to be readily surrendered. They may fitly be described as constituting the citadel of heathenism in China. For intelligent Chinese, who ridicule and denounce other idolatrous forms, and even excuse or explain away the worship of Confucius, still stoutly defend not merely the propriety, but even the absolute duty of offering these sacrifices, and assert that upon these points Christianity must yield if it expects to secure any considerable following from among the educated classes. Both of these errors may be said to have a base of truth—the one being a morbid development of the Christian duty of filial piety; the other a vicious, yet natural, substitution of worship towards the visible source of supply of human needs, instead of the worship of the invisible, all-provident Creator of that visible source. Here, if the writer mistakes not, is to be fought the last battle between truth and error in China, a battle, the issue of which, since that issue cannot be doubted, will be the general and hearty acceptance of the truth as it is in Christ Jesus. Not that the battle will be fought for good and all at any single point of space; but that this is the most serious and obstinate barrier to the progress of this cause, and when it yields, whether in any given individual, or in any circle of individuals other errors of Confucianism are likely to be involved in its fall, and swept away with it.

If the statements thus far made are to be accepted as being in the main, correct, it would certainly seem that by far the most serious barrier to the spread of Christianity in China is to be found in the Confucian system, and that the Christian teacher has no light or easy task before him to make even appreciable headway against it. But there are, on the other hand certain elements in Confucianism as practically existent, which seem to promise that if progress be slow and painful to a degree it will, on the other hand, be permanent and most blessed in its influences. It would be but a one-sided picture

which failed to bring out these elements of promise in the situation, or which neglected to show how the power of the good which is to be found in the teachings of the Chinese sage promise to be, when stripped of their superabundant errors, valuable auxiliaries to the cause of Christ, and to true, Christian, manly growth. Many of the very qualities of the Chinese mind—qualities developed by their peculiar education and belief, and which serve for the time to hinder the progress of Christian effort—will serve as hindrances for a time only, and then come to be valuable aids. And thus that which makes the work harder now, and small in result, will lighten it then, and largely increase the value of its successes.

The Chinese educational system, vicious and inefficient as it is, will doubtless come eventually to exercise a powerful influence for, as it now does against, Christianity. Its scope and methods, as has been stated earlier in this paper, are narrow and defective in the extreme, and one of the earliest results of the spread of truth will probably be to broaden and correct the system. This may not come as the result of direct effort, but will hardly fail to be one of the incidental results of the progress of Christianity in China. With the correction of the system, and the enlargement of its scope, a gradual obliteration of the prejudices which it, perhaps more than any other power in China, has fostered against Christianity, will follow. And the ambition for literary distinction, the high respect in which intellectual power is held, the great estimate, amounting to veneration, put upon books, and all other appliances of study, all these forces in the Chinese mind, and which have been planted and developed there by Confucianism, will combine to establish the faith in Christ firmly and intelligently in this land. No man, perhaps, is better qualified to become a sturdy, earnest follower of Christ than the Confucianist of China, when once, his sins having been given up and his prejudices removed, he is brought to a faithful acceptance of it. No man is likely to excell him in veneration for the Bible and its teachings, when once he acknowledges the fact that it is the Book of books, older far, in part at least, than the collections made by his Master from the ancients, and written not in human wisdom but in the inspiration of divinity.

Nor should it be forgotten that, as one of the results of the Confucian system, a certain kind of common school education has been somewhat generally diffused throughout the Empire. In consequence of this a considerable percentage of the common people are able to read, and hence have a better basis of information and intelligence, on which to rear the superstructure of Christianity than

is ordinarily found in heathen lands. The work of creating a desire for knowledge, a respect for education, as well as the drudgery of teaching individuals to read, a kind of labor which forms no small part of the earlier work of missionary laborers in other lands, is here largely completed, or at least brought to such a state that its completion, may in great measure be relegated to Christian Chinese.

Again, the regard for law and order, the knowledge of, and respect for, the outward forms, at least, of morality, which have been implanted in the Chinese mind largely through the teachings of Confucius will, perhaps not immediately, but eventually come as natural aids rather than hindrances to the progress of Christianity. They will act as barriers to its success until such time as the Confucianist shall be made to see that, aside from these which he holds to be really borrowed from his faith, Christianity has more and better gifts than his Master can offer him. Then he will, not graft Christianity upon Confucianism, but rather displace Confucius in favor of Christ, retaining that morality which is common to both. And hence he will be more of a man in his Christian faith, from its commencement, than the gross and brutal pagan, who must be raised from even a lower depth of degradation than the beast.

On the whole, then, the situation and the prospects for the success of Christian effort in this land are far from discouraging, so far, at least, as Confucianism is concerned. While from its antiquity, its hold upon the best mind of China, and the peculiar impress and character which it has given to that mind, it constitutes to day by far the most serious and stubborn opponent to Christian truth to be found in this land; and there is no promise of immediately great inroads upon it. Still the event will show that it has done much good work among the Chinese, which will in the future be utilized, and serve as a valuable basis for the establishment of the Christian fabric.

Heartily to acknowledge its elements of good, and skillfully to turn their forces upon the evil system in which they are found, while with discretion, patience, and unwavering faith he strives to accomplish the destruction of this hoary mountain of error—this is the labor and the duty of the Christian teacher in China.



**SHALL WE ASSIST THE CHINESE IN ACQUIRING A KNOWLEDGE
OF THE ENGLISH LANGUAGE?**

BY REV. B. C. HENRY.

A Paper read before the Canton Missionary Conference, Dec. 8th, 1880.

NO one can deny the importance of this inquiry, nor can it be answered decidedly in the affirmative or the negative without careful consideration of its manifold bearings. It is not a new question which has arisen in late years, but one which is as old as the missionary enterprise in China, and one which has come again and again in the course of missionary work for the Chinese; never in exactly the same bearing, it is true, but always modified more or less by the state of popular feeling or the demands of the time.

It would be both interesting and instructive, as an introduction to our present inquiry, to give a sketch of the history of English teaching to the Chinese from its beginning until now; but the want of accurate knowledge and inability to get at the proper materials for such a sketch must be my excuse for not attempting it here.

In the earlier days of mission work, every means that would bring the missionary into closer relationship with the people or afford more favorable opportunity of communicating Christian truth had to be made use of, and the teaching of English was made the pretext, as is done in California and other places to-day, for inculcating higher teaching—the entering wedge to prepare the way for the introduction of the Gospel; and the Chinese, for purposes of trade and other reasons, were glad to avail themselves of the offers of the missionary. But now the circumstances are changed. The missionary needs no such adjunct to the more legitimate methods of work. Our work is firmly established; we have every facility. Audiences await us in our chapels. Pupils crowd to our schools where English is not taught. New openings for work are constantly presenting themselves. We cannot begin to improve to the utmost the opportunities now afforded; so that there is not the slightest necessity for holding out the teaching of English as a bait to secure favor with the people or increase our opportunities for work. And if the question were—Do we need to teach English as an aid to us in our proper work as missionaries? a decided negative would be given without the slightest hesitation.

The importance of the question from a Chinese point of view has also changed very materially. In the beginning the advantage of a knowledge of English was understood and appreciated by very few.

The many considered the time spent in acquiring the foreigner's speech as wasted, and regarded such accomplishments with contempt. A comparatively few years, however, sufficed to show the Chinese mercantile community at least, especially those who had dealings with foreigners, the great advantage of such acquirements; and a fresh stimulus was thus given to the study of English. As the demand for English-speaking Chinese increased, their services commanded higher remuneration, and many an enterprising youth found that a knowledge of the despised foreigner's language was the golden key that unlocked the gate and sent him speeding on his way to fortune. This demand filled and still fills the government schools of Hongkong with pupils. It made and still makes the teaching of English in Canton a comparatively remunerative employment. The Chinese have thus advanced from the point of being willing to attend a free mission school and receive a modicum of Christian truth for the benefit of instruction in English, until they are now willing to pay, and in many cases to pay well, for their instruction. They are so far, however, only moved by mercenary considerations. They regard it purely in a business light, and are willing to pay a moderate sum for what will bring them greater profit in the end. There is among this class, no desire for the knowledge of the language for its own sake or for any advantage to be gained from a literary point of view. Such I take it has been in the main, the relation of the Chinese to the study of English in the past. Their feelings in regard to it have been, for the most part, purely mercenary. It has been a question of dollars and cents. The time and money spent in acquiring English has been so much capital invested from which they expected to derive a great profit in their business. Of course there have been exceptions to this rule; but, in the main, I conceive that this has been the case. And if this were still the case, and it were likely to continue so in the future then the question, as far as we are concerned, would be easily settled. It is not our place as missionaries to take the superintendence of commercial schools or identify ourselves with a course of work that is prompted and sustained by purely mercenary considerations. If the question were merely—Shall we assist the Chinese in acquiring a knowledge of English so that they may be better fitted to carry on business with foreigners? a simple and decided *no* would soon settle it.

But the signs of the times, as read by the most casual observer show it to be a much broader question than the foregoing views of it suggest. It is evident to many that there is now a demand on the part of the Chinese for a knowledge of English apart from any commercial considerations; not merely the knowledge of how to read and

write, but for the advantage it gives them in the search after truth. This demand, as I view it, has two main sides, which for convenience may be termed the *political* side and the *scientific* side. The *political* side has reference to the Government and to servants, both in relation to their own people and to other nations. The establishment of legations in foreign courts and consulates in many cities was a great step in advance, as all will admit—an utter departure from the custom of ages. If these are kept up, as they no doubt will be, a separate service will probably be established and officers properly trained and qualified will be appointed to fill the posts. Among the requirements for such a service, a knowledge of English will doubtless hold an important place; not a superficial or mechanical knowledge merely, but such as will prepare its possessor for going more or less fully, as may be desirable, into the history, laws and general literature of outside nations. This aspect of the question is very important, in the present state of things, and will become more so as the relations between China and her neighbors become closer and more settled.

But more important still is the *scientific* side of the question, which presents the English language as the *vehicle* for the introduction of Western sciences, both in their theoretical and practical forms into China. The demands for such knowledge are increasing every day. There are evidences of an awakening spirit of inquiry. In the past there have been isolated individuals who had independence of mind sufficient to lead them to strike off from the beaten tracks and not to despise help from the out-side "barbarians." These individuals are becoming nuclei for still larger companies, who, with the thirst for the knowledge of living facts in place of cast-off theories, will push their investigations into the higher realms of scientific and philosophic research. China's intense conservatism has kept her back long enough. She cannot stand out much longer. She cannot forever resist the waves of progress that beat against her shores. There are movements and indications of advance which all who wish her well must hail with joy. There are disturbing elements at work in this mass of overwrought conservatism. The crust which ages has formed over them is breaking in places, and signs of life and progress begin to manifest themselves, even in this apparently dead and fossilised nation. We believe in a glorious future for China. We believe she will yet again be, as she has been in the past, in the front rank of nations. But there will be a complete revolution of thought and theory before this can take place. Already there are premonitions of such a revolution. It will be accomplished through the spread of truth—religious and scientific. The two must go

together to make the change complete. But, as it has been elsewhere, so it will no doubt be here, that secular and scientific truth will appeal more directly and powerfully to the minds of the majority of the people than will religious truth. The day of wider knowledge seems to be dawning for this people. Many intelligent and observant men among them have seen the benefits that are bestowed by foreign medical skill, mechanical skill and the various methods of applied science. They see that their people are groping in the dark, wasting time, energy and precious material because of their ignorance of many of the most fundamental and practical truths of modern science. Some of those thus awakened have persevered, and, in spite of great difficulties, have gained a knowledge of these truths and theories more or less perfect, and the evident advantage it has been to them has inspired others with the desire to follow their steps; and this feeling will increase as the years roll on, until China, with her millions, is found traveling along the way of progress and improvement in religion, science, and civilization. It is this bearing of the question that should command our most studious attention; and when it comes to us in this shape, it seems to me that the only proper answer we can give is a decided and emphatic *yes*, help them all that we possibly can. To my mind the time seems to have come when we can with perfect propriety, with great advantage to the cause we represent, and with the fair hope of exerting a salutary influence upon the minds of educated Chinese, take steps toward giving them that knowledge of English which seems necessary to any adequate or accurate acquaintance with philosophic and scientific truth as developed in our day. The question is entitled to a fair and favorable consideration, and I think deserves an affirmative answer. The reasons I would give for answering it in the affirmative are as follows:—

1. Because it comes to us now in a different shape from any it has assumed in the past. It is not merely the old question restated, but is in many respects an entirely new question? It includes, to a great extent, the broader and more important question of assisting the Chinese to gain a knowledge of Western science. It brings us into relationship with a class of students who come for reasons which we all can approve. The old class who come to learn from mercenary motives, who acquire English as a part of their stock in trade with which to make money more easily, still come in larger numbers perhaps than ever before; but in addition to them is this other class, better and more hopeful, and destined eventually to become the most numerous; real students, they are prompted not by a mere desire of gain, but seeking after knowledge with something of the same spirit

that characterizes men of intellect in other lands. They are students of political economy, students of natural philosophy, students of the arts of civilization, who have in some degree the real genuine desire for the true and the useful. They present much more hopeful material to work upon than the sordid, grasping mercenary lot that thrive in the treaty ports of China. Closely connected with this, and in some respects identical with it, is the

2. Second reason I would give for answering this question in the affirmative,—that there is evidently a desire, more or less widespread, among intelligent Chinese to obtain this knowledge for its own sake and for the facility it gives in acquiring the treasures of modern and practical truth which form the strength and glory of Christian lands. There are men of progress in China as well as elsewhere, men of independent thought, men of keen observation, who know and appreciate, if they do not publicly acknowledge the Western learning, and at the same time are fully aware of the absurdity and puerility of many of their own theories and methods. The intercourse with foreigners in the past few decades has opened the eyes of those who have been brought into relationship with other peoples, and made them feel that they are far behind the rest of the world in more ways than one. Their national pride in many cases has been aroused and a laudable desire to emulate the best that others have attained has been awakened. These intelligent leaders of thought among the people know that something must be done to bring them up abreast of other nations; and that one of the first things to be done is to put them on an equal footing as to knowledge and general intelligence with other nations. They begin to see that truth, and especially in their case scientific truth, is universal and cosmopolitan; that it is not the peculiar property of any one nation or class of men, but that it belongs to all alike, and that there is no sacrifice of national or personal dignity in acquiring it from whatever source it may most easily be obtained. This is one great step toward the breaking down of the barriers of exclusiveness which have so long enclosed them. Their peculiar ignorance of anything and everything outside of their own borders makes them peculiarly helpless and dependent upon others, now that they begin to feel the need of something better. They have sufficient penetration to see that the English language is a great conservatory of knowledge of all kinds, and with a good understanding of it almost everything that they want is at their command; hence the desire more or less prevalent among them for a knowledge of English. The more the advantage of such a knowledge is known and appreciated, the more wide-spread will become this

desire. With many of them, it is already a foregone conclusion that the cumbrous, stilted and effete methods now in vogue must ere long give way to more approved and practical methods. It is also worthy of note that those who are foremost in advocating a change in this respect are also in favor of a liberal foreign policy and the introduction of the liberal arts and liberal education according to the standard of Western nations. Many foresee that the men of mark and influence in the near future of China will be those who have the advantage of such liberal education; and the feeling of many is expressed in the language of one with whom I was speaking on the subject not long ago who said in his native dialect, 隨便曉番字番話重好過一名翰林, which means "to have a familiar knowledge of foreign language and literature is better than to be a member of the *Hanlin* College." Such expressions are prophetic of the future. Those who can understand the drift of affairs know what is coming, and many of them hail it with joy and prepare for it accordingly. If we are not mistaken in our view of this side of the question it becomes a matter of considerable moment for us to decide what we shall do in regard to it. Shall we put our shoulders to the wheel and help them forward in the line of progress and higher knowledge? or shall we stand aside and let them work it out for themselves? It may be said that it is outside of our province; that this desire for a knowledge of English has not sprung up in connection with our work as missionaries, but is something extraneous. This in a certain sense may be true; but the case stands thus:—They are in need of help in a particular direction, or at least would appreciate it, and we have it in our power to give that help. By giving it, we do not waste our energies on sordid thankless minds, but are dealing with men of intelligence and progressive ideas, men who will hold the balance of power in the future and may be able to recompense us an hundred-fold for our labor and trouble for them. We hold that all truth is one and is ever consistent with itself; that there is no real antagonism between religious truth and scientific truth, although many have tried hard to make it appear otherwise. We know the baleful consequences which have in our own lands followed the violent separation of these two great divisions of truth, and it were a pity that such a state of things should obtain here without our making any effort to counteract it. But if we do not lend our influence to this movement which is now stirring and is sure to go on, shall we not give reason for the doubt that we hear so often expressed—that Christianity is, to some extent at least, antagonistic to science? Since we have reason to believe that there is this commendable desire for a knowledge of our language for purposes which

we cannot but rejoice in, should we not take the matter into serious consideration and try to inaugurate some plan by which we can assist them and through this means exert an influence for good upon the progressive mind of China?

3. Another strong reason as it appears to me, in favor of our doing something now to help them, is, that if we do not undertake it, the Chinese themselves will make the move and establish institutions from which missionaries and Christian influences of every kind will be excluded. This is now the case in every school and college under their control, nor can we reasonably find fault with them for their course in the matter. If we believe that the desire for a knowledge of English is increasing, as we have reason to believe; if the advantage of such knowledge is as great as it now appears to be, there can be no reasonable doubt that they will, ere long, take steps to inaugurate some efficient measures for the teaching of that language. It is not that they have any special love for English-speaking people, or see any special beauty in the language itself, but because it is necessary in order to acquire that knowledge of science and the practical arts which is the great *desideratum* with them now. The scientific works already translated into Chinese do not fully meet the demand. They are excellent as far as they go; but the translators labor under a great disadvantage for want of a proper scientific vocabulary. And even if a list of terms were definitely settled by common consultation, many of them would be unintelligible to the ordinary student. Besides all this, modern science in its full breadth cannot well be compressed into the compass of a few text-books. It is very encouraging to see that medical works, scientific works, works on mechanics, on political economy and international law, meet with such a ready sale among the people. These, however, give only a taste, and the taste which inquiring minds get from these few books only arouses the desire to learn more. This desire for a fuller knowledge and more perfect training will lead to the invention of means to satisfy it. But the Chinese move slowly, and they have not yet seen their way clear to open on any large scale schools for such purposes. The Peking University and its branches are not adequate to the purpose. The sending of young men to other countries to be trained is a step that looks to something more extensive in the future; but as yet there is no adequate provision made. They will however surely come to it. As surely as scientific truth exists, it will find its way among the educated people of China, and the day will come when colleges and universities where a liberal education, as it is understood in our own lands, is given, will be established throughout the Empire. We seem

to me to have before us a great opportunity, and if we show but a little of the wisdom of the serpent, we can forestall the Chinese and establish in advance institutions worthy of patronage where English and the liberal arts are taught under Christian auspices. We claim to be ourselves persons of liberal education. We should represent Christianity in its most cultivated form. We should be able to establish institutions possessing talent and learning enough to command the respect and homage of our heathen neighbors. Our position as Christian teachers presupposes our proper equipment and qualification for such a work of education. Such being the case we are in the best position to take advantage of the current of a desire more or less prevalent, and to furnish those who are anxious for the knowledge with the means of acquiring it. We are ourselves or should be in full sympathy with true science and all its latest discoveries and verified theories. We believe in the inestimable advantage which the knowledge of these gives to a people. We find here a people in need of such knowledge, and many of them anxious to acquire it. We take advantage of the circumstances and provide them with the means of acquiring it. We are led to do this with greater alacrity, because if we delay, others will forestall us and exclude us from the field. This might not be any great calamity were it not for the fact that those who will do the work which we might have done will exclude all Christian influences and make the work practically atheistic and of course anti-Christian. This we must all feel would be a great calamity and one which we should do our utmost to avert. We cannot but perceive the paramount importance of this consideration that, when this desire for and striving after scientific knowledge takes definite shape and permanent institutions are established, Christianity should not be excluded. And we can safely say that unless they are established by missionaries or through missionary influences they will inevitably become anti-Christian. With the means apparently within our reach of influencing the minds of those who, in some respects, form the best portion of the people, should we not consider long before we decline to use them? Shall we lightly forego the grand opportunity of giving Christian tone to the higher education of the Chinese; of reaching the minds of those who in their first inquiry will be far more open to conviction than they will be afterwards when they have settled theories of their own. No greater safeguard could be thrown around them than that afforded by the plan of teaching them scientific truth from a Christian standpoint, of letting them know from the beginning that *science* and *Christianity* are absolutely consistent and help to interpret each other. If they learn from an anti-Christian standpoint it will take ages to undo the mischief and set them right

Such work may not be purely missionary work in the common acceptation of the term, but, in its real bearing and results, it is one of the highest forms of mission work, and would doubtless be fruitful of untold good in the future history of this people. It does not meet the point to argue that where Christian truth is diffused and accepted liberal education and the arts of civilization will follow as a natural and in some degree a necessary consequence. This may, and no doubt will, be the case usually where it is accepted; but how long will it be before the Gospel is accepted by the mass of this people? It may be centuries for any indication that we can show to the contrary now. In the meantime science is advancing with rapid strides. It is as aggressive as Christianity and is more sure to find a ready acceptance. Its advocates and propagators are in many cases men who are utterly indifferent, or openly opposed, to Christianity, and those who are waiting for it, and will be the first to accept it, are not from our Christian people except in a few instances. They have not and could not be expected to have any proper conception of the true relations of religion and science, and will therefore have no protection against the insidious teaching of skepticism as it is now so widely taught in connection with science. The probability is that science will make much more rapid progress among the educated than the Gospel. Shall we then allow ourselves to be outdone and the ground occupied in advance by the most dangerous enemies of our cause, and the people provided with entirely unsanctified or skeptical teaching, when we might, if proper measures were adopted, take the lead ourselves and by a liberal policy reach a vantage-ground from which we could exert a greater influence over the thinking class of the people than we could otherwise hope to do?

If, then, it is deemed advisable to meet our Chinese friends half-way, and provide them with the means of acquiring the knowledge they desire what plan shall we pursue? How shall we set about the accomplishment of our purpose? It is at this point that the question assumes its most practical bearing; and it is here that the experience of the past should be of the greatest benefit to us. I am not prepared to make any *definite* proposition in regard to the matter, but only give expression to some thoughts that have come up in my mind in connection with it, and state what seems to me, might, with modification, be a proper and feasible plan; and I would say

First—That we should not begin by teaching English in our mission schools. Let them remain as they are—devoted entirely to instruction through the medium of the Chinese language. Our mission schools have one special and prominent object, the teaching

of Christian truth, and the introduction of English would only be a distracting and disturbing element. It would be bad for the scholars, because it would draw away their attention from other and better things. It would be bad for the teachers, because it would, if they are Chinese, involve a long course of previous study before they could be fitted to assume such duties, or if they are foreigners, it would consume precious time and strength with but little compensation. There can no doubt be great improvements made both in the modes of teaching and the books taught in our mission schools, but not by the introduction of English. We hope for greater efficiency when the series of school books prepared at the suggestion of the General Missionary Conference held in Shanghai in 1877, are ready for use and are generally adopted. The class of pupils, too, in many of our schools would not be promising material on which to work. However desirable it may be to assist the Chinese in learning English I think, for the present at least, it should not be taught in our mission schools.

Second—I do not think that we who are now engaged in active missionary work should take it up in connection with our other duties. If this were done, I fear that one of three things would be the result. Either the work would be done in such an indifferent way, as not to amount to anything, and thus hinder real efficient work; or if much time were devoted specially to such work, it would be at the neglect of more important and legitimate missionary work; or else the missionary who attempted to carry on both with any degree of efficiency, would break down beneath the weight of a burden heavier than he could bear. But even supposing that any one felt justified in turning aside from work already begun and should devote his whole time to such work, what he could do would be a very small thing in comparison with what ought to be done. To my mind it seems that we who are here already engrossed in the work which our Societies have sent us out to do, and which in point of importance must ever take precedence of all other, should not turn aside to engage in secular teaching of any kind. As it is, our time is now cut up and divided into too many portions. Our work is so varied that we cannot give exclusive attention for any length of time to any one part of our work, even though we have a decided preference for it and special qualification for that particular phase of work; and the addition of another burden would not much improve matters. Besides this if each missionary were to lend a hand in teaching English, if each school were to have it among the branches taught, it might

seem as though a great deal were being done, when in reality a large amount of time and energy would be frittered away and no substantial good accomplished. Such desultory effort would tend rather to defeat the object we should have in view than to accomplish it.

Third—I would not be in favor of any particular mission taking it up alone and incorporating it as a part of its work. This would give it too much of a sectarian look, and would not commend it to the general public whether foreign or Chinese. It must be done in a way to secure general approval if possible; in a way to conciliate any hostile feeling that might be aroused.

Fourth—The most feasible plan that suggests itself to me is for the whole missionary body in Canton, as represented in our Conference, to unite in establishing a central college. Not a theological school, not a school in which religious teaching is given undue prominence, but one after the model of our colleges at home, where the first thing would be the study of English, and afterwards a thorough training in the arts course, with all the books already published in Chinese in the educational line put into the hands of the students to assist them to a better understanding of the English text-books.

1. In the first place, such an institution to be efficient should represent the united strength of all the missions here, and should have their cordial approval, sympathy and support.

2. While religion is not made conspicuous or brought forward in a way to offend or drive pupils away, yet the whole tone and attitude should be thoroughly Christian.

3. There should be a Board of Trustees or Directors composed of representatives of the various missionary societies concerned and other men from the community here or from the home countries, of undoubted Christian character and influence.

4. It should be of a standard high enough to attract the more advanced and intelligent of the Chinese, and the course of study should be such as to fairly entitle a man who had gone through it faithfully to the degree of B.A. in a university at home; but provision should also be made for any who wish to pursue a special course or spend a shorter time.

5. The teachers and professors should be men specially qualified and sent out from home for the work, men of learning and sound Christian character. I fear, if we aim at anything short of this, or something like it, we shall fail of the object desired and lose favor

with the people. It is not impossible, I think, for us to unite and establish some such institution. The old and well-tried motto "in union there is strength" bids us unite in the work. What we would not be able to do as individuals or as separate missions we might accomplish by combined effort. Such an institution, well established and manned with efficient teachers, would without doubt attract many of the inquiring spirits who are in search of the treasures of knowledge hidden as yet from this blinded people. These minds, imbued with the spirit of progress and receiving the truths of nature and philosophy from the lips of Christian teachers, would go forth with greatly enlightened views of men and things. And, although they might not be led to accept religious truth as we hold it, yet they would learn that there is no contradiction between the deepest and most mysterious truths of Christianity and the highest truths of science. They would learn that science and religion should go hand in hand; and that the lands from which they would learn the deep and practical lessons of national life are indebted to both for their enlightenment, freedom and advanced civilization. Such an institution too, would, if properly conducted, become the parent and model of many others in the surrounding cities, and men trained in it would become in turn the teachers of multitudes more. How important then to have the beginning of the movement under the control of Christian men, who would give a Christian tone to the education and literature that is sure to spring up in its wake, and the way be thus prepared for the full reception of Christian truth when the masses of the people shall be shaken out of the mental and spiritual lethargy in which they have been dreaming the ages away!

NOTE.—When the above was written I was not aware of what was being done in other places, notably in Foochow, and am glad that now in addition to other considerations we have the force of an example to impel us forward.—*B. C. H.*

Correspondence.

MY DEAR MR. EDITOR:—

In accordance with your request in the last *Recorder*, you may state that I am engaged in bringing out a music book in *Chinese* notation, and Daniel Quorm in easy *wén-li*.

Yours very truly,

TIMOTHY RICHARD.

TAI-YUEN-FU, *March 7th*, 1881.

DEAR SIR:—

During the week between the first and second Sundays in this year, several missionaries held meetings at Wuchang, and followed the recommendations of the Evangelical Alliance in the choice of subjects for Praise and Prayer. All who attended speak of them as meetings of special grace. The thought occurred to more than one, why not have a week of similar meetings amongst the Chinese? It would surely do good to have united gatherings, once at least in the year, in the larger centres of our work. And if in them, why not hold meetings in all our stations? Why not have an Evangelical Alliance in full work in every part of China? Japan can boast of such an Alliance, and doubtless is all the better for it. It may be some missionaries are members of the Evangelical Alliance, and to such, if such there be, I would appeal. I feel sure that a movement started by some one whose age and position would secure the confidence of his fellow missionaries, would not only be heartily responded to, but would also prove of great good to the whole of the Christian Church in China.

JOHN S. FORDHAM.

WUSUEH, *12th March*, 1881.

EDITORIAL REMARKS.

THE editor wishes to make a candid statement to the friends of the *Recorder*. It is known to all that the *Recorder's* pages are supplied by the voluntary contribution of articles from its friends. The articles received are too few to fill its pages. The Jan.-Feb. No. was short 4 pages for want of matter to fill them. The March-April No. was short 8 pages for the same reason. It has been necessary to print the *whole* of the article on "The State Religion of China"—which was intended to be *divided* and a part appear in each of two successive numbers, in this number to fill up its pages *for want* of articles on hand to print. This statement presents, in the strongest possible way, the facts of the case. If the friends of the *Recorder* wish it to continue to make its bi-monthly appearance, it is necessary that they would interest themselves to prepare articles for publication.

Missionary News.

Births, Marriages & Deaths.

MARRIAGE.

AT the Cathedral, Shanghai, on the 14th March, by the Right Rev. Bishop Moule, WILLIAM JOSHUA HUNNEX to JEANNE CHARLOTTE, fourth daughter of Mon. Antoine Müller, of Geneva, both of the China Inland Mission.

DEATHS.

AT New Haven, Conn., U.S.A., Jan. 26th, 1881, Mrs. SARAH WALWORTH WILLIAMS, at 65 years, wife of Prof. S. Wells Williams, of Yale College. She arrived in Canton in October 1848, and finally left China in April, 1875; during which time she resided in Canton ten years, and in Peking twelve years.

AT Bangkok, on 8th February, Miss CAMPBELL, of the American Presbyterian Mission. Drowned while bathing.

AT Ningpo, on the 8th June, the Rev. ROBERT INKERMAN EXLEY, of Wenchow, aged 26 years.

ARRIVALS.—Mrs. and Miss Kerr, of Canton, arrived from San Francisco per *City of Peking*, on 2nd of May last.

Per M. M. Co.'s s.s. *Khiva*, on May 20th, the Rev. J. and Mrs. Ross, of the Scotch Presbyterian Mission, Newchwang.

The Rev. J. L. and Mrs. Whiting and two children returned from the U.S.A., after an absence of two years, per the s.s. *Nagoya Maru*, on the 23rd June. The same steamer brought Rev. M. H. Houston wife and children and Dr. Fishburne.

DEPARTED.—Per s.s. *Genkai Maru*, on May 11th, Rev. and Mrs. D. C. McCoy and four children, of the American Presbyterian Mission, Peking, for U.S.A. Home address:—Clayton, Illinois, U.S.A.

Per P. and O. Co.'s s.s. *Nizam*, for Southampton, on May 20th, the Rev. F. F. Gough and the Misses Gough, of the Church Missionary Society, Ningpo.

On May 3rd, from Hongkong per s.s. *Belgie*, Rev. J. V. N. Talmage, D.D., and family, of the Reformed Church Mission, Amoy. Also Miss M. Noyes, American Presbyterian Mission, Canton, for U.S.A.

On May 11th, from Shanghai, Rev. H. Blodgett, D.D., and Mrs. Blodgett, A.B.C.F. Mission, Peking. Miss D. M. Douw, American Presbyterian Mission, Peking, and Miss N. Diauent, A. B. C. F. Mission, Kalgan, for the United States. Home addresses:—Rev. H. Blodgett, D.D., Buckport, Maine. Miss D. M. Douw, 125 State Street, Albany, New York. Miss N. Diauent, Cedarville, New Jersey.

Per s.s. *Hiroshima Maru*, on the 15th June, Rev. J. and Mrs. Butler and two children for the United States. Home address:—Milroy, Mifflin Co., Pa., U.S.A.

Per s.s. *Tokio Maru*, on the 23rd June, Rev. and Mrs. H. C. DuBose and three children for the U.S. Homeaddress—Talladega, Alabama.

Per s.s. *Hiroshima Maru* on June

15th, the Rev. J. H. and Mrs. Pyke of the M. E. Mission (North) for San Francisco.

Per M. M. Co.'s s.s. *Sindh*, on the 24th June, Mr. and Mrs. J. Williamson and two children of Chefoo, and Mr. and Mrs. James and one child of Taiyuenfoo, all of the China Inland Mission, for Marseilles. Mr. and Mrs. James have severed their connection with the Mission. Mr. and Mrs. Williamson hope to return. Their home address:—No. 7, Rossie street, Arbroth, Forfarshire, Scotland.

Per s.s. *Genkai Maru*, for San Francisco Mr. Henry Soltan, of the Inland Mission.

Per M. M. Co.'s s.s. *Iraouaddy*, on June 18th, Mr. Stevenson, of the Inland Mission, for Singapore.

Per s.s. *Glaucus*, on the 26th June, Mrs. Archibald, wife of Mr. Archibald, colporteur of the Scottish National Bible Society.

* * *

SHANGHAI.—Rev. Young J. Allen, D.D., LL.D., of the American M. E. Mission (South) has lately received from America the appointment of superintendent of the above mission in China. In consequence of this he has given the required six months' notice to the Chinese Government that he will resign his connection with the literary department of the Kiangnan Arsenal.

We learn that Oberlin College, U.S.A., is to open a mission under the direction of the American Board in Shansi Province. The first deputation is expected in the Autumn.—*Temperance Union*.

* * *

SOOCHOW.—A proclamation has lately been issued by the District Governor warning the public not

to molest the missionaries or the natives living at their chapels or school-houses. It has had the effect of stopping some of the abusive language so freely indulged in by the inhabitants of that city towards missionaries or their native assistants.

The Rev. A. Sydenstricker, of the Southern Presbyterian Mission, expects soon to remove from Hangchow to Soochow to fill the place of the Rev. H. C. Du Bose, who has gone home on leave.

* * *

HANGCHOW.—Rev. M. H. Houston, wife and children, of the Southern Presbyterian Mission, Hangchow, returned to China, by the *Nagoya Maru*, on the 23rd June. We are glad to learn that Mr. Houston's health is much improved by his six years' furlough.

R. B. Fishburne, Esq., M.D., arrived in China by the s.s. *Nagoya Maru*, on the 23rd June. He comes under the auspices of the Southern Presbyterian Mission, and we understand, intends opening a dispensary at Hangchow, where this mission has had faithful laborers for many years past.

The Church Missionary Society has added to their number already located at Hangchow. Rev. C. B. Nash arrived from England during June; and Dr. MacFarlane, late of Ichang, has been appointed to take temporary charge of the Opium Hospital and dispensary carried on by the above mission.

* * *

NINGPO.—An Academy or High-school has lately been commenced by the native Christians connected with the Presbyterian Mission. It

is under the control of the Presbytery, which appoints the principal and his assistants, and arranges the curriculum of studies. The interest of the native Christians in the school is shown by their liberal contributions towards getting it opened and keeping it in operation. Those whose circumstances allowed gave donations of money. One man gave \$80, another \$60, and so on down to sums of one dollar or less. Several native gentlemen, not Christians, but who take an interest in the school, have contributed towards starting it. The Christians who were too poor to give money gave materials for furniture or clothing, and some gave their time to prepare these articles for use. Farmers gave contributions of cotton. The women spun and wove it into clothing or materials for bedding as their donation; others gave wood or bamboo to make into tables, chairs and bedsteads. The interest in the school seems to arise out of the fact that it is a purely native affair, controlled and supported by them. The foreign missionaries are in full accord with the natives in this enterprise, and both rejoice together over the success of what seems to be a very promising institution, and an entirely new departure in their mission work. There are at present 32 boys in the school, half of whom are boarders. The theory of the school is that each scholar shall pay all his expenses, but there is room left for aiding promising boys of poor Christian parents, who are unable to bear the expenses of schooling their sons. The curriculum of studies consists

of the Chinese Classics, Christian Scriptures and books, geography, mathematics, vocal music, and English.

* * *

KIUKIANG.—Dr. Gilchrist, arrived by the s.s. *Nagoya Maru* on the 23rd June, to be associated with Dr. Kate Bushnell of Kiukiang. Both these young ladies are under the Women's Union Mission.

* * *

HANKOW.—Rev. Griffith and Mrs. John of the London Mission, Hankow, are, we understand, expected out again during the Autumn. On Sunday, March 20th, Mr. John preached in New York city.

* * *

CHEFOO.—The Rev. J. A. Leyenberger favors us with the following interesting item, dated May 26th:—"I have just returned from a visit to the stations in the interior of the province. The interest reported last year continues unabated; the number of inquirers is on the increase, and the Gospel is spreading into new districts. Sixty-four persons were baptized in the district of Shin-kwang, where formerly there were but few church members. The same is true of the district of I-swe, where forty-three new converts were baptized. During the Spring two hundred and thirteen (213) adults have been baptized by Mr. Corbett and myself. The new converts are everywhere bitterly opposed and persecuted, but their firmness in bearing up under these petty annoyances is worthy of all praise."

* * *

FOOCHOW.—At a meeting held at the British Consulate on Monday,

the 2nd May, a Board of Trustees for the Anglo-Chinese College, was organized, consisting of the following persons:—Messrs. C. A. Sinclair, Messrs. J. C. A. Wingate and Alex. Leith, Rev. C. Hartwell, Messrs. Tiong A. Hok, Dr. H. T. Whitney, Rev. N. Sites, Rev. F. Ohlinger, and Rev. D. W. Chandler. H.B.M.'s Consul, Mr. C. A. Sinclair, was appointed temporary chairman, and Rev. D. W. Chandler as temporary secretary. A draft for the constitution of the College was read by the chairman and commented upon and explained in full. Messrs. Sites, Ohlinger and Chandler gave an account of the origin, growth and prospects of this College enterprise; and an understanding was effected as to the character of the institution and the powers and functions of the Board of Trustees. The Board then proceeded to the election of permanent officers with the following result:—President of the Board, Mr. C. A. Sinclair; Treasurer, Mr. Alex. Leith; Secretary, Rev. D. Chandler; Executive Committee, Mr. J. C. A. Wingate, Mr. Tiong A. Hok, Dr. H. T. Whitney, and Rev. N. Sites; President of the College, Rev. F. Ohlinger. After a vote of thanks to the Chairman the meeting adjourned. While this enterprise was begun and will be carried on to a large extent by the American M. E. Mission the constitution is entirely non-sectarian in character. It will be, as a matter of course, under Christian influences; but non-Christian as well as Christian Chinese youth are admitted and no coercion is used with regard to religious belief. There are now nearly forty students in the pre-

paratory department, all providing for their own support and paying a reasonable matriculation fee and quarterly tuition. The students are temporarily accommodated so far as school rooms are concerned in the M. E. Mission compound. It is believed that the number of students could be largely increased if the accommodations were such as warrant a general advertisement of the College. It is hoped in due time to make permanent arrangements for accommodation of students when, with an increase of instructors, the College will be prepared to admit as many properly qualified students as may apply. The preparatory course will be followed by an academical or a classical course as the student selects, and these again by a professional course for such as desire to fit themselves for the learned profession. It should be understood that this College gives a training in the Chinese Classics as well as in the usual English branches. A mandarin teacher is engaged and it is expected that the course in Chinese will keep pace with that in English.—*Foochow Herald*.

HONGKONG.—Rev. J. Chalmers, D.D., who left Hongkong for England in May last, was presented with a *souvenir* in the shape of a purse of sovereigns by his friends connected with Union Church. A present was also made to Mrs. Chalmers. This was a pleasant recognition of Dr. Chalmers' services at the Church, to which he has long given attention in addition to his duties as a member of the London Mission.

Notices of Recent Publications.

Report of the Peking Hospital, for the years 1878-79.

THIS Report of 58 pages is full of interesting details of medical and missionary work during the two years concerning which it reports. The matter is of great variety. It gives abundant evidence of the immense influence for good, which a well-conducted missionary hospital in the imperial capital has the opportunity of exerting upon all classes of people. It often brings Western science and the Christian religion to the consideration of those high in authority. It confers blessing alike upon the lordly and the humble. It is to be hoped that the effort to do something for the blind, who are so numerous in all parts of China, may prepare the way and encourage the adoption of some well-matured plan to benefit this afflicted class. It is to be hoped also that the knowledge of such efforts and their success may lead the government to do something by government grants for the benefit of this numerous class of the people. It is to be regretted that this very useful institution in Peking is hindered in its beneficent work by a debt of 1273 taels. We would call attention to the fact that not only can contributions be sent directly to Peking, but that the Rev. W. Muirhead will receive any monies for this object in Shanghai.

Report of the Medical Missionary Society in China, for the year 1880.

THIS Society is located at Canton and the medical work of its agents is carried on in that and in some of the sunounding districts. The Report is mainly occupied with the labors in the Hospital at Canton under the care of Dr. Kerr. The attendance of patients has been large. The operations have been numerous and successful. Some of them have been very unusual and important in their character. We must refer all interested in such details to the Report itself. The opportunities for evangelistic work have been exceedingly good. The attendance of 16,880 outdoor patients has given the opportunity of preaching the Gospel to a large number, some of whom are from long distances in the country where no preaching is yet enjoyed by the people. But a still better opportunity of making known the Way of Salvation is enjoyed among the 1,121 indoor patients spending, as they do, from three weeks to three months in the Hospital, and having the opportunity of attending prayers with instruction in the Gospel mornings and evenings as well as on the Sabbath. The number of those received into connection with the church shows these instructions are not without the promised blessing of converting grace. These hundreds of people who, year after year, receive temporal and spiritual benefit from

coming to the Hospital, when they return home, carry with them not only a grateful feeling for the bodily relief they have received, but also some knowledge of the Great Physician who came to seek and to save the lost. Instances are known, where some who thus heard the Gospel in the Hospital, years afterwards came into connection with some church that had been established in the vicinity of their home. And these facts justify us in the supposition that many of those who have

enjoyed these advantages will find a place in the Church above who never came into connection with any church on the earth. The finances are in a most favorable state, as \$1,768 are reported in hand for the expenses of the current year. The liberality with which it is supported by the community of Canton, both Chinese and Foreign, testifies to the confidence of the community in the physician in charge and their appreciation of the benefits conferred by the institution.

Report of the Medical Missionary Hospital at Swatow in connection with the Presbyterian Church of England for 1880.

THE peculiarity of the Report of this Hospital as different from the reports of other like institutions is this. The number of indoor patients is greater than the outdoor patients. This arises from the fact that it is located in a village, and not in a populous city as most other missionary hospitals are. The Report gives the usual details of the diseases treated and the operations performed. The indoor patients were 2,403 as compared with 1346 out-patients. This large attendance of in-patients gives special advantages for evangelistic work in connection with this medical work. This is not only during their residence in the Hospital, but more especially in connection with their work in the country. As the mission has stations in nearly all the district cities of the Chinchow department and in many villages, these patients on their return to their several homes in many cases find chapels in their neighborhoods where they can attend service on the Sabbath and

meet, from time to time, the same missionary at these chapels whom they saw and heard in the Hospital. The accounts which they give to their fellow villagers of the kindness received at the Hospital, and the benefit they derived from the medical treatment remove prejudices from the minds of the people, and prepares them to listen to the preaching of the Gospel in the various Chapels in the country. The effect of the Hospital is to help the work of evangelization throughout the whole extent of their stations, and from these stations serious cases of illness are recommended to the Hospital. The Hospital has a large sum in hand towards the expenses of the current year. This fact shows that it is liberally supported by the Foreign community resident at Swatow. The facts stated in these three reports are calculated to impress upon every one the influence for good which is exerted by the 29 missionary Hospitals in different parts of China.

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No. 4

SKETCHES OF A COUNTRY PARISH.

By REV. ARTHUR H. SMITH.

PERHAPS no class of workers are more liable to revulsion of feelings at different times, than those who are actively employed in missionary effort. Abstractly regarded the conversion of the world is the most hopeless undertaking in which man can engage. The old-fashioned New England minister who was wont to observe that it is easier for God to create a universe, than to convert a sinner, since in the former case there is no opposition, would not have altered his mind had he lived in the nineteenth century, and in a heathen land. The early pagan opponents of Christianity, such as Celsus, who affirmed that he must be void of understanding who conceived it possible that all the different races and tribes of mankind should be brought to believe in a single religion, have in these later days, numerous disciples. The slow progress which Christianity has made in eighteen centuries, its absolute extinction where once it flourished supreme, its tendency everywhere to degenerate, becoming of the earth earthy, the gigantic task which still remains before the church in even acquainting the race as a whole with the claims of Jesus Christ, and the melancholy indications which lead even some of the best Christian workers to hold it as a fact that the world is yearly growing worse—these considerations, and others like them, which come home to missionary laborers with especial force, are well fitted to discourage the strongest faith, and damp the intensest zeal. Many an Elijah has sat under his juniper tree, requesting for himself that he might die. Many a brave spirit, charged with an apostolic work has fainted in view of obstacles apparently insurmountable, and exclaimed, like Paul: Who is sufficient for these things? Few, indeed, are they who can be compared with the devoted Lacroix laboring with unequalled faithful-

ness, and with unrivaled command of the Bengalee vernacular, for thirty-eight years, seeing little visible fruit of his toils, yet never losing heart, but evermore saying and feeling that it is the business of the Christian to labor on, and labor on—to plant and water, and water and plant, without wearying and without fainting, leaving all results to God ;

But if there are strong discouragements, the encouragements are stronger. There are the marching orders of the church, still in force. Christian history is full of prophecies of the future, and whoever has witnessed anything of the triumphs of the Gospel, has seen what confirms his faith more than all of which he has merely read or heard. Slow as the progress of Christianity may be, progress there undoubtedly is, and even those of most wavering faith will at times find it difficult not to believe that the golden visions of Isaiah will yet come to fact. To those who are confronted with the practical problems and difficulties of mission work, the narrative in the book of Acts, of the planting and training of the early Church, appears unaccountably scanty and fragmentary. We wish to know how these young churches were founded, and especially how they were developed. Instead of such an account as we could desire, we find only a skeleton, and here and there suggestive hints, left unexpanded. This is the wisdom of inspiration. The apostles and their churches are not our models, but serve as finger-posts to indicate the general direction along which the evangelization of the world is to proceed. Details of organization and control, we certainly shall not learn from the history as recorded by Luke. Each worker must settle for himself the principles upon which he will work, and for this purpose all intelligent narratives of Christian labor may be useful.

It is in the hope of throwing some incidental side-light upon questions of missionary policy, that the following memoranda concerning the work of the American Board in the province of Shantung have been set down in response to the request of the Editor of the *Recorder*. This work, like many another enterprise, took its beginning from the edge of a zero. Shantung, like other provinces of the empire, is reticulated with secret societies, countless in number, protean in form, and to a certain extent shrouded in mystery. In some regions their adherents are numbered by thousands, while in other localities they appear to be regarded with suspicion and dislike. They are discriminated as military and civil, corresponding to the two branches of the public service. The sects which are included under the former designation are supposed to cultivate the practice of feats of physical strength. The others vary widely in all their characteristics, but appear to agree in certain fundamental particulars.

The alleged object is the "practice of virtue," a familiar phrase which still retains a magic sound for Celestial ears, and which, like charity, is made to cover a multitude of sins. The adherents of some sects refuse to burn incense or make offerings at the temples, while others hold meetings at the houses of certain leaders where offerings are made—and afterwards eaten by those who make them—accompanied by kneelings and prostrations without number. Whoever is at sufficient pains to investigate with any minuteness the phenomena of these organizations, is at once struck with three facts. Of these the first is the lack of any originality. The phraseology which he hears is now Buddhist and now Taoist, with here and there an idea borrowed from the Confucian Classics. These are the Soul, Heaven, Hell, Fairies, Immortality, Transmigration, a Future Life like the present, but on a larger scale, nine storied Heavens to which the soul can be lifted through the top of the skull, seeing things unutterable, and any other fancy conceivable, all to be found somewhere within this capacious Cornucopia of doctrine, arranged in kaleidoscopic forms, and everywhere pervaded with the indistinctness of a dissolving view. Whatever the name, whether some one of the Eight Diagram Sects, the Sect of the Single Stick of Incense, the Sect of Heaven and Earth, or other, the constituent elements appear to be the detritus of the obsolescent faiths which have reigned in China undisputed for ages, mixed with a large percentage of insoluble matter, the whole forming a concrete of superstition and absurdity. The next fact which challenges attention, is the background of fog. The inquirer naturally asks who is responsible for this doctrine? Whence came it, and when? To an occidental intellect these queries may appear not altogether irrelevant, especially in view of the tax on his credulity and his patience made by the doctrines themselves. Yet of the native adherents, probably not one in a thousand has ever pressed these questions, or gained the smallest idea, as to what it is upon which all his belief is based. Often as one meets the motto: "Investigate the origin, trace up the sources," it is a singular fact that the Chinese mind takes small pleasure in these quests, in which particular it differs from that of the Anglo-Saxon. Some will tell you that the time of Wan Li 1573-1620, marks the rise of the sects. Others more plausibly refer them to the troublous times when the Ming dynasty was extinguished in fire and blood, and the Tartars regained the throne, and both assertions are equally valueless, since neither is susceptible of proof. The remaining fact is the power of propagation. By some means these sects are everywhere, and by some means they are kept in active operation. Those means, like most Chinese

machinery, are extremely simple. Some man of intelligence has been received into a sect, and proving capable of management, he is appointed to hold the meetings, it may be four times a year or it may be forty times, on fixed days, or subject to call. Every member comes with his assessed contribution, for example a hundred cash. The leader provides the bread-cakes offered and then eaten, and takes care to keep the expenses down to help the gross receipts. At certain times he reports to his next higher master, gives him a portion—say half—of his receipts, and appropriates the rest to himself. This higher master has one still higher from whom his knowledge and functions emanated in the first instance, and to whom he is likewise responsible. Thus by graduations of masters, like the successive ranks of Chinese civil officers, an incredible number of adherents can be looked after without the least effort, and with great pecuniary profit to the supervisors. This last item alone might suffice to explain the vitality of the sects, were there no doctrines whatever. To a government like that of China, however, it becomes a question of tremendous import, what all these countless millions of its subjects are at, with their complex sectarian ramifications, holding their midnight meetings, and plotting no one can say what. The government remembers the White Lily Sect, the Triad Society, and numerous others, nor has it forgotten the *T'ai P'ing* rebellion, to which they led. Into delicate questions of tendencies and possibilities it does not enter. It forbids all secret societies, for in the eye of the government any one of them, while professing to be merely a rigid Temperance Society, or an organization simply to "Practice Virtue," may be the protoplasmic call, out of which by speedy and destructive evolution is to be developed another *T'ai P'ing* army.

Now it fell out several years ago, that in the village of *Ti-ch'i* (第七屯) or number seven, situated on the Imperial Canal, within the sub-prefecture of *Te-chou* (德州) and on the very edge of the province of Shantung, one of these sects took root. Six miles away lived a man, connected by marriage with a family in number seven, and through this individual was introduced the *Chung-yang* sect (中央門), which was joined by seven or eight families. The master lived at a village near *Te-chou*, and the head-master within another district, to the north-east. In the Spring of the year 1866, an unlucky accident befell the Old Man who had wielded the head-mastership of this organization. An enemy accused him to the district magistrate of being the head of a sect, and he was promptly seized and taken to Peking, where he died in prison. Other leaders were apprehended, some of whom were banished beyond the Great Wall,

while the remainder were exiled to the inhospitable wilds of the Amoor River. When arrests of this kind are made, they do not end with the leaders. The rapacious "tigers and wolves" which infest Chinese *yamêns*, make the most of such occurrences. The more arrests are made, the more opportunities for extortion, which is the single purpose for which it is popularly supposed that *yamêns* exist in China at all. It may therefore well be supposed that great fear fell upon all these of the *Chung-yang* way of thinking, since none of them could be sure that his own turn would not come next. Fortunately for the people at number seven, they were at a considerable distance from the danger, which gradually passed away. Rumors of the new foreign religion which had made its appearance in the North of China, simultaneously with the victorious French and English troops, had spread in every direction, and had reached the Old Man who was head-master of the *Chung-yang* disciples. Perceiving that the new faith inculcated the practice of virtue, and concerned the soul, he seems to have anticipated some affinity between the foreign doctrines, and his own. The sects have no visible literature, through fear of the consequences of being implicated in its circulation. Such books as there are, must be guarded with jealous care. Under these conditions, the dicta of the masters and especially of the head-masters are weighty, and final. This particular head-man had left to his followers the general direction, that if the *Chung-yang* doctrine failed, and the foreign doctrine was accessible, they should join the latter. The consequence of this observation was the beginning of the missionary work with whose history we are at present concerned.

In the autumn of the year, a sub-leader of the now disbanded sect, with four other men, three of them from the village of *Ti-ch'i* made their way to Tientsin. Strolling along to see the sights of the great metropolis, they came upon the chapel of the American Board Mission. The result was that a visit to their village, 160 miles distant, was promised. When this visit took place, not long after, many of the villages were smitten with terror at sight of a foreign barbarian, and at the possibility of being compromised by listening to the new doctrine, but one man of some intelligence and influence was favorably disposed. On a second visit, some months later, this man was found to be at the point of death. Had he lived the course of subsequent events might have been totally different. In the neighboring district of *Lao-ling* (樂陵縣), two days' journey to the eastward a similar beginning had already led to an opening of largest promise, destined to a rapid and vigorous expansion. Nothing like this took place at number seven. Of the three men who visited Tientsin, one

was baptized six years later, and the others were never baptized at all. There was no leader, and but few who wished to be led. Only two women, whose hearts it was hoped the Lord had opened, seemed suitable subjects for admission to the Church, and these not until after the lapse of two years. Nearly two years more passed without further additions, when another woman and four girls were baptized. For a period of seven years, from 1872 to 1879, no adults were received, and at the end of more than twelve years from the first visit the roll of members in the village included but nine adults all connected with one family of whom but two were men. In the villages immediately contiguous, there were no converts. Christianity, as we know, like other forces, is propagated along the line of least resistance, but it is alike impossible to foresee in which direction it will be propagated most successfully, and to explain why it has been successful in one direction, while entirely extinguished in others. Trying as they must be, even to the strongest faith, these early years of labor are by no means lost. The wise farmer will at times scatter his clover seeds upon the snow, and the faithful shepherd will sow beside all waters, trusting to reap in due season.

The field allotted to the Tientsin station was a vast area, stretching from the sea to the mountains which bound Shansi. The little centers at which converts had been gathered were at long distances from each other, and from the common head-quarters, and merely to make the circuit, involved a journey of half a month. To visit frequently localities so remote, was obviously impracticable, but the labors of the Shepherds themselves, were supplemented by those of a native assistant.

How trifling incidents may serve to give direction to missionary work, is illustrated in the early experience of this preacher. Crossing the Imperial Canal near *Ti-ch'i*, where alone there were inquirers, he made his way to a little market town a few miles distant, quite without objective, but not without an object. The keeper of a small drug-shop of whom the preacher had heard, perceiving him to be a stranger from a distance, invited him in, and afterwards to his house, pleased with his conversational powers, and struck with the singularity of his teaching. On leaving, the helper inquired if the druggist could direct him to the abode of any one who would be likely to welcome a new doctrine. On reflection, the shop-keeper remembered an acquaintance in a village two or three miles distant, who might be called a "Doctrine-Lover" others there were none. To this man's house the preacher bent his steps, introducing himself with the strange announcement that he was in search of 'Doctrine-Lovers' and had heard of Mr.

Hou. His plausible address gained him audience, the amazing quality of his communications riveted attention, and half that night with all of the next day, were devoted to the consideration of the strange doctrines. A considerable number of books was left, and the preacher went his way. In time the seed bore fruit. The Doctrine-Lover desired to know more fully of this way, and endeavored to raise a little company to go to Tientsin to inquire. His acquaintances however, loved "Doctrine" only in the abstract, and had no idea of chasing it a hundred and seventy miles, with the certainty of wasting time and money and no certainty of other return than dearly bought experience. Mr. Hou accordingly went as he could, and soon saw his way clear to a definite rejection of a multitude of "doors" and doctrines which he had tried from childhood and which never led anywhere, and embraced Christianity. In April 1872, he received baptism, the first male convert in this region after five years' of disappointment, and by far the most important one, for within a few years he became himself a helper, his house the head-quarters of the missionaries at every visit, as well as the center of the famine relief work, and his village was afterwards chosen as the residence of missionaries designated to the Shantung station of the American Board Mission. From the year 1872, the work in this region expanded gradually, until at the end of 1877 the annual additions to the membership ranging from two to twelve persons brought the number up to forty-three (one having died) representing twelve different villages. In the Autumn of this year, the mighty famine impending, began to throw its baleful shadow across the land, and mission work never appeared so futile. Converts to Christianity in China, are at first almost invariably among the poorer class, with whom the struggle for existence is most severe. In a country where consumption ever treads upon the heels of production, the failure of a single crop involves consequences which an occidental unfamiliar with Chinese civilization, can by no means comprehend. It is little to say that every Chinese convert was deeply affected by the famine. Many of them were confronted by the danger of starvation; others were actually starving. An extended tour through the famine district, showed that any attempt at mission work was vain. At this time, unfortunately, no funds had been collected for relief, and the most that could be done was to promise that active steps would be taken to relieve a part, at least, of the most urgent distress in the villages most frequently visited. Under these circumstances, it is not to be wondered at, if the most trusted converts were full of grave apprehensions, and those less firmly grounded in Christian knowledge, were disposed to inquire what could be the

value of a religion which does not fulfill some of its radiant promises within the compass of the present life. Within the two following months funds were secured to a limited extent, and a relief work was begun on a small scale, from the village of *P'ang chia chuang* (龐家庄) as a center, soon after the Chinese New Year, in the month of February, 1878. As the sum actually in hand was small, and the prospects of ampler supplies uncertain, it was necessary to confine operations to a very few villages, and those in which there were church members were selected, because they were few in number, and because responsible managers could be chosen more easily than elsewhere. While, however, it was made evident that Christianity was the needle without which the famine relief thread could not have entered, it was shown in practice that a profession of Christianity conferred no title to special favors, and that all would be served alike. A system of inspection was established in each village, and a committee of managers chosen, through whom the actual distribution took place. So far as practicable, the houses were visited at the time the names were entered upon the lists, and every effort was made to prevent an improper use of the relief money. Payments were made in cash once in ten days as a rule, generally from the head-quarters of relief, and at the rate of fifteen cash to each adult *per diem*, and eight cash to children under fifteen. The closing payment towards the last of June, intended to supply food until the middle of July, was made in grain. The details of the work of relief are too fresh in the recollection of every one to render it worth while to recapitulate them in this connection. Our present concern is simply with the results as related to missionary labor. It is certainly much to be regretted that in China no effort has been made to present comprehensive and careful narratives of the methods pursued by missionaries in following up the famine relief with Christian instruction. A series of papers of this nature published in the *Indian Evangelical Review* throw much light on missionary policy in that country, and must prove extremely valuable in the way of suggestions, should similar conditions again recur. It is to be hoped, however, that it is not yet too late to preserve in tangible form, the records of the interesting experiences connected with the expansion of missionary labor in China, following the great famine. The first effect in the case we are at present considering was that of a gigantic advertisement. Foreigners had been for ten years coming and going, with what purpose the vast majority of a dense population neither knew nor cared to inquire. Their errand was unknown, and their presence was unfelt. China is the land of *vis inertiae*, and a matter which does not concern one, is regarded as of no importance.

Curiosity even, except of the most crude and vulgar variety, is a singularly feeble force. Famine and famine relief changed all this. Hunger is said to be an excellent sauce. It is also a microphone, a telephone, and a stimulant to the auditory nerve. It illuminates the brain, like an electric light. The moment sufficient funds were in hand to enable the distributors to dispense relief, geographically beginning in villages nearest to the distributing center and working outwards, that moment the attitude of mind of multitudes, was that of inquiry. Occasionally an ignorant clown appeared with a cash-bag over his shoulder, apparently expecting to have it filled with ingots, or at least with copper coin, but in general the interest was manifested in the form of a polite request to visit the village for the purpose of imparting instruction. The red cards of invitation thus showered upon the distributors, would have sufficed to paper a room. The designation of Shepherd (牧師 *Mu shih*) proved a shibboleth, the sounds being frequently represented by the first characters that occurred, and occasionally when spoken combined with other titles, as Sir Shepherd (牧師老爺 *Mu shih lao yéh*). Early in April, the outsiders began to flock to the regular Sunday services at *P'ang chia chuang*, overflowing from one room to two, and from two rooms to a court-yard, which was sometimes crowded. Idle curiosity and the lively hope of attaining the coveted loaves and fishes supposed to follow upon identification with the new doctrine, were of course the propelling forces which gathered these audiences; yet here was a golden opportunity such as was never before enjoyed. Attention was enlisted, and in China to fix attention is to carry the outworks. The relief work was under almost constant foreign supervision for nearly five months, and it was morally impossible that a considerable proportion of such auditors should not carry away something. When preaching in the different villages, it was a common experience to be addressed as Buddha (阿彌佻佛), and with that inborn instinct of respect characteristic of Orientals, but which to us seems gross servility, a whole yard full of people would simultaneously fall prostrate before the missionaries, mingling their petitions with their thanks. Old women who had never seen or heard of a Christian service, mistaking the nature of the usual Sunday collection, would come hobbling forward depositing a single cash as their quota of "incense money." Wild rumors of unexpended balances of relief funds, to be disbursed among the Sunday attendants, occasionally brought avalanches of hungry and expectant candidates from great distances, rendering it difficult to keep order and still harder to convey any instruction. When the relief closed in June, it was evident that within the preceding three months, missionary

work in that region, had been totally revolutionized. It was not simply what men had chanced to hear, nor yet altogether what they had been permitted to see, but a great object-lesson in practical benevolence had been forced upon their notice, and it was impossible not to connect it with Christianity. All their lives long these people had been hearing of the five constant virtues, of which benevolence is the first and chief, but they had never seen any one of these virtues put in practice, until the foreign preachers of a foreign religion bringing foreign silver, dispensed it equitably in the direct ratio of the need. Whatever theories might be proposed in explanation of this strange fact, there was the fact. At first it was natural that wild tales of ulterior designs on the people, or upon their lands, should find credulous listeners, but as no advantage was taken of the obligation incurred, these rumors gradually died away. It was evident that the people were not after all to be deported as foreign slaves, a foreign empire was not after all to be set up, there was after all no ulterior design, it was only the strange foreign way of "Practicing Virtue." Thus as when the mists disperse, leaving old *T'ai shan* prominent as the highest point of land in the province of Shantung, so when all idle hypotheses had been blown away, there still loomed up the alpine fact that more than ten thousand dollars had been absolutely given away, and that more than twenty thousand persons in more than an hundred villages had been assisted for several months. A back-ground like this, affords a favorable opportunity to preach the Gospel. It has been much disputed whether the Chinese are or are not grateful for favors. To some they appear like the Sandwich Islander, who having no word in his language to express thanks which no one felt, was wont simply to remark on receiving a gift: "That is just what I want." Whatever may be true in ordinary cases, the general testimony of distributors of famine relief goes to show that the Chinese are by no means ungrateful. However undemonstrative by nature, they may be said to resemble the dumb man, who, as the saying goes, when he sees his new wife, though he may not say much, knows what he thinks inside. Circumstances made it impracticable to visit this region for three months after the relief work closed. By that time, much of whatever gratitude was felt, had melted in the copious July rains, or evaporated in the August heats. Services at three or four centers had been feebly maintained, but with a constantly diminishing audience, reduced, during the rainy season and the busy harvest which followed, to a scanty minimum. Lists of so-called "inquirers" had indeed been formed, but in many cases they neglected to inquire, and most of them doubtless forgot

that they had ever thought of doing so. To casual observation, the time for the spiritual harvest had come, and there was almost nothing to be reaped. Meantime during the busy season of Autumn, when it would have been difficult to collect audiences elsewhere, daily preaching was maintained at each of five village fairs, within easy reach of the head-quarters, and this was regularly continued for about two months. The village fair occupies a unique place in Chinese life. Generally speaking, in the smaller towns there are scarcely any shops, and with the exception of such articles of cooked food, fresh fruit, or perhaps feminine haberdashery, as may be hawked about by pedlars, everything from a coffin to a carrot is bought and sold only at the local fairs. Every one attends them, men, women, and children, and by an ingenious system of rotation, there is almost always some fair within a convenient distance of every village, each day in the year. The larger fairs are frequented by wholesale dealers from a distance, buying and selling mules, horses, and cattle, cotton, grain and cloth, and whatever may be the special produce of each region. In this way the fair becomes the general public exchange, and affords almost the only substitute for the newspaper and the telegram. The people at large can in no other way be made familiar with Christian truth so quickly and so extensively as by faithful preaching and bookselling at country fairs. The man who casually listens to-day, may return at the next fair, five days later, and buy a little book. It would not be strange if he were willing to attend the Sunday service, which it may be, is held in a neighboring village, and not infrequently invitations to preach in other villages and at private houses, have become so numerous as even to supersede for the time the fair preaching. The autumn harvest had no sooner been gathered, than indications were visible in different quarters, that the Gospel seed already sown was beginning to sprout. Within the few months preceding, Sunday meetings had been begun in three villages, distant from six to eight miles from the central head-quarters. As the process by which Christianity took such root as it was able to get in these little centers, may serve to illustrate the helps and hinderances which the Gospel meets in China, it may be worth while to notice it somewhat more at length than the inherent importance of the circumstances themselves might warrant. One of the new meeting-places was the home of two school-teachers, uncle and nephew, who had been baptized some years before, after passing through those mental struggles, which are so often indispensable, before a Confucianist can become a Christian. In consequence of their baptism, one of them, a doctor, had lost all his medical practice, and the other had lost his school, and both had

lost their friends, and alienated most of their relatives, and one of them furnished an example of the truth that a man's foes shall be they of his own household. When it became evident that the reception of the new religion by these teachers was the circumstance which brought famine relief to their village, many of their neighbors changed their minds in regard to its merits, and opposition soon came to an end, but very few of their fellow-villagers were ever baptized. These two teachers were employed as assistants in distributing relief, and having previously received instruction in Christian doctrine for one or two winters, were engaged as helpers, and within two years from this time, about forty persons were received into the little Church which met in the house of the nephew. In a village called *Shih chia t'ang* (史家堂) lived a man named Chu, who though married and having a family, had been brought up as a Taoist priest, but had been all his life, like his father and grandfather before him, the keeper of a Buddhist temple from which the village takes its name. The proprietor of the little drug-shop already referred to, having himself been baptized in the meantime, had been the means of acquainting this temple-keeper with the new faith. Mr. Chu, being himself a "Doctrine-Lover" listened gladly to what he heard, and at his invitation his village had been visited by a missionary before the famine began. Although the keeper's sole support was derived from the income of about thirty Chinese acres of land, belonging to the temple, he was apparently a sincere inquirer after truth, but being weighted with the insoluble problem of how to avoid starvation if he gave up his temple, he made little external progress towards Christianity. At the time of the sudden expansion of the relief work, this man begged that his village might be relieved, in consideration of his previous connection with the missionaries, although the village was more removed from the central head-quarters than scores of others, all of which were taken in geographical order. On consultation it was resolved to treat the temple-keeper and one other man from another region, also a previous inquirer, as if already baptized, and early in April the village was put on the lists. The consequences of this simple decision were far-reaching. Within a few weeks, a preaching service was begun in the temple on Sundays, in which attentive audiences were gathered. During the month of June, the temple-keeper appeared with the singular intelligence that his townsmen were contemplating the step of removing the idols. The suggestion was no doubt originated by the keeper himself, and the favor with which it was received was due to real gratitude for the suffering which had so obviously been averted in this village by the famine relief, and in part, perhaps, to

an instinctive feeling that gods, so long and faithfully worshipped, which had yet been proven so incompetent or indifferent, deserved expulsion. Whatever the motive, the desire to get rid of them seemed genuine, but before taking a step so unprecedented and which might involve serious consequences, the villagers wished some guaranty of protection, should trouble ensue. To promise this was obviously out of the question, no one in that village having received baptism. Instead, therefore, of the bold act of burying the idols, as first proposed, it was at length agreed to avoid exciting opposition and provoking unnecessary hostility, by simply removing them from the back temple to the front one. Notice was accordingly given by the leaders that any one in the village who wished to assist in the work of removal, would receive four pounds (three catties) of millet for a day's labor. The object of this arrangement was to commit as many of the villagers as possible to the course to be taken. The rear temple contained large images of the *Kuan yin* (觀音) *Wen chi'u* (文殊) and *P'u hsien p'u sa* (普賢菩薩), and ranged upon the sides stood the Eighteen Lo Hans, or Companions of Buddha, drawn up like a base-ball club, nine on a side. Other smaller divinities to the number of about twenty, occupied the remainder of the platforms. Half a dozen Anglo-Saxons would have effected the entire removal in six hours, yet about thirty men spent two entire days upon it. The front temple was thus converted into a sort of mythological warehouse, almost every foot of space not appropriated to the goddess of *T'ai shan*, and her attendants, being invaded by the interlopers from the larger temple in the rear. Many of the images were much shattered in the transfer, and some of them lost their heads, but none were intentionally mutilated. The millet, it should be added, was provided by the villagers themselves, and had no connection with the famine relief, or with the missionaries who took no other part than to give, when asked, their advice. The next day (Sunday, June 23rd), a kind of dedicatory service was held in the now vacant temple, the platform from which the gods had been removed serving as a rostrum, the incense-table as a pulpit, and the temple-bell as a summons to the audience, illustrating the Chinese aphorism that when a bald man becomes a Buddhist priest, he has his materials furnished to hand. No disturbance of any kind having ensued, three months later the proposition to abolish the idols was again brought forward, the temple-keeper himself being, as before, the prime mover. Yet he was far from being one who could act as a leader of others. Modest and unassuming to the point of timidity, he was able only to make suggestions, without inspiring others with his own force of conviction. Many regarded him as an amiable idiot,

who had swallowed the "bewildering medicine" of the foreigners, and others unthinkingly acquiesced in his opinions without stopping to inquire what was involved. Had there chanced to be in the village a school-teacher, or any influential reading man, things would never have come to this stage, or if so, would never have gone beyond it. As subsequently appeared, the average character of the people in the village was far from being high, and among the sixty or eighty families, not a single individual emerged with any capacity or even disposition for leadership. Yet despite this unpromising outlook, the thing aimed at, did somehow contrive to get itself done. The great number of Chinese temples is a constant source of wonder to those foreigners who are aware of the poverty of the people, and how little hold the current religions actually have upon them. The process by which they are built is, however, extremely simple. "When everybody brings sticks, the fire flames high." No system of canvassing could be more thorough than that which extorts the necessary funds for a new temple, and few are more effective. Chinese buildings are so deficient in the foundations, that they seldom last for a century, and many of them not for a fourth of that time. Thus incessant repairs are inevitable, so that in China there are as truly successive crops of temples as of turnips. The priests, whose living is derived from the lands originally made over to the temple, are not likely to see the buildings go to ruin without a vigorous effort to get them rebuilt. Hence interminable begging everywhere, and a waste of capital quite inestimable. Those who give the land which forms the temple endowment, constitute a sort of Board of Trustees, of which the donor of the land upon which the temple itself stands, acts as a kind of Chairman and is variously known as the master of virtue, or chief donor. Such is the theory, but the modifications to which it is subject in practice illustrate the wide difference between Occidentals and Chinese. Everybody has a finger in the Chinese village pie, and in effect every one who cares to make himself heard, is a trustee, whether he is or is not the recipient of his neighbor's trust. In this case, the temple was founded before the time of any one now living, and there is no tablet to indicate whether the original structure was put up an hundred or a thousand years ago. All the deeds of the land had been lost, and the living representatives of the first donors were totally ignorant of the situation of their respective donations of land, and even of their extent. It is only recollected that the buildings had been repaired in 1818, again in 1825, and recently in 1866, being now in good repair. The front temple measures 25 by 13 feet, and

that in the rear, 32 by 17 feet; the small side buildings are built of mud brick.*

No pressure of any kind was brought to bear upon the villagers, but they were advised, if the step of abolishing the idols was taken at all, to make it unanimous and thorough. After several preliminary consultations, a conditional promise was made on the part of the missionaries, that a village day-school should be established in the temple for a period of at least a year. A general meeting of the eighteen managers, with other persons from the village, was held in the temple October 28th, 1878, at which, by special invitation, were present two missionaries and two native helpers. Although the matter was already virtually decided, in order to make it irrevocable, a feast was spread, according to Chinese usage for the various incidental expenses of which, the temple-keeper secured a loan of about ten dollars borrowed like Johnson's six pence, *not* to be returned. After a plain and homely farmer's dinner, in which the deficiency of chopsticks was supplemented by short pieces of corn-stalks, an excited discussion ensued, which a casual spectator might have mistaken for a dawning fight. No opposition of any kind was, however, offered to the transfer of the temple to the Jesus sect to be used as a chapel, and the sole point of anxiety in the minds of some of his neighbors seemed to be how to secure the temple-keeper in his right of holding the temple land. One of the helpers present, in default of any literary man from the village, drafted a Deed of Gift, which upon being read in their audience was, with some slight alterations, vociferously accepted by the meeting *nem. con.* and the signatures of all the temple managers, and of three other individuals besides, were appended to this unique document which presented the temple buildings to the church forever, and the land inalienably to the temple-keeper or his heirs, who was now to be keeper of the chapel. †

By the time these details had been arranged, the Deed of Gift drawn up, discussed, agreed upon and signed, it was dark. The

* An exaggerated description of this temple, published at the time of its transfer, and afterwards widely copied into both English and American newspapers, has recently secured some permanence, by incorporation into Dr. Christlieb's useful little work on Missions. The error arose from a letter written by a United States naval officer, at that time on the China Station, whose information was inexact.

† In a letter written at the time, an extract from which was published in the *Recorder*, this transaction was affirmed to be, in Chinese phrasology, "as fast as a nail in a board." This was perfectly true. There is a difference in the tenacity with which nails are held in boards.

missionaries returned home with the Deed in possession, and the villagers proceeded to execute its terms. A small sum of money ("borrowed" like the rest) had been judiciously offered by the temple-keeper to such as chose to assist, in the work of removal—for in China "Money can move the gods," and "He that has cash may have devils to turn his mill." As soon, therefore, as it was quite dark, the villagers attacked their gods, as Elijah fell upon the priests of Baal, and with such energy that by midnight the entire fifty or sixty had been planted in a shallow ditch, a short distance from the temple, where it was hoped they might atone for their former uselessness by checking the washing away of a threshing floor. Much zeal was displayed in beating the idols in pieces, to extract the lump of silver, which is supposed to represent the heart, but it was not surprising that their hearts were not found right, being, not silver, but pewter. A few months later, the images had crumbled away, to what the villagers described as "divine mud," the waters prevailed as before and the gutter in which they found appropriate sepulture was re-opened.

The Sabbath after this planting of the gods, a Church was begun in *Shih chia Yang* by the baptism of twelve persons, many of whom were among the trustees of the late temple. The platforms and other lumber were transformed into benches and tables and by these and other alterations involving an expense of about \$70, the premises were adapted for their new uses. Owing to the poverty of the villagers, and their unwillingness to spare their children from the customary winter employment of gathering fuel, the projected school soon came to an untimely end. A helper was, however, stationed in the village, and within eighteen months of the removal of the temple gods, the number of persons upon the lists of the Church there, amounted to about seventy, one-third of whom were women. The character of the converts living in the village, appeared on the whole decidedly inferior to the average. The circumstance that the building was once a temple and public property, has rendered it at times difficult to preserve that order and decorum which befit a Christian service, especially when foreign ladies chance to be present.

The spectacle of a whole heathen village, apparently renouncing voluntarily its traditionary superstitions, to the extent of presenting its only place of worship to the adherents of a foreign religion of which scarcely any of them six months before had even so much as heard, is adapted to excite speculation as to the possible consequences, should such action become general. The ancient church of St. John, which still exists in Pergamos, is supposed to have been transformed

to this use, from a heathen temple, probably that of Æsculapius. In the decay of idolatry during the decline and fall of the Roman Empire, such cases may have been even numerous. The history of the China Inland Mission records the gift of an ancestral temple in one of the central provinces, as a church. In a village evangelized by the English Methodist Mission in Shantung, every family having adhered to Christianity, a small temple was destroyed, and the materials used in building a chapel. Other instances may have occurred, but it is desirable that their importance should not be overestimated.

The year after these changes in the *Shih chia t'ang* temple, another famine was threatened, and idle threats were uttered that the temple would be re-occupied, if relief were not to be had. The temporary excitement was speedily quieted by the arrival of a helper to "talk reason" to the melcontents, who were pacified by a subscription toward the erection of a new adobe wall about the temple grounds, and of a tablet over the door with the words: *Jeh Su T'ang*, Jesus Chapel. Some contributed money and others labor, but when accounts were squared, it was not surprising that the amount from the native church members was found adequate only to provide and decorate the board, while the sum to be given by the Shepherd paid for the wall! The only other temple in the village, that to the God of War, is totally neglected, and the images have been gradually destroyed. A kind of Temple Fair held twice every Spring in the village, for the reading of the sacred Buddhist and Taoist books, came of course to an end, thus saving an annual waste of several hundred dollars. The temple-keeper no longer went about collecting tributes of grain, after the wheat and Autumn harvests, as in former days, and no doubt found his income much diminished. To external appearance idolatry in this village was extinct, except perhaps in the retirement of a few individual houses, and no one ever appeared to regret the step taken, or to wish the past undone.

Yet in spite of this favorable state of things, a mere trifle precipitated a storm. Two years after the change from temple to chapel, some unknown persons stole the heads from an acre or two of the chapel-keeper's millet, whereupon he "hallowed the street," calling upon the authors of this wrong to restore the grain, or be considered thieves. However puerile such a proceeding might appear to an Anglo-Saxon, it was sufficient to plunge the *Shih chia t'ang* village and Church into a swamp of trouble. Hostility to the temple-keeper, once so popular, led to attempts to dislodge him

from his place. A few evil disposed persons led the way, and the others followed. He was formally warned not to plant his Autumn wheat, whereupon he fled for protection to the Shepherd. The Shepherd sent a remonstrance, and the malcontents replied with a deputation. The transfer of temple and land was not denied, but a part of the land was demanded back for village use. A prosecution of the temple-keeper was threatened, and would have been begun had there been any leg for it to stand upon, but as it was, even the "pettifogger" consulted, refused to indite a complaint so obviously destitute of reason. After a wild welter of dispute, dragging over nearly two months, certain Peace-Talkers, all from outside villages, came on the scene, and proceeded to arrange terms. Some of them were church members, but more were not. Their functions were peculiar, and their credentials unique. No body appointed them, but they intervened in the interests of peace. As many as pleased thus offered themselves as a kind of buffer between the parties concerned, precisely like middlemen in a bargain. Only by the aid of these persons, was it possible to put an end to this irrational and unseemly controversy, and apparently no end would ever have come at all, had not six acres (*mou*) of the thirty-one belonging to the temple, been surrendered to the village as the price of future perpetual peace. The reader must by no means suppose that the village as a whole, wished to get back the temple land. Two or three turbulent fellows, the leaders being members of the Church, did it all. The proverb observes that the Barefoot man does not fear him who wears shoes, since the latter can always retreat into localities where he can not be followed. In one aspect, this saying contains a compendious account of Chinese society, and shows the situation of the "balance of power," which resides perennially with the Barefoot man. He can steal his neighbor's crops or fire his buildings, and in numberless ways do remediless mischief, being beyond the reach of reprisal, secure in himself possessing nothing whatever. It is difficult to keep the Barefoot man out of the Church. To the poor the Gospel is preached, and who is poorer than he? But when once he is in, he frequently gives rise to situations which become dramatic.

The arduous labors of the Peace-Talkers, culminated in a meeting at the temple, or rather chapel, Nov. 12th, 1880, the result of which was a singular document, signed by twelve middlemen, and twenty-six individuals from *Shih chia Yang*, representing every surname in the village. The substance of this agreement, which being a

curiosity in its way is appended,* is the re-affirmation of the Deed of Gift drawn two years before, the unconditional conveyance to the Church of twenty-five mou of the temple land (six being understood

* Shih chia t'ang, Deed of Gift of Temple and Land. Signed Nov. 12th, 1880.

立字據人姜得善 司忠等共計二十六名因光緒四年史家堂公庄人民均蒙西國牧師賑濟之恩明恭敬 天主之道乃知土塑木偶空受香烟毫無靈應故於光緒四年十月間牧師於鄉眾公議將本庄舊年不在祀典之娘娘廟一座北瓦房三間大瓦過廳三間東平房二間西平房三間瓦門樓一間榆樹一株土木相連兩造公議除去廟中偶像情願將此廟捨於 耶穌教會改為耶穌堂敬奉 天主外有廟地三十一畝歸於本庄耶穌堂耕種許種不許當賣永無更改又因本年鄉眾公用除回地六畝兩造公議立字勒石不忘恐有後反至於下餘地二十五畝每段丈量清楚稅契過割本庄埃門各家均出情願立字為証永無反覆倘有反覆之人中人許私下罰白米一百石如有滋擾事情牧師送官嚴究恐口無憑立字據為証

同人

公庄立字人

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|-----|-----|-----|-----|-----|
| 孫永吉 | 孫若水 | 姜國義 | 史治清 | 張林 |
| 劉保身 | 劉振清 | 姜清善 | 張蘭高 | 姜崇德 |
| 傅連元 | 高舉 | 王克泰 | 史恭 | 崔成 |
| 李永孝 | 傅興邦 | 姜得善 | 于文秀 | 張景才 |
| 高謙 | 孫東昇 | 司忠 | 姜維善 | 牟士安 |
| 曹璋 | 傅來恭 | 司榮 | 史仁清 | 張會 |
| | | 王蘭 | 張瑞 | 姜澤善 |
| | | 姜國山 | 史懷清 | 牟登霄 |

光緒六年十月初十日

立

to revert to the village †) of which twenty-five *mou* deeds were to be drawn up, one deed for each separate piece of land, and each deed signed like the agreement by all the villagers. A tablet is to be erected as a permanent evidence of the compact, and it is provided that in case of future attempts to infringe this agreement, the middlemen have power to inflict a fine of an hundred piculs of white rice; while in case of disturbance, the Shepherd is expressly authorized to send the offender to the District Magistrate for rigorous investigation. It is the local Shantung custom, on sale of land, to measure it in presence of *all* the adjacent owners, each one's name appearing in the description of the boundaries. This done, all concerned partake of a "feast," without which nothing in China is complete. The Peace-Talkers, the contiguous land-owners, the measurers, the reckoners and the writers, numbered on this occasion forty persons, several of whom came from a distance and spent the night. When any matter which involves the interference of Peace-makers is adjusted, both parties to the settlement are expected to provide a banquet, which is the method by which their services thus rendered are recognized. The next day, accordingly, a still more elaborate "feast" was prepared, of which eighteen persons partook. A few days later the villagers also feasted the middlemen. The reader expert in Chinese affairs, will be at no loss to conjecture who paid for all this junketing—excepting of course the villager's feast—nor will he be surprised that the total thus expended, added to the temple repairs and alterations already described, and augmented by a multitude of miscellaneous and incidental expenses, aggregated more than \$150, no part of which expense, it should be observed, was borne by the mission. Considerable pressure has from the first been exerted by Helpers and others, to have the temple-keeper, whose "hot heart" and numerous trials in consequence of what has happened have brought him much sympathy, taken into pay as a chapel-keeper. This petition could not for obvious reasons, be granted. Every effort has been made to inculcate the unwelcome doctrine, that both church and chapel-keeper must depend upon themselves, the foreign Shepherds acting only as a bridge to enable them to effect the transit from the Old to the New. The transfer of land and temple to the *Jeh Su T'ang* or Church, was now complete. In

† It may be worth mentioning, that these six acres reverting to the village, were divided into three shares, for the privilege of cultivating which, several of the poorer families cast lots. No surprise was manifested at the circumstance that the Barefoot man who originated the disturbance, drew a share. Even after legal security in the new status had been attained, one of the villagers—the original master of Virtue—instigated no doubt by others, attempted to frighten the chapel-keeper from cultivating the chapel land. So true is the current Chinese adage, that If men will not talk Reason, even the gods cannot manage things!

proof of this, there was the agreement already given, and five tremendous Deeds, each of them a foot and a half square, and to each of which was prefixed the following preamble: "The executors of this Deed are the residents of the village of *Shih chia t'ang*, generally; who, on account of having received Famine Relief through the kindness of the Foreign Shepherds, reverence God's (天主) Doctrine, and who acting in a public capacity do voluntarily present the land of the *Niang-niang* Temple to the *Jeh Su T'ang*, and will never revoke the same, and do now in the presence of middlemen [six names, one of them the local constable] accurately measure every acre and fraction of an acre as follows." At the close of the description of the several pieces are added the words: "Entered under the new name of *Jeh Su T'ang*."

It was evidently desirable that these deeds should be stamped at the District Magistrates' yamên, in the usual form, but the strange interpolation of a creed in the preamble, and the singular character of the transfer generally made it by no means impossible, that although the deeds of other property which the Shepherds had had occasion to purchase, had been attended to without question, these might excite criticism and make trouble. To avoid all ground of objection, three several petitions were presented, similar in tenor, setting forth the circumstances of the case, one on behalf of the Shepherds, one drawn by the local constable, and the third by the villagers themselves. Much delay was experienced before the petitions were answered, and the answer was equivocal. The Magistrate professed to desire light on the subject of his duties in the item of foreign relations, and leisure to examine into despatches and treaties. At length, however, more than three months after the Agreement was signed, the deeds were actually stamped, the usual Deed of the Province and of the Board of Revenue appended. Even then they were detained ten days longer for mature reflection, at the end of which time application was made to the custodian of deeds for their delivery. It had been evident that the Magistrate was but an unwilling actor in the matter, and acted only when no further excuse occurred to mind. The keeper of the deeds could not venture to give up the papers without consulting his superior, and he in turn went in to see the Magistrate. "Shall the deeds be given up or not?" was the question, asked of his Serenity, for if not, the parties who had come for them wished to know exactly why they were withheld. His Excellency replied that he had looked up his despatches, and found reference to things English, and allusions to matters French, but as to *America*—nothing. He was under the impression that a copy of a treaty with a country of that name had

existed somewhere in the yamên, but if so, it was not now to be found. "Well, let them have the deeds," so they had them. Happy the people, says Montesquien, with no annals. Fortunate the obscure nation which has never incurred the notice of a Chinese District Magistrate!

(To be continued.)

MISSIONARY MANUAL.

BY A. BROTHER.

MR. EDITOR:—

A copy of *The Indian Missionary Manual*, by John Murdock, Indian Agent of the Christian Vernacular Education Society for India, has come into my possession. I have been greatly interested and profited by the perusal of it. The Author had very special advantages for its compilation as he states them in his preface. "The duties of the compiler [as agent of the Education Society] require him every year to make the circuit of India, as well as visit Ceylon. Already the round has been taken ten times. Unequalled opportunities have thus been afforded of consulting experienced missionaries about their modes of operation, and of examining the principal libraries of India. An attempt has been made in the following work to turn these advantages, in some measure, to account. Besides specially consulting missionaries like Dr. Mullens, of Calcutta; Dr. Wilson, of Bombay; and Dr. Caldwell, of Inneville, the compiler has had the privilege, at different periods, of discussing plans to a greater or less extent, with about four hundred European and native missionaries. He has examined the libraries of the Bengal, the Bombay, the Madras Branches of the Asiatic Society, the Public, the Cathedral and Bishop's College libraries, Calcutta."

The Conference Reports, and "Ten Years' Missionary Labour in India," puts a young missionary in possession of a great amount of valuable information. Still it is highly desirable that experienced missionaries should bring together, in a somewhat different form, hints for young laborers entering upon the work. It will be seen that this work consists largely of extracts. This will be far more satisfactory to those for whom the compilation is designed. The book is intended solely for missionaries and members of missionary committees. The main design is to point out whatever appears defective in modes of working and to suggest improvements. It is extremely difficult to write of such matters without giving offence. The compiler has endeavoured, to some extent, to guard against it by making

general statements. Among missionaries the compiler numbers some of his dearest earthly friends, many of his happiest hours have been spent in their company. He trusts that all who know him intimately will give him credit for good intentions. "Faithful are the wounds of a friend." The compiler's opinions of missionaries in general may be best expressed in the words of Dr. G. Smith late Editor of the *Friend of India*:—"Among the more than five hundred European and American missionaries in India there are doubtless some who have made a mistake in selecting their field of labour abroad; and there may be a few who have chosen what may be called missionaryism as a profession. But every Christian layman in India, who personally studies the character and the work of the missionaries, will unite with me in declaring that in no Church, and in no profession, is it possible to find so large a band of devoted, intelligent and self-denying men—many of whom have consecrated to the regeneration of India the most scholarly attainments, literary gifts and even considerable private fortunes—as the five hundred missionaries in India."

"The following work was first printed in Madras, in 1864. Before revising it for a second edition, besides consulting missionaries, he sought the aid of a few experienced friends at home. The Rev. Dr. Somerville, late Foreign Mission secretary of the United Presbyterian Church, kindly read over the whole volume and made several notes; the Rev. C. C. Fenn, one of the Secretaries of the Church Missionary Society, favored the compiler with some suggestions. The Rev. Dr. Wardlaw kindly lent the notes of the Lectures which he delivered to the students preparing for foreign labor in connection with the London Missionary Society. They have yielded several valuable extracts. To all who have aided him the compiler would return his warmest thanks." The book, of which the above is the main part of the preface, consists of twenty-two chapters. The headings of the successive chapters are as follows:—I. First impressions. II. Personal Religious and habits. III. Health. IV. Household arrangements. V. Study of the Vernaculars. VI. Study of the People. VII. Selection of Stations. VIII. Surveying the field. IX. Preaching to the Heathen. X. Itineracies. XI. Visiting the Heathen, &c. XII. Educated Hindus. XIII. Inquirers. XIV. Native Christians. XV. Native Ministers and Catechists. XVI. The Native Church. XVII. Education. XVIII. Christian Literature. XIX. Efforts for Females. XX. Intercourse with Europeans. XXI. Statistics. XXII. Missionary success. Appendix. List of Books.

The preface to this book indicates that the Author has given very great care to its preparation, and that he enjoyed special

advantages for making it reliable. The list of subjects shows that he has successively discussed the most important matters that engage the attention of missionaries in their responsible and difficult work. It will be a matter of regret to every one who reads these lines, as it is to the writers, that no competent person has prepared a similar Manual for missionaries in China. There are matters connected with every day's work, which everyone feels that he needs the experience and observation of others to help him. Everyone, who has been engaged in missionary work for any length of time, has often had occasion to lament over misdirected labor, and a loss of time by pursuing some impractical scheme, the futility of which other missionaries had already experienced; but their experience was not known to him, and he has had to learn the lesson by his own dear bought experience. It has occurred to the writer, that in the absence of any such Manual prepared especially for missionaries in China, that some useful suggestions might be culled from this Manual for Indian Missionaries. With your permission, Mr. Editor, it is the purpose of the writer, in some successive numbers of the *Recorder* to present some selections from this Indian Manual.

The first chapter is devoted to the consideration of first impressions of the field, the work, and every thing which presents itself to the attention of one newly arrived. There is very great danger of a missionary getting wrong impressions about the people, their customs and usages, the state of the missionary work, the converts, his fellow laborers, the plans of labor, &c. During the state of feeling known as "home sickness," his imagination clothes the home land in the bright hues of fond memory and the happy days of home and college life. The new and strange appearance and customs of the people, in this state of feeling, are very distasteful if not disgusting. The missionary needs great grace in his heart to cherish and preserve the feelings of interest and sympathy for the spiritual condition and interests of the people which led him to resolve, at the sacrifice of all the home ties and scenes, to come to a heathen land to make known the blessed Gospel of salvation to lost men. It is very important that the new arrival should avoid contrasting their habits of life and their appearance and homes with the scenes of the home land. He should remember that their destitution of these blessings is the evidence of their need of the Gospel. On this point our Author says, "The stranger, still homesick, invests the *whole* of his native land with charms, which belong only to the most beautiful localities, seen under the most favorable circumstances. Even in Bengal, the richest part of India, the new comer will say with Ward, "The flowers are not so

sweet, the birds do not sing so charmingly, the gardens are not so productive, the fruit is not so varied and delicious, nor are the meadows so green as in England."

"But the missionary will be chiefly pained, at seeing idolatry rampant, and the people rampant upon their idols. Many people at home have very incorrect ideas of the state of things in India [China]. They do not realize the vast extent of the field; the *individual* cases of religious inquiry or conviction they read of in missionary journals they are apt to consider as *types* of the people generally. Sanguine men in India, like the late Bishop Wilson of Calcutta, have spoken of superstitions 'doting to their fall,' of Hinduism 'as dying, yea as will nigh dead,' and indulged in premature anticipation of speedy and extensive missionary triumphs." The writer has known of several instances of missionaries arriving in China with the same impressions on their minds as are described above. They expected to find a wide extended interest in the Gospel among the people; many inquirers visiting the chapels and some indications of the influence of Christianity in changing the customs of the people everywhere meeting their eyes. And when they see none of these things, but that the idolatrous customs of the people are *entirely unchanged* and that cases of religious awakening are only *individual* cases, they have been greatly disappointed and discouraged. But such disappointment is owing entirely to their own incorrect conceptions of the state of things. The writers for the missionary journals wrote of these cases mentioned as *individual* cases, while all the masses around were considered as in the state of *indifference* and unconcern that characterize the heathen. But they were *understood* as the type of many. Hence the incorrect expectation in the minds of the readers. By reason of this disappointment of their unwarranted expectations they lightly estimate the results which have been effected by Christian efforts. The proper course to pursue is for new comers to acquire a correct knowledge of the state of things as they are or formerly were, and the changes which have been effected and thus they can form a just estimate of what has been effected. Dr. Carey used to say, "you young men think that nothing has been effected; but we who saw things at the beginning know that a *great deal* has been done."

"Sometimes a young missionary," says our Author, "is dissatisfied with native converts. People in England entertain the most unwarrantable notions with respect to them. They consider that neophytes, who have just emerged from a heathenism which has been growing for three thousand years, far surpass in Christian character those who have been nurtured from their earliest childhood surrounded by the

holiest influences. It is very true that very different ideas prevail in the East amongst worldly Europeans in regard to the character of native converts." They are disposed to regard them all as merely joining themselves to the missionaries from worldly considerations. A proper consideration of the subject will enable every considerate person to know that these are extreme views, and that neither of them are correct. It is true that persons will be found among the converts, who have sought connection with missionaries from mercenary motives. This thing occurred in Apostolic times. But they are the exception, and they sooner or later go out from us "because they are not of us." It is also true that there are very pleasing instances met with among converts of a most earnest desire to follow the Saviour and of a simple and trustful faith that leads them literally "to forsake all for Christ" and "to take up the cross and follow him." But all those who, in the judgment of charity may be supposed to be sincere in the profession of the Gospel, are not of this type. The majority of converts manifest great weakness of faith, and an unsteadiness of purpose which often distresses us. They yield to the temptations which he set them. They are sometimes led away by the old habits of sinning which cling to them. They thus require the constant watch and care of their Pastors. They often need to be rebuked and warned. They need also to be sympathized with in their trials. They need forbearance and encouragement in their weakness. They need instruction in their ignorance. And the patient, watchful and sympathizing Pastor, who thus watches over and instructs them, will be, as a rule, greatly cheered and encouraged by their growth in grace and in the knowledge of the Saviour. No one, therefore, should conclude that because he does not see the native converts to be such warm-hearted and earnest Christians as he had hoped to see them, that they are not sincere in their profession. When he comes to know more of their Christian life, of the difficulties they meet with, the trials they are called to endure, he will learn to sympathize more with and esteem them; and wonder at the grace of God which is given to them in the Gospel.

"Possibly a young missionary may be disappointed with his fellow-laborers. Let the following remarks be considered. You are about to be associated with older brothers, who though, as we believe, faithful servants of Christ, are yet frail mortals, weak through the flesh and liable to err. You may observe some failings in them; you may imagine failings where none really exist; you may possibly see some things that may cause you some surprise. But the committee would urge beware of any hasty judgment. It is almost certain that

in many cases you will afterwards come to the conclusion that the points which you disapproved were fully defensible, and that there were reasons for the course adopted which you could not at first understand.”* The wisdom of this advice, given by the committee of the C. M. S., as the result of long observation and experience, will be attested by all missionaries who have been any length of time on the field.

“Cautions. Some consider all advice to new-comers as useless, as frequently they will not learn by any experience except their own. This is however an extreme view.” It is certainly an extreme view so far as the writer’s experience goes. I have had quite an extensive experience with missionaries just arriving, and I can testify that in most cases those I have met have manifested a very proper disposition to learn the true state of things, and to look in a very favorable light upon the various things that come under their observation.

1. The young missionary should bear in mind the Apostolic injunction, “Be swift to hear, and slow to speak.” Old missionaries sometimes complain, that persons who have been but a few days in India think they know a great deal better how plans should be carried on than those do who have labored there for twenty years. Mr. Macleod Wylie observes, “A thorough understanding of our Indian Missions is not to be quickly obtained even by our best and ablest men; for experience has taught nearly every resident in the country, that many of his first and perhaps strongest impressions were mistaken.” Indeed, Bishop Corrie (a singularly sagacious man) used to say, that “it was a mercy if a missionary did no harm in his first year.”† The late Lord Dalhousie, notwithstanding his pre-eminent talents, spent a considerable period of time in studying the country before committing himself to any important measure.

Especially beware of depreciatory remarks to old missionaries about their labours. Many a missionary has found, at the close of his career, the results very different from what he anticipated. At all events “Let not him that girdeth on the harness boast himself as he that putteth it off.” The feelings of men who have “borne the heat and burden of the day” deserve to be consulted. Swan mentions the following case:—“I knew intimately, many years ago, a young man who went out as a missionary to India. He had talents of a high order, and his friends expected great things from him. Soon after his arrival he sent me a long letter, expressing strongly his disappointment at the state of things there. The translations of the

* *Church Missionary Intelligencer.* August, 1869.

† “Bengal as a Field of Missions.”

Scriptures were contemptible, the labors and successes of the missionaries had been exaggerated; he found fault with everyone, he was pleased with nothing. In a few years he left the missionary work, as concerning faith made shipwreck, and still lives as a monument of the danger of indulging a spirit of arrogance, disaffection, disunion and uncharitableness. "The meek will he guide in judgment, to the meek will he teach his way."*

Under judicious management it is a great advantage to missions to have men coming out fresh from England, acquainted with the advance of benevolent effort. Old men are sometimes apt to view very beneficial measures as new-fangled, useless changes. On the other hand, young men have a tendency to anticipate wonderful effect from the adoption of *new plans*. Finding, through painful experience, that the old-fashioned modes of procedure are often as good, if not even better, it sometimes happens that "those who, when young missionaries were violent innovators, become, when middle-aged missionaries, the most bigoted opponents of reform."†

"Young and old missionaries represent, in some measure, the reform and conservative elements—both very useful to correct each other. As probably three-fourths, or a still larger proportion, of the changes suggested by new-comers would be impracticable, or produce worse evils than those they were intended to remedy, the young missionary will do well to bear in mind the following caution of Dr. Duff:—"Beware, therefore, of *first impressions*, and above all, of *first judgments*. Record both, if you will, for future reference and comparison. But in all your homeward communications beware of hasty inferences from partial induction, or ill-digested facts, or snatches of observation. Beware, especially, of opinions and statements that may seem to clash with those of your predecessors. It is always better to go slow than to go wrong. Let your proposals never appear, directly or offensively, to impeach the wisdom, judgment, or consistency of your predecessors or associates in the mission. Let them gradually arise in the form of modest suggestions and gentle insinuations. Let it be seen that it is the good of the cause which is the animating principle of your suggestions."

"Be ever seeking to learn. There is perhaps not a single mission agent, European or native, from whom you can not elicit some information of value, if you take the right means. Carefully note all suggestions for improvements in mission work which suggest themselves. Investigate the causes of defects; ascertain the probable

* "Letters on Missions," p. 71.

† *Church Missionary Intelligencer*. August, 1869.

consequences of the corrections you would apply before carrying them into effect.

2. "Guard against *one-sided views*. Missionaries have their crotchets as well as other people. Some would give up every effort except preaching; others have no faith in any thing except education; a few think the circulation of the Bible the grand means to be employed for the conversion of India. It is very well for the preacher, or the educator to have the highest confidence in his work, and to be enthusiastically devoted. But it is wrong to disparage every thing else as worthless. The great body of missionaries are agreed that, under different circumstances, every agency has its appropriate place. One should not be pitted against another; but all harmonize, like the members of the body."

"But though missionaries are substantially agreed on certain great points, it is admitted that there are several important points still open. Some of them are mentioned below:—'We have found much greater scope for *experience* in the prosecutions of missions than we expected. One thing was clear, indeed, at the outset, namely, that we were to preach the essential doctrines of the Gospel, as the grand means of renovation in man. But how to secure congregations for our preaching? How far our preaching should be controversial? How far it is judicious to bring children into the seclusion of boarding schools? How much money and time should be given to common schools? How far our higher institutions should approximate to the college in the nature of its studies? How far we should give employment and consequently support to our converts? What standard of qualification we should adopt for our native preachers, and how we should best introduce these preachers into the actual discharge of their sacred functions? These and many other similar questions are still far from being satisfactorily resolved. We are applying the results of the experience acquired during the last thirty years to these matters, but we are afraid to do anything rashly.'"^{*}

"The grand mistake of some has been to insist upon one course being followed under all circumstances. Plans must however vary according to the circumstances of the respective people. The circumstances and conditions are not the same in different parts of the same country. Hence the same course is not suited to every part of the same country. It is to be charitably supposed that the missionaries, under the guidance of the Holy Spirit, will adopt the means which are best adapted to the people among whom they are respectively laboring. Missionaries are to have the same confidence in the plans of their

* Dr. Anderson to Sir E. Tennent, "Christianity in Ceylon." p. 184.

brother missionaries in other places that they wish their fellow missionaries of other places to have in their own."

"3. *Do not be discouraged* by your feelings, in the early part of your course. The following remarks are from the life of the Rev. T. D. Stoddard:—"The first year of a missionary's life is apt to be the time of severest trial. He has just torn himself away from all the tender ties of home, and after the excitement of his journey and the novelty of his new circumstances have subsided, the most painful memories and contrasts with respect to outward circumstances must force themselves upon him. He cannot, like the mere traveller, divert himself from such association by observing foreign scenery and society, solacing himself meantime with a prospect of early return to his native land. He has come to settle for life among a people with whom he has no affinities but the common ties of humanity, and no sympathies but those which the Gospel prompts towards them as needy and perishing. And yet he cannot do anything directly for their relief. With a more constant and painful sense of their lost and ruined condition than that which prompted him to come to seek their salvation, he cannot so much as speak to them with a stammering tongue of the love of Christ. Yet this very discipline has its advantages, not only in the cultivation of the graces of faith and patience, which it develops, but in the gradual adaptation of the missionary to his field."

"In some cases also the missionary's health also suffers at first. But let him not despond. Gradually he will become accustomed to the climate, opening fields of usefulness will employ his energies, friends will be raised up, and he will find fulfilled in his experience the promise of his gracious Saviour, 'There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.'"

(*To be continued.*)

CONTRIBUTIONS BY THE NATIVE CHURCHES.

BY REV. H. V. NOYES.

THE great moving forces which God has put into human hands for the performance of his work in the world are three—*Prayer*, *Personal Influence*, and *Money*. Each of these has its place, and its power, and God expects his people to use them all. Hence it is that the use of them all is an *absolute necessity* to the full development of Christian life and Christian work; and the individual Christian, or

the individual church that fails to use any one of the three is, so far, *incomplete*; not alone incomplete in regard to external work, but incomplete also in regard to views of duty, incomplete in regard to internal spiritual life.

The order of development of the use of these three instrumentalities is probably that already mentioned. First *Prayer*, the way which God has granted to us of laying strong hold upon the arm that moves the world. This necessarily develops *personal influence*. It is just as certain as any law in physical nature, that earnest prayer in the closet, earnest prayer in the family, and earnest prayer in the church will result in *personal influence*. And the strength of this influence is largely in proportion to the earnestness of prayer. The man, who is faithful in prayer, is the man who is sure to make his personal influence felt. And the man who prays well, and makes his personal influence thoroughly felt, is also the man who is willing, nay *glad*, to make use of his *money* in the service of the Lord. The three are a trinity. They cling to each other; they stand or they fall together. Unwillingness to use money in Christ's service points, with unerring certainty, to a great lack both in personal influence, and in the true spirit of prayer. Hence the importance of insisting, and insisting strongly upon the *contribution of money* by every member of the church, according to his ability, in carrying on the work of the Lord; and that not alone on account of the external work of the church, but also on account of the complete development of its own spiritual life. Important everywhere, this is certainly at no time and nowhere more important than in the beginning of the establishment of the Christian church in heathen lands.

"Contributions by the native Churches" is certainly then a subject well worthy of our earnest consideration.

The treatment of this subject would naturally fall under two heads. (1) What is the measure of duty for the native Christians in this matter? (2) How can they best be induced to fully perform this duty?

I shall confine myself, in this paper, to the first part of the subject, viz. What is the measure of giving that ought to be urged as duty upon the native Christians?

Independent of the teaching of the Scriptures, we would, from our own knowledge of the influence of money, suppose that God would require it to be used in his service. When we see how it penetrates to every corner of the world, and enters into every form of human industry, when we see its use in developing the resources of the earth, in furnishing food and clothing, in building dwellings, in

the construction of all kinds of machinery, in all the little transactions of daily life, in all the marts of trade, in all the lines of transportation and travel, in all the intercourse between the nations; when we see what joy and what blessing or what sorrow and what curses it brings according as it is properly or improperly used; when, in short, we see how it enters into almost every thing that concerns human weal, or human woe—coursing unceasingly through all the arteries and veins of this great world's busy life, we may well suppose that God, in all ages, holds his people responsible for the way in which they use the portion that he commits to their care.

He *has* so held them responsible; he *does* so hold them responsible still. His people, under the Old Testament dispensation, by withholding the offerings due to him, not only caused his blessings to be withheld from them, but also caused him to visit them with sore calamities. It would be difficult to state this in stronger terms than the burning words of the prophet Malachi. He does not with a pretense of liberality cover up sin, and speak smooth words to those who are deserving of sharp rebuke. He boldly charges them with the sin of polluting God's altar and *robbing God*. "Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. Who is there even among you that would shut the doors for naught? neither do ye kindle fire on mine altar for naught. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years." "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? *In tithes and offerings*. Ye are *cursed with a curse* for ye have robbed me, even this whole nation. *Bring ye all the tithes into the storehouse*, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

We gain some farther light in regard to *how* this people had "gone away from the ordinances of the Lord and not kept them" from the book of Nehemiah where is clearly stated the oath which the people took, on their return from captivity, to keep the ordinances of the Lord. What were the ordinances which they bound themselves to keep?

1st. They would not intermarry with the heathen nations around them. (See Neh. x. 30).

2nd. They would observe the Sabbath day and the seventh year rest. (See Neh. x. 31).

3rd. They would faithfully and punctually bring their tithes and offerings. (See Neh. x. 32-39).

These were the three important matters which the children of Israel seem to have neglected and which they now "entered into a curse and an oath" to observe. We see there how important a place "tithes and offerings" held in the Old Testament church and I suppose that the Chinese Christian, or any other Christian, who declines to give, for the service of the Lord, those offerings, which are properly due, is just really guilty of the sin of *robbing God* as were the ancient Jews; has just as little reason to expect a blessing, and just as much reason to expect a curse.

With such impressive teaching in regard to the *duty* of giving have we anything to guide us in regard to the *measure* of giving? I think that we have. The Lord has not left his people in the dark, in regard to so important a matter. Let us examine what the Old Testament says. Let us examine what the heathen conscience and practice, in their own worship say. Let us examine what the New Testament says.

Examining the *Old Testament* we find that offerings to the Lord commenced with the beginning of its history, and continued to its end. Cain brought of the fruits of the ground and Abel the firstlings of his flock, as an offering to the Lord, as though this was something established and expected. The first thing that Noah did, when he left the ark, was to build an altar and offer a sacrifice to the Lord, of every clean beast and of every clean fowl. As we go on with the reading of Genesis, we get some knowledge of the proportion of their substance which some, at least, of the patriarchs gave to the Lord. When Abraham returned from the victory, which, by the blessing of God, he had obtained over the four kings, who had taken Lot captive, he gave to Melchizedek, the priest of the most high *God*, *one tenth* of the spoils, and, although it is not so stated, it is certainly not at all improbable, that this was in accordance with a usual custom of giving.

We find his grandson Jacob making a solemn vow to give one tenth of all that God should give him, to the Lord. (See Gen. xxviii. 20-22)

Let us now inquire what the Jews were required to give after the establishment of their theocratic government.

1st. All were required to give one tenth of their income for the support of those who were engaged in the temple service, viz., the priests and the Levites. The Levites were also required to give one tenth of what they received. (See Lev. xxvii. 30-32. Num. xviii. 21. Num. xviii. 26).

2nd. A second tenth was required whose use is explained in Deut. xiv. 22-29. We see then that for two years this second tenth was to be used by the Jews in joyous festivity in the place that God should appoint, but that every third year it was *all* to be given away to the Levite, and the stranger, and the fatherless and the widow which were within their gates.

3rd. There was a bill of expenditure for the offerings and service of the temple worship. (See Neh. x. 32-37).

4th. They must give *the first fruits* of the ground and of all trees (See Neh. x. 35).

5th. In memory of the Lord's mercy, in sparing their first-born, when the first-born of the Egyptians were destroyed, they were required to give the firstlings of all their herds and flocks and the first-born of their sons to the Lord. Their first-born sons they were to redeem with money, at a fixed price. (See Neh. x. 36. Num. x. 15, 16).

6th. Every seventh year the land was to be allowed to rest, and all that it spontaneously produced was to be given to the poor. (See Ex. xxiii. 10, 11).

7th. Beyond all this there were thank offerings and special gifts.

Now put all these items together. *1st.* A tenth for the service of the tabernacle, or the temple. *2nd.* A second tenth for joyous festivities. *3rd.* The expenditure for offerings and wood. *4th.* The first fruits of the ground and of the trees. *5th.* The consecration of the first born of man and of beast to the Lord. *6th.* The seventh year's produce. *7th.* Special gifts—and we shall feel assured that what the Jews spent in their religious services and offerings, so far from being *one tenth* was much nearer *one fourth* of their income; although it is true that some portion of it came back to them, in those festivities which had such a prominent place in their religious service. *This is what the Old Testament says.*

What do the heathen say?—What do they think it worth while to spend in their idolatrous worship? I refer specially to the idolaters

of China. We know that they spend *large sums*. We know how incense is offered daily in every shop, and every dwelling, and every boat. We know how taxes are gathered from every family, and every shop, for idolatrous worship; we know how universally money is spent, in idolatrous feasts; we know how it is not a very rare thing for ten thousand, or even twenty thousand dollars, to be spent in repairing a single temple. I had it in mind to endeavor to find out as nearly as possible, what is the average annual expenditure, for idolatrous purposes, by heathen families in Canton; but in looking over the volumes of the *Chinese Recorder*, I found that an investigation of this kind had, ten years ago, been made by "A Missionary" who does not state his locality (*Chinese Recorder* Vol. II. pages 214, 215). So far as I can judge, from inquiry made, the people here spend as much as those he refers to. The manner in which the writer collected these statistics leaves no doubt as to their accuracy. He gives them partly in cash and partly in dollars. I have reduced all to dollars at 1080 cash to the dollar. Of the ten cases he gives I have thrown out one because he was a man who had lost all faith in idols, and only gave in order to stand well with his neighbors. The statistics for the remaining nine I have arranged in three columns giving *1st.* The yearly income. *2nd.* The expenditure for idolatrous purposes. *3rd.* The proportion this is of the income.

	INCOME.	EXPENDITURE.	RATIO.		
1	\$120	\$29.30	$\frac{24.4}{100}$	almost	$\frac{1}{4}$ th.
2	\$ 60	\$14.84	$\frac{24.7}{100}$	almost	$\frac{1}{4}$ th.
3	\$ 84	\$21.48	$\frac{25.6}{100}$	more than	$\frac{1}{4}$ th.
4	\$ 60	\$21.69	$\frac{36.2}{100}$	more than	$\frac{1}{3}$ rd.
5	\$ 33 $\frac{1}{3}$	\$ 7.31	$\frac{21.9}{100}$	more than	$\frac{1}{3}$ th.
6	\$ 54	\$12.20	$\frac{22.6}{100}$	more than	$\frac{1}{3}$ th.
7	\$ 66 $\frac{2}{3}$	\$12.72	$\frac{19.1}{100}$	less than	$\frac{1}{3}$ th.
8	\$133 $\frac{1}{3}$	\$25.11	$\frac{18.8}{100}$	less than	$\frac{1}{3}$ th.
9	\$ 48	\$20.20	$\frac{42.1}{100}$	more than	$\frac{2}{3}$ ths.

We thus see that these expenditures range from a little less than one-fifth to a little more than two-fifths of the income—a wonderfully near approximation to what was expended by the Jews; and, as in their case, a certain portion comes back to them as food in their various feasts. So we see *what the idolaters say*.

What does the New Testament say? What does the *Gospel* say as compared with the *law*? What does the liberty of *Christian love* say as compared with the bondage of *heathen fear*? What does *Christ* say? How large or important a place does this duty of giving have under the New Testament dispensation?

In seeking an answer to this question we must bear in mind. 1st. That if obligation is, in any way, to be measured by privilege, then the obligation of the Christian believer is *greater* than that of the ancient Jew, for the New Covenant is better than the Old. (See Heb. viii. 6). 2nd. The same or essentially the same *objects* for which the Jews contributed still exist. The fatherless, the stranger, the widow, and the poor are still among us. The Jewish priesthood, it is true has passed away, but in its place has come the ministry of the New Testament Church. (See 1 Cor. ix. 13, 14). Should any one say that this ministry is less expensive, I would reply in the language of one of the converts in Eastern Turkey: "I have learned," he said, "from one of the missionaries another truth, which has great weight in this giving of one-tenth of our income to the Lord. Under the old dispensation the Jews were only required to care for their own nation; but under the new dispensation, the command is 'Go ye into all the world and preach the Gospel to every creature!' Therefore a tenth is *not enough* for *Christians* to give." To this the teacher (a blind preacher) responded "A *tenth* is the *very least* a disciple of Christ can give, over and above that he should give as God prospers him."

It seems perfectly evident that, at least, the tenth which the Jew gave for the temple service ought to be given by the Christian, of whatever nationality, for the *Christian ministry alone*.

What does our Saviour teach? In the first recorded sermon we have, he takes the giving of alms as a matter of course, and then and at other times directs how they should be given (See Matt. vi. 1, Luke xvi. 9, Luke xii. 23, Matt. xix. 21, Matt. xix. 29). So important does our Saviour consider this duty that he regards the failure of any one to employ his substance in doing good as conclusive evidence against his Christian character. (See Matt. xxv. 42-45). It is in accordance with these teachings that Timothy says "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." In regard to the giving of tithes the Saviour speaks clearly when rebuking the Pharisees he says, "These *ought ye to have done* and not to leave the other undone."

The spirit of the early Christianity was in accordance with these teachings. When the people asked John the Baptist "What shall we do then" he said "He that hath two coats let him impart to him that hath none; and he that hath meat, let him do likewise." When

the Holy spirit came down with power, on the day of Pentecost, it reached not only the hearts but also the pockets of those who heard, so that they "sold their possessions and goods, and parted them to all men, as every man had need." When Zaccheus found Jesus he cried out "Behold, Lord, *the half* of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham." (See also 2 Cor. viii. 7. 2 Cor. ix. 6, 7., 1 Cor. xvi. 1).

From all these passages, and others, I think that we may reach the following conclusions:—

1st. Christ's claim is upon *all* that the Christian possesses. (See Matt. xix. 21, Luke xiv. 33).

2nd. The *really* Christian heart cheerfully responds to this claim. Its language is

"All that I am and all I have,
Shall be forever thine;
Whate'er my duty bids me give,
My cheerful hands resign."

The Christian is a steward of the manifold grace of God (See 1 Peter iv. 10). His inquiry is not, how *little* can I satisfy my conscience with giving; but how *much can* I give, and when he has given all that he can the thought of his heart still is, it is all too little to give to him who has bought me with a price, even his own precious blood. His service is a *loving, joyous*, service, and is so designed to be by the Master himself.

3rd. That while the importance of giving is clearly set forth, the amount which each individual shall give is designed to be left very largely to his own conscience under the general direction "As God hath prospered him." The service is not to be one of *bondage* but of *love* (See 2 Cor. ix. 7).

4th. The emergency is rare indeed that would *justify* a Christian in giving anything *less* than *one-tenth* to the Lord.

5th. There should be regular times of giving. (See 1 Cor. xvi. 2).

I doubt if, in summing up the whole matter, we can state a better rule, or one nearer the truth than that which the blind native preacher, taught by the grace of God, announced in Eastern Turkey ten years ago: "A *tenth* is the very least that a disciple of Christ can give. Over and above that he should give as God prospers him. And now," he added, "let us seek the aid of the Holy Spirit that we and all our offerings, may find acceptance before God."

If this rule is in accordance with truth then it is a rule that ought to be faithfully, earnestly and constantly urged upon the Chinese Christians, until it is *actually carried out in practice*. Then

may we expect a rich blessing. Then indeed will the native church arise and shine, her light being come and the glory of the Lord being risen upon her.

Are there any peculiar circumstances existing which should prevent such a rule from being urged at once upon the Chinese churches? I think not. The members of these churches are living in the midst of those who are, all the time, giving largely to the support of idolatry, and they have themselves been accustomed to do so while idolaters. Let them be instructed, from the very beginning, that their duty is certainly to do no less for Christ.

It is sometimes urged by themselves, and sometimes by others, that they are *too poor*. No poorer than many of the idolaters around them. Not certainly too poor to give "*as God has prospered them.*" Jacob was poor when he vowed to give one-tenth to the Lord. "With my staff I passed over this Jordan," going on foot with a staff to seek his fortune. The widow was poor who put what amounted to about seven cash, or less than one cent, into the treasury of the Lord. And yet the Lord did not say to her, as we possibly might have done, you are too poor, you cannot afford to do this; nay he commended her, "in that she, of her want, did cast in all that she had, even all her living." Paul also highly commended the Macedonian Christians, because that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. And furthermore the church that withholds contributions on account of its poverty is the church whose poverty is likely to continue. God does not bless such churches. But to churches and individuals who give as he prospers them he bestows larger means of giving. There is a withholding more than is meet, but it tends to poverty, poverty temporally, poverty spiritually. The Bible gives clear teaching in regard to this matter, Prov. xi. 35: "The liberal soul shall be made fat; and he that watereth shall be watered himself." Prov. xix. 17. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." The *Bank of Heaven* is an exceedingly good place in which to deposit funds. It never fails, never stops payment. Read Is. lviii. 6-12.

Would that our native church members might all manifest their sincerity in fruits such as these, and thus in their own happy experiences prove the truth of the words of the Lord Jesus, how he said, "It is more blessed to give than to receive;" but all the time most influenced to such action by thoughts of him who "though he was rich became poor, that we through his poverty might be rich."

THE THIRD ANNUAL MEETING OF THE CHINESE
RELIGIOUS TRACT SOCIETY.

FIRST SESSION.

(In the Chinese Language.)

THE first session of the Annual Meeting was held on Sunday afternoon, May 1st, in the Rev. Dr. Allen's Chapel. This pretty little building was well filled with one of the most intelligent audiences of native Christians that ever assembled in Shanghai. Dr. Allen, of the American Methodist Mission, presided, and conducted the devotional services, and made the opening address. He spoke of the way of salvation which the Saviour had wrought out and committed to his people. "Go ye into all the world and preach the Gospel to every creature," was addressed to every one of his disciples, and binding upon all. Every one must stand in his place and bring forth fruit. This Gospel must be spread abroad and there are many ways of doing it. Amongst them this Society is one. We may send forth these books and tracts which shall be as the breaking of the morning light in regions of darkness, preparing the way for preaching of the Gospel by the living preachers. He alluded to the success tract societies had had in other lands, and said, we are now organizing this agency here; he also spoke of the greatness of the work spread out before us among the millions of China. Though our Society is but small, and the tracts sent out are but small, yet with God's power helping they may become mighty instruments for good. Some may be able to write; those who cannot write may distribute the books others have written; those who can't do that may at least give a few cash to help print the books others have written or are willing to distribute.

The Rev. Y. K. Yen, M.A., Professor of Mathematics and Natural Philosophy in St. John's College, delivered an able and eloquent address. He alluded to cases of animals that sacrifice their bodies for the benefit of their young. Man also in bearing and working for the young, exhibits the same self-sacrificing spirit. He even goes further, extending benefits to those outside of his own family, founding asylums, hospitals, schools and other benevolent institutions. The duty of doing good was taught by all sages and founders of heathen religions, because they possess this altruistic instinct in a greater degree, and their teachings are accepted by others because they have a corresponding instinct. Doing good to others redounds to our own benefit. Ignorance, physical weakness and dishonesty of others is to our hurt; the opposite to our benefit. Christians have an

additional reason for doing good: the unity of the race, the commands of God, promises of blessing, and the example of the love of God and Christ to man. To benefit the souls of men is to confer the highest good. In this work tracts and books are among the most useful instruments, especially among a heathen people, where the Bible is not easily understood. Tracts are also necessary to Christians. In benefiting others we benefit ourselves. If we create a Christian atmosphere around us we are better able to maintain our own Christian character. Those who have no time to do this work themselves can do it through the Chinese Religious Tract Society.

The Rev. T. L. Dzang, an evangelist of the Episcopalian Church, at Nae-ziang followed. He spoke of the advantages of the Tract Society to Church members. There are many like himself, needing instruction. The Society publishes works very suitable for this purpose. If one cannot speak intelligibly on the subject of religion, he may give a tract to speak for him. The Society's books will help us to understand the difficult parts and profound doctrines of the Bible. He alluded to the good accomplished by Dr. W. A. P. Martin's "Evidences of Christianity," and Dr. J. L. Nevius' work on Theology.

Addresses were also delivered by Revs. Messrs. Bau and Wong.

Miss Allen presided at the organ, and several other foreigners were present. The Rev. Dr. Farnham, corresponding Secretary, gave the substance of his Annual Report.

SECOND SESSION.

(In the English Language.)

The Second Session of the Annual Meeting was held in the Temperance Hall, on Wednesday evening, May 4th, and was well attended.

The Rev. William Muirhead, of the London Mission, presided, and conducted the devotional exercises. He delivered an opening address, as follows:—The obligation to spread the Gospel throughout the world is acknowledged by every right-minded follower of Christ. It has the direct authority of the Lord Jesus Christ to sustain it, and it is further borne out by the necessities of the case. We take this for granted, and the only question is how to do it in the most effectual manner. Various means are at work for the purpose, and the happy effects connected with them may be seen in unnumbered instances. There is the general preaching of the Gospel, the teaching of the young, the circulation of the Word of God, and the distribution of religious books and tracts, not to mention a number of other agencies that are actively employed at home and abroad with the same object in view. In consideration of the authority on which we act, and the

end that we contemplate, it is a privilege and an honour, as well as a duty of the highest kind, to engage in such a work, and we are not here to-night in order to meet objections that might be offered to the matter in hand. It is too late in the day to come forward in the way of opposition to the missionary enterprise on its own ground or in any of its distinguishing forms. Time was when the thing was new or novel in the estimation of the Church and the world; or rather, after a long time of eclipse in the religious character and evangelistic life of professing Christians, when the subject was urged afresh on their attention, and their zeal and energies were called forth in the service, there were found to be many drawbacks and difficulties in the way. These required to be overcome by patient and persevering efforts, by earnest and faithful labour on the part of men who realized their obligations to the Saviour and the duty of obedience to His last commands. Their efforts, extending through a course of many years even in the present century, accompanied by manifold forms of Christian enterprise, demonstrated in the plainest manner that it was no impracticable thing to seek the diffusion of the Gospel, and lead men from darkness to light, and from the power of Satan to God. Not only has this been the case in Christian lands, but equally in Pagan realms, sunk in ignorance, idolatry, and superstition. The experience of late years amply corroborates the course of the Christian Church in earlier days, when she made her inroads into the wilds of heathendom, and simply by means of the word of the truth of the Gospel reclaimed men from the evil and error of their ways, and brought them as willing subjects to the foot of the Cross. Hence it is we are only called upon to advance in the same line of things, and to be assured of like blessed and glorious results.

We are met to-night to contemplate one department of mission work now being carried on in this great country, and to observe its special adaptation to the end in view. We invoke your sympathy with it, in common with similar operations here and elsewhere, and doubt not that your interest in Christian work generally, your regard to the authority of the Divine Master, your concern, as His followers, for the spread of His cause, and the highest well-being of your fellow-men, will constrain you to take a practical part in the matter that is thus laid before you.

The means employed in the case before us is the preparation and distribution of religious books and tracts in this great field of China, for the enlightenment of its teeming myriads in the saving truths of the Gospel. What is the nature of these? How are they adapted to the class of people for whom they are intended? What is the

likelihood or proof of their success as a Christian agency, and what claims has the work on the sympathy and support of the community in this place?

From the earliest start of mission enterprise in China, as in India, Burmah, and other parts, attention has been given to the formation of a Christian literature. Altogether a very large number of works have been published in connection with the different missions, the expense of which has been chiefly borne by the various religious societies in England and America. They are of all forms and sizes, from the more bulky octavo to the diminutive paper tract. They have been composed by men of various standing and attainments, and of course differ greatly in their character and power. Many of them are translations from foreign works, and not a few are original productions; but all are more or less designed to convey to this people a knowledge of Divine truth, on the basis of Scripture revelation. Scientific and general literary information has largely been communicated in connection with this line of things, and it is an acknowledged fact that it is to the missionaries for the most part that this people are indebted for the knowledge that has been disseminated among them of this nature. It has thus been the object of the messengers of the churches to be faithful to their high calling in this as in other departments of their work, and the number, variety, and quality of the volumes they have published in the Chinese language bear witness to their activity in endeavouring to spread Divine truth in its different forms throughout the country.

But it is not only the separate character of these books that requires to be considered. We have to note also the tens and hundreds of thousands of copies that have been circulated far and wide. They have been carried more or less over the length and breadth of the land, and if we consider the adaptation of such work in our own countries, we may be thankful that the same course has been pursued in this great empire of China. Allowing for the large numbers that are unable to read, we meet everywhere with a high appreciation of the printed page, and there are multitudes who can understand it when put before them in an intelligible form. These books and tracts then, bearing on their own customs and habits, their idolatries and superstitions, have it as their great object to bring before them, in as interesting a manner as may be, the simple truths of the Gospel. We admit all that can be said as to the pride and prejudice, the ignorance and moral incapacity of the people to receive such truths at the hands of foreigners; still as this cannot be otherwise, we are adopting one of the most effective means for bearing it down and introducing a new

era of light and enquiry into the country at large. China is not without corresponding illustrations of the power and efficiency of such means, in common with what has been the case in Western lands. It is a means that is largely made use of by its literary men in the diffusion of general knowledge, and by various classes in the distribution of religious books and tracts on public and private occasions.

On the one hand, the native literature is immense, on a vast variety of subjects, and is diligently read and prized by a countless number of scholars, who are the back-bone of the people, and are looked up to with profound respect. On the other hand, as indicating the value of moral and religious instruction, such as obtains in the country, it is a common thing to meet individuals engaged in the distribution of books and tracts of that nature in the open streets, from house to house, and at the official examinations. Referring to these last mentioned, as all important in the social life of the country, advantage has often been taken of them by the missionaries for the distribution of various works among them, either while walking through the streets of the city, or as they are coming out of the examination halls at the dead of night. Side by side with such distribution are to be found natives engaged in similar work, handing to the scholars volumes of various sizes, bearing on what they regard as of highest value for the moral and religious welfare of their literary men. On other occasions, persons who have recovered from disease, or who are seeking to perform a work of merit, will be found circulating copies of some well-known and approved work among the passers-by, which are generally received with tokens of satisfaction. Things like these give us an insight into the character of this people, and are suggestive of the means which missionaries may also employ in the carrying on of their work. So it has been all the years through. However inadequate the whole has been to meet the wants of such a vast and widely-spread people as the Chinese are, yet so much has been done, and we are satisfied that it has not been done in vain.

The agencies of the different missions spread over a large part of the empire are in the habit of distributing religious books and tracts in their several places of worship, and in their extended itinerancies throughout the country. We allow that many of these books may be imperfectly understood, from the strangeness alike of the subject and the style in which they are written, and from these and other causes may be treated with indifference and contempt by not a few; but this is nothing more than what obtains at home, from like or different reasons. And yet in the one case as in the other, the seed often happens to fall into good ground, and is found productive of

good results. Nay, the mere general influence of the whole is beneficial, and the lack of such an agency affecting and enlightening the public mind would be grievously felt. Whatever may be said of the operation of similar institutions in Christian lands, there can be no denying their practical utility, and the necessity of their existence in the present order of things; and the same obtains in measure in such a country as China. The only matter is to raise the standard of suitability in the style and sentiments of the books and tracts thus intended for dissemination among the people. This we regard as a thing of high importance. We are thankful for what has been done already. Many of these publications are of a high order indeed, and are appreciated accordingly. They have passed the ordeal of many years, and continue to be circulated with advantage in all parts of the country. Others are of an inferior type, and like corresponding works at home, soon meet their desert. Such as are of real merit and worth, whether for the Christian reader or the heathen, are found to be in continual request, and are surely and silently exerting an influence which is telling on the general enlightenment and helping on the Christianization of this people.

It may be here mentioned that while the books and tracts in general are composed at the instance of the foreign missions, and the thoughts and sentiments contained in them are only put in order by the Chinese scholar,—in many cases they are the entire product of the native Christians themselves. This is a matter much to be valued, as showing their intelligence and aptitude in regard to the expression of Christian truth, and in a way that is remarkably adapted to the native mind. Not a few of our best tracts are thus the work of the Christian converts, and it reflects greatly to their credit that such is the case. There is no lack of ability amongst them in this respect, and it has only to be made known among the missions generally that certain works are wanted on definite subjects connected with Christianity, either alone or in its bearing on the native mind, and a large variety of really excellent essays are very readily produced. This is a feature especially characteristic of China, as indicating the progress of the Gospel, and the literary standing of many of the converts. It may also be stated that in some places the native Christians pay considerable sums for the works that are thus provided for them, while they show their high appreciation of certain works by a familiar acquaintance with them.

It is not my purpose at present to enlarge on the necessity of such a mode of effort in China as we are now referring to. This, alike with the encouragements belonging to it, will be insisted on in another place.

Only let me commend to you this work, so important in the end in view, and so peculiarly adapted in the means employed. As a Christian community, it is yours to take an interest in the spiritual welfare of the multitudes around. They are the heathen of whom you were accustomed to hear of at home, and withal they are a very good sample of that class of our fellowmen. You were then perhaps called to do something on their account, and now when you are in their immediate vicinity, the romance, the enchantment, about them in your estimation must give way to a sober yet no less solemn reality. It may appear as if personally you can do nothing, but leave it to those who are especially charged with the work. Even by proxy you can do much, and those more directly engaged will be glad to be your benefactors in the matter. Yet even you may help in the distribution of such silent messengers as we are now considering. In your own houses, in your country walks, and in your more extended journeys, you may be the means of circulating the Word of Life, and carrying the tidings of salvation to some of these benighted souls. Doing so you may have the joy of sharing in the assured and blessed results, when China shall turn to the Lord and become in the fullest and happiest sense a Christian land.

The Rev. W. S. HOLT spoke as follows:—The Society whose third Annual Meeting is occupying our attention this week has one special reason for heavy drafts upon our interest and sympathy. As a simple Tract Society it is doing what the missionary organization have been doing from the commencement of mission effort until now. The preparation of tracts, their publication and distribution, is one recognized mode of extending the Gospel, and it has been followed here as in all parts of the world. Thus we are not celebrating the anniversary of some new method of work. But from another standpoint it is new. This Society aims to enlist the *Native Church* in a line of work which has proved valuable in all fields. This is its new feature, and the feature which calls for our special assistance. No missionary feels satisfied when he has induced a man to preach the Gospel as a paid assistant. Of course people will work for pay without much regard to the sort of work they are called upon to perform. Probably most of us have had an occasional experience of an individual undertaking to act as a colporteur or assistant in some department of Christian work, where, as as yet, said individual had no knowledge of Christianity and no intention of believing. He was willing to preach the Gospel because he could live by the Gospel; we all know of the contempt in which "rice Christians" are justly held by foreigners, although "to eat your food and speak your words"

is a saying fully as common to Chinese lips as the practice is to their experience. But with a clear understanding of all the difficulties of the cause, an unceasing effort is being made to give the native Christians self-reliance, and at the same time an aggressive spirit as toward the heathenism which they have renounced.

We doubtless all feel that it is next to impossible for foreigners to do all the work upon which the conversion of China to Christianity depends. The pioneering we have undertaken and expect to maintain. But we also hope for the growth of the native Church into such a vigorous, self-dependent, consecrated body, as to make the presence of the foreign missionary as unnecessary in China as it is in England or American. This is the aim we all have in view, and every step towards it gives us great satisfaction and calls forth our approbation. We look upon the support of a pastor by his flock, the erection of a church edifice, the opening of a school, the employment of an evangelist, the payment of the expenses of Christian education, as evidences of a growth, of a vigour, a purpose, which will send evangelists, establish schools, and erect churches throughout the empire, until the expectations of an ambassador shall no longer be a vision of an excited and sanguine imagination but an accomplished fact. The organization and promotion of the Chinese Religious Tract Society is another step in the same direction and to the achievement of the desired result. At the outset, as a matter of necessity, we see a long array of foreign names upon the list of trustees and officers; for many desirable enterprizes have been and must be suggested and aided by those who are familiar with them. Steamers, railroads, improved mining apparatus, improved means of construction and destruction, have all been introduced in a similar way. But it is confidently anticipated that those who are convinced of the truth of the Gospel, and of China's need for it, will be as ready to adopt and use the instruments of spiritual progress, as the converts to foreign methods of transportation, and communication, and warfare are to adopt them. There can be no doubt that the formation of such a Society as this, and the enlistment of the native pastorate and Church in it, will impress upon them in some measure that the spread of Christianity is their work. The interest which has been taken, the assembly of native Christians on Sunday afternoon, and the reports read this evening, prove what I have said to be correct. It must be so; it is true among ourselves. Often the only way to secure a person's interest in an enterprize is to persuade him to join it. Then it becomes his undertaking, and the desire that it should succeed will induce him to help it forward. This Society is the property, so to

speaking, of the native Christians. By its means they can issue tracts of their own preparation, written from their stand-point, which should be powerful agents in overcoming superstitious notions, incorrect ideas of Christianity, and in setting forth the true purpose of the Gospel. A general interest in the work of the Society ought to be an incentive to the native mind in undertaking to meet the various tenets of the sects which now hold sway over China. Moreover, with Auxiliary Societies in different parts of the Empire, a mutual interest should arise among the different Churches. This will show them how entirely one are the aims of all who accept Christianity. Thus also more frequent intercourse, or at least interchange of ideas, may be expected, which will tend to unify and strengthen the Church. Isolation is a source of weakness. We, although a handful of foreigners, have behind us the whole Church in our native land. Communications from home keep up our vital connection with those Churches, and secure for us their unremitting sympathy and aid. If the Church in Peking were fully aware that the Church in Canton was united to it by any visible bonds, such as may be maintained by the medium of this Society, and if the two Churches at these extremes were assured of the interest and sympathy of the several Churches which make up the connecting links of the chain, would it not naturally impart to them a feeling of strength which they can never have as isolated organizations? Again, if the whole 16,000 professing Christians, who make up the Protestant Church in China, could feel the union which even the single bond of a united effort to perpetuate and render successful this Tract Society would give them, I believe they would thereby understand their power, as it cannot be understood when each Church works alone. Once fully impressed with that power, which this no mean number of Christians ought to have, would not their influence also be proportionately increased? 16,000 people form a body which ought to be felt, and they will be so soon as their strength is known and combined in any single line of action. Thus this Society may be the means of leading the Church to see what it is and what it may do, and so prove a powerful agency in helping forward the complete establishment of the Kingdom of God in China.

That it may be so conducted and prospered to accomplish this great result, must be the earnest wish of all who are interested in the progress of Christianity and in the welfare of the Native Church.

(To be continued.)

SHORT ACCOUNT OF THE SOUTHERN METHODIST
MISSION SINCE 1877.

By A. P. PARKER.

FOREIGN MISSIONARIES.

AT the time of the Shanghai Conference, 1877, the foreign members of this mission were, Rev. J. W. Lambuth and wife, Rev. Young J. Allen and wife, and A. P. Parker. In November of that year Rev. W. R. Lambuth, M.D. and wife joined the mission from America. In the following Spring, Dr. Lambuth erected a small dwelling house in the village of Nansiang (南翔) a village of some 15,000 inhabitants, about 15 miles from Shanghai, and went there to reside. In addition to preaching he opened a dispensary where many of the natives were not only treated for their bodily ailments, but were also taught the healing truths of the Gospel.

In November, 1879, Rev. C. F. Reid and wife joined the mission from America, and were stationed at Nansiang while Dr. Lambuth removed to Shanghai.

In March, 1878, Rev. Young J. Allen, D.D., having been elected by his home Conference, Delegate to the General Conference, went to America, and after an absence of some ten months returned to China *via* Europe, and resumed his work of translating for the Chinese government, and editing and publishing the "Chinese Globe Magazine."

In 1879, a brother in the State of Georgia, made a special donation to Dr. Allen of \$2,500 with which to build a church in Shanghai. The church was erected and dedicated last year. It is a beautiful and substantial structure, with a capacity of 250 sittings. Large congregations from the beginning have attended the preaching there, and some sixty or seventy persons have given their names as inquirers. Of these some ten or twelve have been received into the Church by baptism.

A little previous to the above-mentioned donation, a brother in the State of Kentucky donated \$6,000 to be used in erecting a church and a boy's boarding-school in Suchow. The school building was put up under the supervision of A. P. Parker, in 1879-80, at the same time that a mission residence was built there under the same direction, being the second foreign residence hitherto built in that great city.

In 1878, Miss Lockie Rankin came to China under the auspices of the Woman's Missionary Society of the M. E. Church, South. In the Autumn of the following year a building for a girls' boarding-school was erected in Nansiang, and a school was opened in it by Miss L. Rankin. In November, 1879, Miss Dora Rankin, sister to

Miss Lockie, came to assist her in the school and the work among the women.

In May, 1880, Rev. J. W. Lambuth, D.D., returned to America on account of ill health. He is still in America, but expects to come again to China next November. Mrs. Lambuth accompanied him on his return to the United States.

In the Autumn of 1880, Rev. C. F. Reid built a mission residence in Nansiang, that built by Dr. Lambuth having been turned over to the Woman's Society. In October, of the same year, the health of Mrs. W. R. Lambuth failed and she was obliged to return to America.

In December last, Revs. W. W. Royall, K. H. McLain and their wives and Rev. G. R. Loehr joined the mission from home. In the following February, Mrs. McLain became seriously ill, and her mental condition was such as to necessitate her return to America, and Dr. Lambuth was obliged to accompany her to assist Mr. McLain in taking care of her.

So much for the foreign members of the mission.

WORK AND RESULTS.

Our methods of work and attendant success have been about the same as those of other missions. We are using all the various agencies that have hitherto been found available and useful for mission work, the chief and most important of which is, and must ever be, the personal, face to face proclamation of the Gospel by the living voice. All of us, native and foreign preachers, preach regularly from three to six or eight times a week. We also use the press, boarding and day schools, colporteurs, Bible women, &c., &c.

There has been no great awakening or numerous ingathering of converts, but there has been more or less steady growth, and there are abundant evidences around us that the Gospel leaven is working.

In 1877, we had three church buildings and nine rented preaching places. Since that time we have built four new churches, and the land has been purchased on which to build the fifth in Suchow, which will be erected (*D.V.*) next Autumn. We have now seven churches and thirteen rented preaching places, occupying twelve cities and towns.

The part of the country in which our mission is situated, being intersected by numerous canals running in every direction, and being very densely populated, affords a fine field for itinerating in boats, and this has been availed of by various members of the mission, and thus the saving truth has been scattered far and wide by the living voice and the printed page.

We have one boy's boarding school in Suchow containing 25 pupils, and two girls' boarding schools, one in Nansiang with 25 pupils and one in Shanghai with 20 pupils. Besides these we have sixteen boys' and girls' day schools with some 200 pupils in them. The communicants number 120. In 1877, we reported 112, which would seem to indicate that we had only gained eight in four years. But it should be stated that in 1878, the list of members was pretty thoroughly overhauled and many who had been numbered with the 112, but had not been heard of for a long time, were stricken from the roll, and the same thing has been done more or less every year since, so that our actual increase has been about 40 instead of eight, as the figures would seem to indicate.

The native church in Shanghai has undertaken the support of their pastor this year, and so far has succeeded very well. The church at Nansiang unable to support their own pastor, Rev. Dzun Ts-dzeh (C. K. Marshall), who is paid \$25 a month, supports the preacher at Kading at \$7 per month.

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A COMPENDIUM OF HISTORY IN THIRTY VOLUMES. BY WONG
SHI-CHING, AN EMINENT SCHOLAR OF THE MING
DYNASTY, A.D. 1526—1590.

BY REV. T. P. CRAWFORD, D.D., OF TUNGCHOW.

No. III.

NOTE BY THE TRANSLATOR.

[The detailed accounts of the Chiefs Yeu-ts'ao, Sui-jin, Fuh-hi, Neu-wa, Shin-nu, and the principal part of Hwong-ti are here omitted, as their names have already appeared in the Annals translated in article No. II., and as they throw but little light on the subject of chronology. Only that portion which is supposed to be of value in that respect will be presented. It is found between pages 23-25 Vol. I. of the Compendium.]

TRANSLATION.

Hwong-ti 黃帝. (B.C. 2697-2597).

“Hwong-ti chose six ministers; namely, Fung-how, Li-mu, T'ai-san, Ki-ch'ang, Shen-ta, and Hung-tuh by whose aid the empire was governed to the satisfaction of the gods.

[Kwan-tsze says that Hwong-ti having found that Fung-how understood the principles of heaven he appointed him to be Time Keeper (astronomer). He likewise appointed T'ai-ch'ang⁽¹⁾ to examine the resources of the earth, and to be Reporter. He appointed Ts'ang-lung to investigate the East and to be Judge. He chose Tsu-yung to investigate the South and to be Educator. He chose Ta-fung to investigate the West and to be Inspector of Cavalry. He chose How-t'u to investigate the North and to be Master of Baggage.]

Lü-tung-lai says, The Tsing-i states that Hwong-ti, in a dream, saw a great wind blowing away all the dust and filth, and also a man carrying a cross-bow 30,000 pounds strong and driving along 10,000 flocks of sheep. The Emperor in his sleep ejaculated thus:—"The wind signifies to me regarding those who can aid in the government! The earth radical in the character for *filth* (垢) being driven away the remaining portion is for *prince* (后)! Can it be that there is a man in the kingdom whose name is Fung-how (風后)? And again, a cross-bow 30,000 pounds *strong* (力) is something extraordinary, and his driving along 10,000 flocks of sheep indicates that such a man can lead the people in the way of virtue! Can there be a man any where named Li-mu (力牧) or Strong Shepherd?"

Thus, Hwong-ti, relying on the interpretation of his dream, sought for and found the man Fung-how at an inlet of the sea, and appointed him Prime Minister. He also found a man named Li-mu living near a morass and appointed him Minister of War. Moreover, Hwong-ti, because of this dream, produced a work on 'Divination by Dreams,' contained in 12 sections.]

"Hwong-ti received the River Chart"⁽²⁾ (河圖).

[The Emperor saw in a dream two dragons bearing the Chart. He then fasting went to the river and prayed that he might obtain it, whereupon a great fish floating down the stream came out and presented it, when his Majesty received it kneeling. This affair may be found recorded in the works of Ts'ai-ch'en.]

"And by the Chart's aid the Emperor discovered the laws of the sun, moon, and stars. Hence works on astronomy began to appear."

[The later astronomical works originated from Hwong-ti having learned from the River Chart five important particulars. Hence observatories were erected and five officers appointed to arrange the Five Labors, as follows:—Hwong-ti commanded Kwe-yü-wo to observe the stars, Teu-pao to take the compass and determine the changes in the sun, moon, and stars, E-hwo to observe the sun, Shang-i to observe the moon, and Kü-k'ü to observe the wind. From these observations sprung the (later) astronomical works.]

"Hwong-ti also commanded Ta Nao to examine into the nature of the Five Elements [metal, wood, water, fire, and clay] and to observe the position of the stars Teu-kang (斗綱), (or eighth constellation) as well as make out a *kia tsze*, (or system of names for the years in the cycle of 60)."

[Hwong-ti after appointing the above named astronomers ordered Ta Nao to observe that the Handle of the Dipper pointed, at the beginning of dusk, towards the moon's position, and also to combine the characters composing the Ten Stems (十干) with those composing the Twelve Branches (十二支) so as to make them name or distinguish from each other the 60 years of the cycle. Afterwards, in the time of the Chen kingdom, Wong-hü added the Five Elements to spell the sounds of words. (This took place about A.D. 240).

“Besides, Hwong-ti ordered Yung-ch'ing to construct a sphere representing the form of the heavens, and to collect the six plans for determining the resolutions of the K'i (氣), (the atmosphere, or the 24 parts into which the year and the cycle are divided).”

[The six astronomers are said to have been E-how, who observed the sun; Shang-i, who observed the moon; Yü-wo, who observed the stars, Ling-lun who made the rules, Li-sheu who made the calculations, and Ta Nao who made the Kia-tsze or sexagenary cycle.]

“Hwong-ti asked Kwe-yü-wo, saying; how are the revolutions of heaven and earth calculated? To which he replied; those of the heavens are calculated by 6 joints (六節) (of 2 months and 6 each) those of the earth by 5 positions (五制); that the circulation of the heavenly fluid, or atmosphere, is completed in 6 divisions (六期), and in the earthly arrangement 5 years make a (small) cycle (周), while 5 multiplied by 6 are equal to 30 years, or to 720 subdivisions (氣) (or half months) which make a (medium) cycle (紀), and 60 years, or 1440 subdivisions (氣) make a (large) cycle (周) with fractions more or less as may be seen.

But since the Five Measures⁽³⁾ (五量) govern the Five Subdivisions (五氣) in their rising and falling we can discover the laws of growth and decay, and so make out the calendar.

The year is reckoned from the union of the first Stem with the third Branch (甲寅). The day is reckoned from the union of the first Stem with the first Branch (甲子) and thus the hours (時) of the day and the joints (節) of the year are determined. (Tseih (節) is used of the festivals in a year).

In the year, *hi yeu* (巳酉), the 11th moon, first day, the sun being at its most southern point, the divine Straws (神策) and the precious Caldron⁽⁴⁾ (寶鼎) were obtained. Mien-hen asked Kwe-yü-wo and he replied, that Hwong-ti obtained the plan of the heavenly revolutions when he 'received' the sun and calculated its movements.”

[It is said that Hwong-ti obtained the 'Straws' by which he calculated the time when the hours of the day, and the joints and subdivisions of the year would transpire; and therefore it was called calculating and receiving the sun.]

“Hwong-ti also made Sixteen Divine Calendars by which to arrange the fractions for the intercalation.”

[In three years there is an intercalation, in five years there is another, and in nineteen years there are seven.]

“And he united the Stems and the Branches so as to determine the stations (節).”

[The Calendars all began from the first of the Stems and Branches (干支). The first corresponds to a day and is called a section (章). That which corresponds with the first of the day is called a station (節). The sun having completed six decades it is called a period (紀). When the year has returned to its starting point it is called a revolution (元).

Thus the sections become plain, the stations noted, the periods recorded, and the revolutions separated (原之).

“So the times corresponded to the arrangement (of Hwong-ti), and the hours followed accordingly.”

NOTES ON THE ABOVE TRANSLATION.

- (1) The names of Hwong-ti's six ministers as given in the Text and in the Comment do not agree except for Fung-how. The former are perhaps their personal names, the latter their official titles.
- (2) This “River Chart” is a great puzzle in Chinese history. It was probably some foreign astronomical work which Hwong-ti got possession of and had translated. The character *river* in the name being used for its *sound*, instead of its *sense*, giving rise to the subsequent story of his having received it from “two dragons and a great fish.”
- (3) I know not to what divisions the “Five Measures” refer.
- (4) The “Straws and Caldron” were doubtless, at first, only instruments used, as our abacus, sextant, &c., in astronomical calculations, but subsequently became objects of superstition and instruments of divination.

SACRED MEMORIES OF REV. J. S. McILVAINE.

BY REV. TIMOTHY RICHARD.

THIS morning I heard from Shantung that my friend Jasper McIlvaine has gone to our Father's home on high. Others will doubtless write a full account of him, but if you can permit me a little space I feel bound to write something about one so excellent though perhaps little known. It was my good fortune to spend parts

of two winters with him some five or six years ago in the capital of Shantung, and the sweet memory of his holy and devoted life compels me to write a few things for the good of us who are left behind.

1. He was extremely conscientious. He made up his mind to become thoroughly familiar with Chinese ways and so put on native dress and was the only Protestant missionary in Shantung capital for a twelvemonth. Such a solitary life, when his knowledge of Chinese was but imperfect and he was therefore unable to form friendships with the natives, affected his mind considerably, and he felt obliged to go home to America for a short time. He told me afterwards that he had chosen the missionary life because it was the highest thing he could conceive any man to be engaged in, viz., the glory of God in the salvation of the heathen. His mental depression was the result of his conscientiousness. He feared that instead of having been called of God to the work he had simply chosen the position from sinful ambition. I remember the agony of his soul, poor fellow, once after his second arrival in China. He told me he must give up all connection at once with the Board at home, for as there were no converts he felt that God was withholding his blessing from him and it would be wrong for him to use a single cash more of the mission money. His mother's clock was, besides his books, the only thing foreign in his room. He would sell this clock, go to Tientsin and devote himself to translation. After a few days talk and prayer about the matter, he uttered the following memorable words: "Now I have been in China many years and doubted enough, I must doubt no more, I must work; whatever is wrong, work for others cannot be wrong."

2. Whatever I know of Chinese literature I owe largely to the example of hard study he gave. The religion and ancient history of China were especially his favourite studies. Neither his letters nor conversations were ever trivial. He would have some important subject always occupying him about which he would talk for days, interesting his listener by quotations, the result of original research in foreign and native literature. He was better read than average missionaries in foreign literature, and I have met few who knew as much Chinese literature as he did.

3. He liked always to occupy *new* ground. When I went to Tsi-nan fu to work with him, he said he would go and open another city if I would go on with the work in Tsi-nan fu. Finding him so resolved, I chose another sphere leaving him again alone in the city of his choice. When his own Society sent reinforcements to him, he

left and commenced work in another important centre. It was his motto to make the most of our few forces by distribution, instead of settling down together in a few cities while the rest of China was left without any means of hearing the Gospel.

4. At one time it was his rule to write a sermon out in Chinese with his own hand every week. At that time he was engaged translating commentaries and other works, and later on making some original books. He was one who assisted in bringing out the Presbyterian Standards. *All these he invariably wrote with his own hand in Chinese*—an accomplishment in which few foreigners have attained like facility.

5. His patience, too, was remarkable. Being called bad names in the street, (a thing then intensely disagreeable to me) I wanted to remonstrate, but he said, "the more you notice it, the more they will enjoy it, *let us live it down.*"

6. It is now a little over two years since I saw him after famine relief distribution, and then he told me his plan was to buy a cart and mule and travel to distribute books and preach in the south-west of Shantung and north of Honan, visiting the same places at stated intervals in regular succession. What was the result of that plan of work I have not heard.

He has gone, but he has left us a blessed memory of conscientiousness, consecration, patience and endurance of reproach which few can equal. After such toil and trying work which he was always engaged in, he now rests in peace until the joyful morn of the resurrection of the just. To the church in China his death is a severe loss, to him it is blessed rest.



SHE HATH DONE WHAT SHE COULD.

MARK XIV. 8.

“She hath done what she could,” is the sacred record
 And her box of sweet ointment she hath given to the Lord.
 ’Tis not said :—She hath done what she would. No we read
 What was in her weak power is what was the deed.

And embalmed, in the word, her faith’s offering seen
 By the light of *His* life, is no offering mean ;
 For she did what she could ; and no more from us all,
 Doth the Master require, when His voice doth us call.

Unappalled by the crowd, or invidious sneer,
 On the lip of the Pharisee proud ; or the leer
 From the servitors rude, as they jostled her by,
 As approaching she came where her Saviour did lie.

She hath done what she could ; for she searched not afar,
 For some deed, that would startle the world, with its glare ;
 But she cast her glad offering down at his feet ;
 And thus lavished her love, as thus only ’twas meet.

And the fountain of tears, from her eyes is unloosed ;
 And a shower more precious than the ointment she used,
 In a flood penitential and loving then laved,
 The dishonoured guest, who *her* loved and had saved.

And the kisses the host should have given to his guest,
 She unceasingly gave, for she loved him the best ;
 And, as tokens of love, they were showered on His feet ;
 For her heart He had won with forgiveness so sweet.

And her raven black hair, for a towel she took,
 And then wipes, with her tresses, His feet ; for a look
 Of His eye had so gladdened her heart ; and o’erjoyed,
 Sweet Forgiveness had nestled, in her heart, unalloyed.

And the box she then broke ; and the ointment was shed,
 On his feet, that had trodden so long, as we’ve read,
 On the roughest bye paths of this world’s rugged way
 And too often uncheered, by a welcoming ray.

Oh ! that *we* may like her, what our hands find to do,
 Do with zeal, that is real, and with heart that is true ;
 And, undaunted by sneers of the worldling and false,
 We our Saviour shall find, and rejoice in our cross.

For it matters not humble, though tasks be indeed,
 If our Saviour we serve, then our deeds shew our creed.
 He accepts of the offerings kings do prepare ;
 The last mite He deems equally costly and rare.’

J. DYER BALL.

A RHYME TO THE EDITOR.

My dear Dr. Happer, you ask for supplies,
Of well written articles, witty and wise,
I'm nought of a poet, but rhyme I will send,
And make it my object your case to defend.

To tell you the truth I was so much annoyed,
With the dullness of things, that I sought to avoid
Taking in *The Recorder*, though "Agent" I've been,
Which is far from correct, 'twill be readily seen.

But somehow or other I made up my mind,
To pay my subscription, and thought it quite kind;
For I never found much that was pleasing to read,
And oh! very much that was dullness indeed!

And others I know in this central town,
Who wouldn't say "Yes," when I put it straight down,
"Will you take *The Recorder* or will you refuse?"
And they added "It gives us a fit of the Blues."

And I'm perfectly sure if things don't improve,
But the paper keeps on in its present dull groove,
There are others will say "I won't take it again,"
Which of course will give me a heartload of pain.

What we want in the paper is readable stuff,—
Of dry and of learned we've had quite enough—
Something human and pleasant to help us along,
With some sallies of wit and some snatches of song.

There are men by the score who have something to say,
Which would do us all good,—if they wouldn't delay,—
And to them I appeal, and I hope they will heed,
And give us some interesting papers to read.

For I heard a remark that struck me as true,
The Recorder depends upon us, not on you,
And if we that are readers turn writers as well,
How much we shall profit, no one can tell.

So I hope, Mr. Editor, what you have said,
Will stick and ferment in many a head,
And that our *Recorder* will come to the fore,
In a fashion that never has happened before.

Success, Dr. Happer, I wish you success!
Though that is not easy, I humbly confess,
And if you've a cranny to put in this rhyme,
Perhaps I'll send prose at some suitable time.

Correspondence.

DEAR SIR:—

Your last issue contained a long article by *Inquirer* on the "State Religion of China." The subject was an interesting and appropriate one, and it was evident the writer has a considerable acquaintance with it. The only thing that we regretted in the treatment of it, was the large admixture with it of the so-called "Term Question," which was very unsatisfactory to many of your readers, and in direct contravention of the arrangement entered into long ago on the matter. It was generally understood that the discussion should cease in the pages of the *Chinese Recorder*, which it was hoped would be occupied with the consideration of much more useful and interesting topics. There are surely many such themes in connection with our missionary work, and there is no lack of power or willingness on the part of those engaged in it, to supply the needful information or suggest points of inquiry, that would be of great service in the work. As it is, the sad controversy that has raged for so many years has had an unhappy effect in the history of Protestant missions, alike in relation to individual feeling and to the cause at large. It would therefore be wise and becoming in the extreme to abstain from agitating the matter any further, especially in the organ of our common work, and which ought to be the medium of kind, encouraging, stimulating Christian sympathy, instead of exciting differences of thought and feeling such as the controversy has long done.

It may give force to these remarks, and show still more clearly the propriety of abandoning the discussion in a public form, if I allude to some of the views expressed in the above article, as opposed to the sentiments of others on the subject.

The central matter of all is the meaning and use of *Shang-ti* in Chinese, as judged from the native classics and the common *parlance* of the people. It is maintained that the term has altogether an impersonal and material conception in the minds of the scholars, and that such is the definition given to it in the standard commentaries. The whole philosophy of the Chinese is supposed to be based on this idea, and we are called to regard the words in this distinctive sense, and disown their use and application in any Christian form. But here we join issue on the entire question, and dispute the inference that is drawn from it.

Allowing the secular and sceptical character of the prevailing philosophy, as taught in the writings of Chu-fu-tsze, and in his expositions of the classics, it is well known there are many scholars who disagree with him on important points, while there is ample material even in these works for arriving at, or enforcing a clearer discovery of truth than generally obtains. It is much the same as in the

ancient Vedas of India, where a purer system of religion and ethics is taught than in later productions, and however misinterpreted by current writers or traditional opinions, they may confidently be appealed to in opposition to the present order of things. Such we believe to be the case in China, and though it may be difficult to run counter to the long established views and sentiments of the *literati*, yet they are not to be regarded as infallibly correct in their expositions of these ancient writings. But it may not be necessary to adopt this course in order to ascertain the real meaning of certain expressions in Chinese.

Let us examine one passage of some importance, and following it another of a similar form, which enter into the subject of the supposed deification of heaven, and the alliance of *Shang-ti* with it in this respect. In the Shi-King we have the words 皇上帝 *Whang Shang-ti*. What is the annotation upon these words? "*Whang* signifies great, and *Shang-ti* is the spirit of heaven." This seems to imply a distinction between heaven and the indwelling or ruling spirit in it. It is further said that from the external appearance or body, it is called *T'ien*, but from the ruling capacity or power it is called *Ti*. What does this naturally suggest? We know a man outwardly by his body, which is only an indication however of the inward spirit. Now the Chinese believe in the independent and separate existence of the spirit, as in the case of *Wen-Wang* and of ancestral worship. Here the spirit of heaven is spoken of, and heaven is the noblest, sublimest conception which the Chinese can form, what then must *Shang-ti*, the spirit of heaven, be in their estimation? Let us not suppose they may reason precisely in this way, but here is a ground to go upon in their ideas of Him who is thus related to heaven, who is the spirit and Lord of heaven. We are aware of the charge of Pantheism being brought against the Chinese from such a passage as this, and we do not deny the possibility of it. They are not to be considered as correct theologians, but it can be insisted on with the utmost propriety, that as the spirit of a man is known by his outward appearance or standing in society, and is judged of accordingly, so He who is regarded as the ruling spirit of heaven must be thought of in a corresponding manner.

Again, 皇天上帝 *Whang T'ien Shang-ti* is another contested passage, and is made to prove the unity of the latter two characters with the former, and consequently the material existence of the whole. However the words *Whang T'ien* are translated, they are regarded by the Chinese as an honorary appellative or designation of *Shang-ti*. Some would look upon them as expressing the abode of *Shang-ti*, and there would be no grammatical impropriety in thus explaining them, but this is not the common opinion on the subject. The idea rather is that the words *Whang T'ien* are descriptive of the majesty or magnificence of the Supreme Ruler, as we find in similar expressions like 昊天上帝 and 玄天上帝, each of which is generally taken together, and as such is suggestive of the dignity and greatness of the Being referred to. Corresponding phrases of this kind are easily met with in all languages, as also various outward

aspects in social life, such as dress, insignia, &c, which are meant to express the same thing. What then is to be inferred from this? Not simply the material character of the being or the object spoken of, but as the outward symbol is regarded with the deepest awe and reverence by the Chinese, so He to whom alone it belongs, and for whose sake it exists at all, claims to be looked at in the same light. We do not dwell on the words *Whang T'ien* as often used singly, in keeping with the terms high Heaven, great Heaven, among ourselves, and in the same active sense; but their conjunction with *Shang-ti*, both forms one of the sublimest appellations of the Divine Being in the Chinese language, and is associated in the native mind with the highest conception of an overruling Providence, and a supreme moral Government.

We have noticed that in the Chinese Classics and in the ordinary writings and conversation of the people, Heaven is looked upon as the object of adoration and worship. This is not to be wondered at, and has been brought up at various stages of the discussion. There is a great truth underlying the use of the term in a religious form, which carries us back to ancient times and to the terminology of other ancient tongues.* If the Chinese have employed the word only in a materialistic sense, we know they are no less capable of forming spiritualistic ideas, and of peopling heaven, earth, and all space with imaginary existences. Whatever abuse therefore they have made of the term, it is possible to correct their impressions by the use we make of it, and in which they will most readily concur.

This leads me to refer to the course adopted by the Romanists and others, namely, the employment of *T'ien-chu*. The origin of the term is well-known, and by its adoption, it was supposed, in the first place, that the idea of personality and rule would more directly and clearly be given than by the continued use of *Shang-ti*, which was commonly regarded as synonymous with heaven in a mere materialistic sense. And now that a *usus loquendi* has been formed for it, advocates are to be found in favour of it among Protestant missionaries. The importance and value of the suffix *Chu* depends on the preceding term Heaven, and in this form it is in every wise synonymous with the disputed words, *Shang-ti*. The fact is, most of those who employ these two words are constantly using the term *T'ien-chu*, as one and the same in meaning and application, and they have no hesitation in doing so, only there is a difficulty connected with it in the matter of translation, while others object to the term on the ground of its identifying us with the Romanists and their views. We do not

* Our ancient fathers worshipped many gods, and designated them by what they saw in external nature. But they were impressed with the idea of there being an All-Father, whom the bright and pure heavens above them aptly represented. "So they named him after the heaven, Tuith, Tuisco, Divisco—the God who lives in the clear heaven—the heavenly Father. Many other heathens had the same thought and the same word; the old Greeks and Romans, for instance, who many thousand years ago spoke the same tongue as we did then, and used the same expression slightly altered. And that same word means God now, in Welsh, French and Italian, and many languages in Europe and Asia, and will do so till the end of time."—See *Kingsley on the Heavenly Father*.

allude to the suggestion made by *Inquirer* that the words *T'ien-chu* are capable of being misconstrued. It is very natural, as *T'ien* is popularly thought and spoken of as the ruling power, which the addition of *Chu* only intensifies and confirms. At the same time, the words are in common use and have largely outgrown that sense, while they are understood by thousands in their intended meaning. This shows the value of long and earnest effort, in changing current views and forming correct impressions. It is, however, a matter of doubt if the use of the well-known words, *T'ien-chu*, would compensate for the loss that would be incurred of the ideas of majesty and magnificence contained in and suggested by the native words, *Shang-ti*, and which they are capable of awakening among the masses of China, high and low, learned and unlearned. Though beclouded and perverted at present, it is possible to avail of them as the common designation of the supreme Being in a Christian point of view, and by means of them, pure and simple, to sweep away the errors and delusions that have long obtained in the country.

In fine, whether *Shang-ti* represents a real Being or not in the ancient classics, and though the term has been degraded and applied to a series of imaginary existences, as seen in the idolatrous worship of the Taoists, it is the deep impression of many thoughtful minds, missionaries and others, that the words are the most appropriate in the Chinese language, for expressing the highest, noblest, grandest ideas of God. All other words fail in their estimation, and appear to be unworthy of the end in view. That there are difficulties in the way of using the term, that it is misunderstood and misapplied, alike by scholars and the common people, is no doubt the case. The same may be said equally of any other term that is used, and, in fact whatever term is employed, it must be explained and continuously enforced, yet there seems to be a special and manifest power and propriety in the use of *Shang-ti*, as the word for God *par excellence*, that we do not believe can be predicated of any other term that has been suggested. It needs only to be used and illustrated as missionaries are called upon to do, in making known the Name, the attributes, the works and ways of God, so as, with the Divine blessing, to enlighten this great nation in the truths of our holy religion, and emancipate it from the darkness and corruptions in which it has for ages been enveloped.

I have been led to give utterance to these views, not in order to continue the tedious controversy, but to show the futility of doing so, and urge anew the necessity of abandoning it in the pages of the *Chinese Recorder*. There are many things in which we do heartily agree, and on these we are called to write and act vigorously against the common foe. "If in any thing else, ye be otherwise minded, God will reveal even this unto you." In this way we shall be brought more into harmony with each other, certainly not by contention and dispute about names and terms. As missionaries, we have done more than enough in endeavouring to reconcile parties and maintain our respective views. Let us henceforth forbear, and if no other authority can be brought into the field to settle the question, the Chinese will in

due time settle it for us, and it is really their affair, not ours. When they wake up to it and are entrusted with its final adjudication, it may not appear to have been in vain that we have so long and eagerly discussed it; but it will be our duty to accept their combined and intelligent decision, which would have the happiest effect on the whole of our missionary work in the future. May I not ask, when is it likely that this reference shall be made? When shall the native Christians, who are qualified by education and position for it, be called on to determine the most appropriate word for God in their own language?

I am, Dear Sir,

Yours faithfully,

Wm. MUIRHEAD.

EDITORIAL.

IN a note to the paper of the Rev. Dr. Legge, in the No. of the *Chinese Recorder* for Jan.-Feb., 1881, page 35, we gave the reasons, why we considered the discussion of the meaning of T'ien in the Chinese Classics not excluded from the pages of the *Recorder* by the understanding in regard to the exclusion of the so called "Term Question." From the expression of opinion which has reached us by letter as well as by other means it appears that that opinion is not concurred in by many of the missionaries. It has been no wish of the Editor to maintain his opinion in contravention of the opinion of others interested in the circulation of the *Recorder*. We unhesitatingly give room in this number to the paper of our respected friend and brother Rev. William Muirhead; and at the same time state that we hereafter forego our own opinion on this subject and accept the opinion as expressed by him and others that this discussion should no longer be continued in the pages of the *Recorder*. We sincerely hope that the wish which he expresses, in regard to a united effort to fill the pages of the *Recorder* with interesting discussions on the many things in which all agree, may be acted upon. We are very glad to refer to the increased number of papers that have come in, and the interest that has been expressed by others and the promises given of contributions, in answer to the statement made in the last number. We also hope that the rhythmical appeal of a friend of the *Recorder* may awaken attention still more generally to the need of effort for the effecting of a common good.

Missionary News.

Births, Marriages & Deaths.

BIRTH.

At 18, Peking Road, on Friday, July 15th, the wife of the Rev. A. SYDENSTRICKER, of a son.

DEATHS.

At Shen-si, on May 11th, Mrs. GEORGE KING, of the Inland Mission.

At London, on 21st June, HANNAH MARY, the wife of Rev. Professor Legge, LL.D.

At Peking, in July last, ERNEST, son of the Rev. and Mrs. Lowry, aged 1½ years.

SHANGHAI.—Rev. W. S. Holt, Superintendent of the Presbyterian Mission Press, left, with his family, for the United States on the 31st August. We regret to state that ill-health on the part of Mr. Holt made the change necessary. Home address—Owatanna, Minnesota.

* * *

SOOCHOW.—The missionaries of the Southern Presbyterian Church, U.S.A., stationed in Soochow have received valuable re-inforcement. Rev. A. Sydenstricker and his wife went to Soochow about the 1st of September. They expect to devote themselves mainly to the work of conducting a boys' boarding school. In addition to the school work Mr. Sydenstricker will do the work of an evangelist, preaching frequently in the street chapel.

* * *

HANGCHOW.—The title of Doctor of Divinity has been conferred upon Rev. M. H. Houston, of Virginia, U.S.A., who has recently returned to Hangchow and resumed mission work in that city. The title was given by Hampden Sidney College in Virginia, whose *alumni* have filled some of the highest offices in the

country. The action of this college, which is a fair representative of the Presbyterian Church in Virginia, simply expresses the estimation in which Dr. Houston is held by the Presbyterians in that State.

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TUNGCHOW.—Mrs. S. J. Holmes, of the Southern Baptist Mission left her station for a trip home in the early part of July. She sailed from Shanghai on the 27th July in the s.s. *Nagoya Maru*.

* * *

KALGAN.—A friend writes us, August 9th, as follows:—"We have bought a fine tract of land, 30 mou, for building the houses, chapel, dispensary, and school buildings needed for the work of this station. We are greatly cheered by the news that our Board will send out six or eight men this year to start a Central China Mission, perhaps in Shên-si province. Every department of our work here is flourishing. We sold as many books in three months since April 1st than in all the year preceding. Dr. Murdock has 20 to 30 patients to treat daily, the number of treatments in these three months exceeding a thousand. Since the beginning of last winter fifteen adults and seven children have received baptism. I could tell more if I had time. We feel greatly encouraged in our work."

* * *

TSI-NAN-FU.—The following letter dated July 22nd, 1881, by Mr. Murray, though not written for publication, so clearly describes the late trouble that we gladly avail ourselves of the privilege to print

it:—"You may be glad to hear from me, if any of the "reports" from Tsi-nan-fu have reached you. We are not killed yet, and though there is much talk about the meeting to-morrow, we feel that the dangerous crisis is passed, and that we are comparatively safe. The property bought by Mr. McIlvaine was by the side of one of the "Shu Yuans." We got possession 19th of May and had the work of repairs etc., put in the hands of a carpenter and mason. All the changes were to be within the walls and *all* in accordance with native plans of architecture. We paid no attention to the talk on the street till the evening of the 12th July, when we were informed that to-morrow the houses would be torn down, &c., &c., &c. We—Dr. Hunter and I—saw the Taotai. He promised men and protection, &c. Next morning 13th (18 of 6 moon) from our own yard we could distinctly hear the shouts of the mob and could hear the sound of the brick and the tile. A number of the teachers (sien shāngs) from the "Shu Yuan" in direct opposition to the command of their superior, entered the buildings and the roughs followed. The workmen had all ceased work at *our* request. The head mason was severely beaten, the mob destroyed everything moveable—brick, tile, implements, stole money, clothes, &c. Did not hurt the main house. Word had reached the officers by this time. The soldiers took possession and are still there. The same day the man Liu Yü-ting, *our* middle man in the purchase of the property, was beaten, and put in confinement. The street talk was worse and worse. Notices

were posted to meet again on the 17th (22nd 6 moon) Sunday. Street talk was "fight the Christians, kill the foreigners." We prepared for it. I cannot tell you all the conferences we had with the officials, who all, with one exception, the "Fu," treated us well, but they had to meet much opposition in favoring us. We saw the Governor in presence of five other officials, whom it seems he had invited to hear the case. It was a long consultation, *we* promised to yield our claim to the property, if the officers gave us an equivalent—one in return on the same street. *They* offered us (1) Tls. 3,750; (2) *damages*; and (3) *release* of our man. *We refused*. They had bullied us for two hours on the falsity of the deeds, &c., but when such terms were offered us [the place was bought at a high price] we knew they had yielded their main point. We claimed a *house*, not money, and *they* not *we* must find it. The Governor promised us a proclamation and full protection and ordered the "Fu" officer not to further beat or punish our Christian, who for the "peace" was for the present not to be released. The proclamation came out the same day, but as it merely quoted the words of the treaty and did not refer in any way to the present daily increasing talk, we returned it through the Taotai, who was bound to do all he could for us after the affair on the morning of the 13th (18th). The next day the proclamation, in a more explicit form was posted on the three gates of the city and on our dwellings. On the evening before the 17th (22nd) our position was anything but a pleasant one. The talk was

increasing. The notices for the teachers to meet together were still up, and though there was nothing special to be feared from them, the meeting and the resolutions or sentiments might easily excite the lower classes to do the very things reported. We could not help remembering the reports previous to the first outbreak and the results. We saw the Taotai that night with four other officials. After a long consultation they yielded as far as to say we will get you a house, but not on the main street. At the first meeting they tried to frighten us, this time flattery was tried, but with no better success. We held our own, and again refused the silver. We told them of the reported trouble on the morrow (Sunday); they said it was not important, &c., &c. But, addressing the Taotai, we reminded them of our previous morning on the 12th and request for a proclamation and help, and of the mob the next morning, which might have been easily restrained. The "Fu" officer shook his head, but the Taotai and others stood up for us and said we must be protected. Men were promised, and if we wished we could come here and stay in the yamên, he said. We returned to our homes, only to hear fresh reports for the morrow. Sunday services are held in our place; and here the collision, if at all, would be. Our Christians were quietly told not to assemble on the morrow. Our doors and windows were secured and at 3 o'clock A.M. Mrs. Murray with the children and myself went to Dr. Hunter's place and at day-light went to the Taotai's quite near by. A large comfortable room was pro-

vided. The people expressed surprise, saying "Is not this your Sunday; why are you not at the worship place?" The day passed quietly. Soldiers were stationed at a short distance from our doors. At night we returned to our respective homes. Had no trouble, but heard some abusive and threatening talk, but only by a certain class. Since we had given up the house the scholars had no special cause for complaint, but there was still the old hatred to the foreigner, and every attempt was made to frighten us away. Among other methods, our gate-keepers and other servants were threatened if they did not leave us, and some have left us, but others fill their places, for we have a good many friends in the city and some of them are among the higher classes of the people. On Monday, we met the officers again in regard to a house they had for us in exchange. But after having spent so much money for the very best location on the main street and for our purpose the best in the city, we were not willing to be put in a corner, and we told them so. Then they tried another dodge. They offered this side-street place (sight unseen) and the silver Tls. 3,750, and damages in addition. But we came here to preach the doctrine of Jesus, and we must be in a place where people could easily find us and hear us, if they wished. Without this opportunity we might as well go home. You have taken away our place, we ask an equivalent one in position—the value of the house being of far less importance than the location of the house. Previously, they would not give us a definite

promise, now they had, and we felt more secure; only we saw they were fooling with us and thus gaining time. The next day we met again with much the same results. When about to leave, the "Fu" officer, who had been outside most of the time, as we now know, came in with the words, "I have found a grand house for you, price Tls. 3,700," had come down from Tls. 4,500. We must send one of our men to look at it and report; but who would dare report to us the place *too dear* or *too wet* and take the consequences, when there was already a bitter feeling against all our men? The next day, Dr. Hunter and I made out a full account of all the events, &c., of the past week and by a special messenger sent it to the U.S. Minister of Peking, asking advice and information and if need be protection. And so the matter now stands.

* * *

AMOI.—We have received the following information in regard to the *amende honorable* made for the destruction of a chapel belonging to the London Mission at Changchow near Amoy. "Our Chapel," the writer says, "at Changchow was burnt down, and some of the Christians robbed, and somewhat roughly handled. The mandarins have given us \$3,200 as compensation."

* * *

CANTON.—A member of the Basel Mission writes us as follows:—"In Changlok the brethren have had some trouble about a chapel on the out-station Lyu-sa. The Christians were desirous of building a place of worship for themselves and had procured the necessary material and engaged workmen. But part of their own clan were hostile and would not allow of such an innovation. So one Sunday when the Christians were assembled in their usual place, the heathen surrounded the house and wanted the Christians to come out, in order to

have an opportunity of ill-treating them. Fortunately the Christians kept quiet, and recommended their bodies and souls to their God. Another part of the same clan seems to have disapproved of the proceedings of the first assailants, and armed against them. They came to blows and whereas the Christians still continued quiet in the house of God, the heathen fought out the battle between themselves. Two deaths occurred, one on each side, so they had to retreat and information was to be sent to the mandarin to come and hold an inquest. I do not know yet how the matter will end. In another place in Yun-on 永安 there is also trouble on account of a chapel. An old man without children was willing to give his house and fields to the church, and we intended to make a chapel out of it. But the clan would not allow this, and forced the old man to adopt a boy from the clan, and make him heir. A deed was drawn up and the old man had no option but to sign it. Finally there was some disagreement among the clansmen, so that there was a new chance for us, to open negotiations, and we succeeded in getting the purchase accomplished. However troubles did not end there, and I am not quite sure yet, if we can remain in possession or not. The mandarins don't seem to care much for giving protection, or seeing that justice is done. They do just so much as to keep up an appearance as if they did all to fulfill their obligation, but behind hand they are, or seem to be, treacherous enough to let the people know that they will never take the part of foreigners, thus saving popularity on the one side, and avoiding being bothered by pressure from higher quarters on the other."

Notices of Recent Publications.

Report of Proceedings of the Second General Council of the Presbyterian Alliance, at Philadelphia, U.S.A., September 1880.

THIS is a volume of 950 closely printed pages. It contains the names of the members of the council and the churches which they represented; the full copy of the many papers which were read before the council by those who had been previously appointed to prepare them, and a brief report of the discussions on the various papers which came before the council.

The members were gathered from Austria, Belgium, France, Germany, Italy, Netherlands, Spain, Switzerland, and the United Kingdom of Great Britain and Ireland in Europe. The United States and Canada in North America; The Cape of Good Hope, Orange Freestate and Natal in South Africa; Ceylon in Asia; Eastern Australia, South Australia, Victoria, New South Wales, Tasmania, Queensland, Australia, New Zealand and New Hebrides. The delegates from the churches in these various lands represent a constituency of 30,000,000 holding the Presbyterian faith and polity.

The papers which were read were all on subjects of special interest to the Presbyterian Churches; but many of them are of general interest to all Christian churches as the list of the subjects discussed will show.

The meetings for hearing these papers and the discussion connected with them were attended by a very large audience in the midst of a very exciting election for President

of the U.S.A. This shows that religious questions have a very strong hold upon the hearts of men. We cannot pretend to give any synopsis of the several papers. We may remark in passing that the papers on the fundamental points of the Christian system enlisted the deepest interest.

It more particularly interests our readers to know that foreign missions engaged a good share of the attention of the Alliance. The views expressed in regard to the manner of conducting missions among the heathen will be accepted by the friends thereof as wise and good. The opinions were strongly in favour of co-operation by the missionaries of all Societies in the one common aim of all—conversion. It was in favour of consolidation of the Churches of those missionaries of the same faith and order in each country. The desire was expressed that there should be as little continuance of the separations and distinctions, which exist in Christian lands, as possible. These views were expressed in the following paper which was adopted by the Alliance:—

Inasmuch as one of the great objects embraced in the constitution of this Alliance is to entertain all subjects directly connected with the work of evangelization, such as the relations of the Christian Church to the evangelization of the world, the distribution of mission work, and the combination of church energies, especially in reference to great cities and destitute districts; and this Council having manifest evidence from various quarters of the

strong and increasing desire among the Churches in connection with it that some suitable measures should be taken to secure as far as practicable co-operation in the work of foreign missions; therefore be it resolved:

First, That the success which has attended the work of foreign missions claims devout gratitude to God from the whole Christian Church; and the desire expressed for such co-operation as may be found suitable should be recognized as one of the most hopeful signs of the future.

Second, That the Council is deeply impressed with the importance of close union in the practical work of the mission field among the Reformed Churches; and approving generally of the recommendations accompanying the report of the committee on co-operation in foreign mission work, and remitting the same to the various churches of the Alliance for their consideration, regards it as most desirable and timely were the Churches represented in this Council to adopt such measures as in their wisdom might seem meet for maturely considering the question of the best means of further organizing and unifying evangelization in the several fields in which a plurality of Presbyterian missions are contiguously established, and this in such a manner as to be in harmony with the interests and claims of the parent Churches.

Third, That the Council, assuming no right to offer suggestions or initiate measures for the Churches represented in it, does respectfully approach them by

the communication of the paper hereby adopted with the expression of its fraternal and dutiful regards as an assemblage of committees appointed by them to confer upon matters of common interest in promoting our common Christianity, and with the prayer that these great and holy ends may be advanced by a careful consideration of the matters herein set forth.

Fourth, To carry into effect the reference of this matter to the several Churches concerned in it, the Council does hereby appoint two committees, namely, for the United States and Canada: Rev. William M. Paxton, D.D., of New York, Convener; for Europe and other places not otherwise provided for: Dr. Murray Mitchell, Convener.

It shall be the duty of these committees to communicate in such manner as they may deem best with the Churches assigned to them and report the result to the next Council.

Fifth, Should it become manifest in the meantime that plans of co-operation to some extent can be agreed upon amongst some of the Churches interested, the said committees are authorized and requested to give such aid in carrying them into effect as may be found practicable.

We commend this volume to the attention of our readers as one of great interest and as containing very valuable discussions of many important questions.

The New Testament in Southern Mandarin Colloquial.

THE National Bible Society of Scotland have brought out a new edition of this version of the N. T. The great peculiarity of this edition is that it has "headings of the subject of the respective pages; an introduction to the several books, and two maps, viz; A map of Palestine during the time of our Lord, and a map of

St. Paul's Travels. The edition is well printed on white paper. It is bound up in one volume, and also in separate parts and various styles of binding, as will be seen in the advertisement in the second page of cover. It will be found to be a good edition by those who use the southern mandarin.

Report on the production of Silk and its manufacture in China. Special Series No. 3, Shanghai. Statistical Department of the Inspector-General, 1881.

THIS is a very important and complete Report on this extensive and valuable production of the Middle Kingdom. It will afford, to those

who are interested in silk manufactures, accurate means of judging of the extent and value of this industry among this people, and the pos-

sibility and probability of its extension. It makes clear to what extent the industry of the people have already repaired the injury which

was done, both to the means of producing silk and its facilities for manufacturing it, by the Tai-ping rebellion.

The Rock of Our Salvation, by the late Rev. W. S. Plumer, D.D. *Translated into easy wen-li*, by the Rev. H. C. DuBose, American Presbyterian Mission Press, Shanghai.

THE table of Contents reads as follows:—

Chapter I. Christ All in All.—II. Divinity.—III. Sonship.—IV. Incarnation.—V. Messiah.—VI. Mediator.—VII. Prophet.—VIII. Priest.—IX. King.—X. Humiliation.—XI. Views of Christ's Work.—XII. Redeemer.—XIII. Sacrifice.—XIV. Atonement.—XV. Intercession.—XVI. Resurrection.—XVII. Ascension.—XVIII. In Heaven.—XIX. Absence from Earth.—XX. Second Coming Judgment.—XXI. Shepherd.—XXII. Physician.—XXIII. Glorious Reward.—XXIV. Sin of Unbelief.—XXV. Conclusion.

With memoir and fine portrait of the author.

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specially suitable for Devotional Reading. Jehovah used throughout. In Bible Quotations 上主.

This statement of the contents of the book presents to every one the rich treasury of gospel truth which it contains, and the provision which has been made for its being used as a class book in schools and classes. We commend it to the attention of all. By a special grant from the American Tract Society of funds to meet the expense in part in printing it is sold at the low price of ten cents for a book of three hundred pages.

Report of the Foreign Missions of the Presbyterian Church of England for 1880.

THIS is a pamphlet of twenty-seven pages. It gives a very clear statement of the results of the labors of the missionaries during the time under review. The statement shows a continuous and healthy growth in every department of the work. An increase in the number of converts, a growth in Christian knowledge and conduct on the part of the members, the systematizing of the work, advancement on the part of the native churches in the matter of self support, improvement in the methods of raising up native helpers, &c., &c. It is a noticeable peculiarity that the Chairman of the Executive Committee of the Synod for direct-

ing the work of Foreign Missions is a layman, H. M. Matheson, Esq. He is an elder in one of the Presbyterian Churches in London, and a member of a large commercial house in that great metropolis. It is most gratifying to see a man engaged so largely in mercantile pursuits giving the matured experience of his business life to the blessed work of furthering the spread of the Gospel. We hope to see as the standard of Christian consecration is elevated, many more who are engaged in secular pursuits giving a portion of their time to Christian work in every department of that labor.

Original Map of the Hill country North and West of Peking from surveys of Dr. O. F. Von Mollendorff. Drawn by Dr. Richard Kiepert, Berlin, 1881. This is accompanied by a second map of "Routes in the Chinese Province Dehy-li and the environs of Tientsin, from surveys of Dr. O. F. Von Mollendorff. Drawn by Dr. Richard Kiepert, Berlin, 1881.

THESE maps were originally published in the Journal of the Geographical Society of Berlin, to accompany some notes published by Dr. O. F. Von Mollendorff, of his travels in North China. The publisher has sent a number of copies of the Maps to China. They are on sale at Messrs. Kelly and Walsh, Shanghai. These maps are beautifully printed. As they give details only of these tracts of country which have been properly surveyed by Dr. Mollendorff and other Europeans, they are very accurate. The routes, which Dr. Mollendorff took in his

various excursions from Peking and Tientsin are all marked in red lines. This map will be especially useful as a guide to all excursionists. They will also be especially useful to all who hereafter go out to make surveys in that Province, showing to them clearly what parts have been already surveyed, and also those parts which need to be surveyed according to European science in order to get accurate details for a complete map of the Province of Chili. We have great pleasure in commending these maps to the notice of our readers.

The China Review: for March and April, 1881.

THIS number of the *Review* contains the usual number of articles on a variety of subjects. The first article, "A short journey in Szechuan," by E. H. Parker, will interest most readers. The notices of new books are very interesting. We copy some remarks on the Chinese character "Seven," by H. K., that any of our readers may afford, if they can, the information for which he asks. "In speaking of the seven days' duration of the feast given by Ahasuerns (Esther, Chap. 1) Pere Cibot considers it remarkable that the same number of days should

have been adopted in China from the highest antiquity, in the observance of fasts and feasts, &c. He says we find it mentioned in the I-king, when worship is prescribed every seven days. Sze Ma-ts'ien speaks of a sacrifice to Shang-ti every seven days; the Li-ki directs that fasts be observed for seven days. * * * As all the Chinese whom I have consulted fail to discern any such signification attached to the character seven, I should be obliged if any of the readers of the *Review* could throw some light on this subject."

The Chinese Globe Magazine, Shanghai, 1881. Rev. Young J. Allen, D.D., Editor.

WE are very much interested to see the continued improvement in this well conducted magazine. Dr. Allen has secured an able staff of regular

contributors as stated on each number, viz; Rev. A. Williamson, LL.D.; Rev. C. W. Mateer, D.D.; Rev. J. Edkins, D.D.; J. Dudgeon, Esq.,

M.D.; Rev. T. Richard; Rev. G. John; Rev. W. Muirhead; Rev. E. Faber; and Rev. A. P. Parker.

The Table of Contents for each No. shows that these contributors furnish articles of very great interest and instruction, as see No. for July 2nd, 1881.

- I. Travels, (illustrated) with observations on Geography, History, and International Relations, &c., No. 23, Foreign Wars of the U.S.A. - - - Editor.
 II. On the best methods of promoting the prosperity of China - - - King-hu.
 III. Christianity from the practical side. Humanity No. 9. - - Rev. E. Faber.
 IV. Text of recent Treaty between Russia and China.
 V. The Papacy, its rise functions, &c. - - - Rev. W. Muirhead.
 VI. Homelitics. The subject, (Continued) - - - Rev. A. P. Parker.

VII. Physiology. Circulation of the blood, (Continued) - - Dr. Dudgeon, M.D.
 VIII. Summary of news.

Missionaries will do great service to the members of the churches to secure the widest circulation of such a periodical among them. Its circulation among all classes of the Chinese community cannot fail to produce a most beneficial influence in the enlightenment of all, in removing prejudices and stimulating them to seek further improvement in knowledge. It is a marvel that so much instruction can be furnished for the small sum of \$1.00 a year as the subscription price.

History of China, by Demetrius Charles Boulger, Author of "England and Russia in Central Asia," "Yaboob Beg of Kashgar," &c., &c. Vol. I. London: W. H. Allen & Co., 1881.

This is a very handsome volume of some 600 pages. The Author has obtained some celebrity by the publication of the volumes mentioned in the title page. And as the studies for the writing of those works brought him to China he appears to have formed the purpose of writing a history of this great Empire. His preface is not long and does not give us any information as to the Author's qualification for the task he has undertaken. He does not inform his readers on what authorities he relies. He gives a remark of Gibbon as presenting the need for the work, viz: "Gibbon has truly said, in his immortal work, that "China has been illustrated by the labors of the French," and that statement is almost as true now as it was when he wrote the words." Gibbons' great work was published,

in 1876 more than a century ago. Since that time there have appeared in the English language more works on China and in relation to the Chinese than have appeared in English. This remark of the Author in his preface would appear to state that he sets little store by the works published in English, as those of Sir John Francis Davis, Rev. W. H. Medhurst, Prof. S. W. Williams and the many others writers who have written more or less extensively on China as Morrison, Meadows, Mayers, Edkins, Chalmers, Doolittle, Dennys and others, and especially that which Rev. Prof. Legge has done to make China known to western people by this translation of the Chinese Classics. The idea suggested by this remark in his preface is carried out in the body of the work, for the authorities

principally referred to are French writers. Indeed he appears to have followed closely the "Histoire Générale" of De Mailla. This might be expected from the conclusion of his preface. He says, "In conclusion, I may be permitted to state that all quotations, principally speeches, &c., in the body of the work, where no reference is given, have, without exception been translated from the 'Histoire Générale' of Mailla." In his spelling and manner of writing Chinese words and names he has followed his French authorities. Hence those who have been accustomed to read English works in China will have some little trouble to recognize

familiar words under this different spelling.

It would have been proper, while proposing to supply a want in English literature as to China, if our Author had given some recognition to that which has been done by others.

This volume which gives the history from the earliest periods down to A.D. 1350 is divided into twenty-five chapters. The history of the last five centuries the Author expects to comprise in one volume, and that it will be finished about the end of this year. The work is on sale at Messrs. Kelly and Walsh, Shanghai.

Notices of Fusang, and other countries lying East of China, in the Pacific Ocean. Translated from the Antiquarian researches of Ma Twan-lin with notes, by S. Wells Williams, Professor of Chinese Language and Literature in Yale College. New Haven, 1881.

THIS long heading states clearly what is contained in the pamphlet of thirty pages of which it is the title. Those who are interested in the investigation as to what country is meant by Fusang will be interested in reading it. The notices of the country and of the people as given by the Chinese Antiquarian Ma are very indefinite and do not clearly indicate what country was referred to. As the information communicated in regard to the country and its people is of to little importance

it appears to us that the time and labor which have been expended in the inquiry what country was referred to, might have been directed to many other more important questions which would have yielded more important results. Any one desirous of getting a copy, can obtain it by applying to Professor Williams. The paper was first read before the American Oriental Society and published in the Journal of that Society Vol. XI, 1881.

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No. 5

SKETCHES OF A COUNTRY PARISH.

BY REV. ARTHUR H. SMITH.

IT may be well to remind the reader, that the only reason for the disproportionate minuteness with which the narrative of this village has been detailed, is because it serves to illustrate principles much better than could be done by so many pages of dogmatizing. Missionaries in China—or in any other land—can never too often be reminded, that whatever may be true of those for whom they labor in respect of cultivation, education or civilization, they are stocked with an abundance of Human Nature, which changes little with places and times. The fifth chapter of Acts contains lessons of perennial significance to those who can understand them. Covetousness was the besetting sin of the earliest Christian Church, and for ought that we can see, it may continue to beset the Church to the last. The Old Adam and the New seem at times to dwell together in something like harmony, until the emergence of some question involving cash, upon which the younger of the two is certain to flee out of that house naked and wounded. Church members are occasionally met, even in the young Chinese churches, who desire to “present” their houses to the Church, for places of worship. No extended experience is requisite, however, to show that such gifts are to be received with extreme caution. Some are White Elephants, and others are Trojan Horses, to be discreetly anatomized before being hoisted within the walls. It is difficult for converts to realize, what even their foreign teachers at times overlook, that the principal need of Chinese Christians is not churches, but a Church—an organic unity of believers self-helpful and progressive, co-operating for the extension of Christ’s Kingdom, first in their own hearts, and then in the hearts of others. Any external furnishings which distract attention from this great aim, may prove to be an injury in the very particular in which they were designed to be a help. Two offers of dwelling houses, to be

given to the Church as chapels, were made in this field during the same year. One of these was by a man who was an inquirer previous to the famine, and had even made a trip to Tientsin in quest of "doctrine." His village was relieved, himself and family subsequently baptized, and within twelve months a "Church" numbering more than thirty persons—half of them from his own village—met in his house. At this stage he offered to "give" the yard and buildings, to insure a permanent foundation for the infant Church, but there seemed reason to suppose that some ulterior motive lay in ambush, however earnestly disclaimed. The matter was therefore postponed, and within a few weeks disagreements, involving a question of veracity between this man and one of the helpers ensued; unwise and hasty words were spoken, and the Sunday meeting was removed to another village, some of the members deserting to the Romanists, who at that time offered considerable inducements to recruits, and many of the remainder, including the donor of the house, altogether disappeared from the field of vision! The other case occurred in the village of *Ti-ch'i*, already mentioned as the first center of work in this region. The donor was a widow—one of the two first converts, and the circumstances appeared exceptionally favorable for a transfer of this kind. The Church here had always been weak, and just after the famine, when a general interest had sprung up, a sudden announcement of the disbursement of large sums by the Roman Catholics in the Chihli province a few miles distant, distracted attention, excited mercenary hopes, and effectually extinguished most of the dawning promise. The cautious announcement of the plan she cherished, on the part of the widow, soon raised a tempest in the family tea-pot. Questions of property inflame the Chinese mind, as a red rag maddens a wild bull. It is a proverb that an upright magistrate can not adjust family disputes, and it is by no means certain that he can comprehend them. Furious quarrels, unmeasured reviling, threats of personal violence, and counter threats of law-suits, conferences with the inevitable Peace-Talker, agreements, disagreements and readjustments, documents laboriously drawn up, elaborately signed and witnessed, disputed by the signers, and after all, formally burned in presence of the middlemen by the foreign Shepherd—these were the agreeable incidents of a period of nearly two months. The matter was, indeed, at last adjusted, the premises measured and deeded to the Church, but many years must elapse, before the roots of bitterness thus quickened into life can be eradicated. One of the chief hinderances to the progress of Christianity among the Chinese, especially in the earlier stages of missionary work, is the *solidarity* of Chinese society. Among Western

nations a family is a unit. The influence of other families, however near of kin, is by no means certain to be powerful, much less decisive and irresistible. Every man is independent, and neither his business, politics nor religion, is determined by his ancestry or by his family connections. In China, however, all is quite different. A family is a comprehensive noun of multitude, and extends backwards as well as laterally to a distance practically infinite. The very terms used to express relationship of blood, or connection by marriage, are many times more numerous than in English, and incomparably more complex. The manner in which these designations are employed is highly significant. If in English, we speak of a man's brother, we mean a person born of the same father and mother, or at least of one of them. The Chinese, however, does not necessarily mean anything of the sort, and it might almost be said that unless the qualifying adjective "own" is prefixed, the intention is to indicate a remoter "brother." Thus: first, second, third or fourth cousins, are all "brothers," and the same is true, *mutatis mutandis*, of other relationships. Nor is this simply an idiosyncrasy of nomenclature. It indicates the fact that the Chinese are clannish to a high degree. Each individual is a cog in the great family wheel, and whatever his importance, he is not the wheel, but the cog. To extricate himself from his environment, and to move as an independent machine, is extremely difficult. If he is rich, his poorer relatives fasten themselves upon him, and there is often no escape. If he is poor, he seeks for some rich relative upon whom he may fasten himself, and he can not be shaken off. The solidarity of Chinese society is powerfully aided by the indisposition to removal. "The old home is hard to leave," has become a proverb, unintelligible no doubt to the migratory Occidental, who has roamed over half the planet, and has in his mind's eye the portion yet untried. The family of Confucius dwells on, where it has dwelt for more than two thousand years, and for ought that we can see, it may continue rooted to that spot for two thousand years to come. The same is true everywhere. Men may come, and men may go, but the family goes on for ever, unless by some rare accident it goes out. Thus, villages are named after a family, and multitudes of towns have among hundreds of families but one family name. "There are no outsiders here," they will tell you, "we are all one family." How this state of things may greatly retard Christianity, it is not hard to see. The Gospel, as already remarked, usually finds its earliest adherents, now as always, among the poor. The rich and influential members of a family, will have nothing to do with it. Such of them as are scholars, are pride-bound with the pride and bigotry of Con-

fucianism and can not tolerate a foreign Jesus; those who are engaged in trade, perceive by instinct that the new religion is likely to prove troublesome, and must not be encouraged. To organize a vigorous Christian Church, composed of Chinese from the lower walks of life alone, appears about as feasible as to construct a water-proof house of brush wood. The community of interested existing in Chinese families, makes itself felt the moment that any of those interests are invaded by Christianity. It has been already observed that disputes about money, are frequently conducted with ungovernable fury. Even if no houses or lands are presented to the Church, its members will almost inevitably become entangled in controversies of this kind, either with their own families, with their neighbors, or with each other. When the contest has reached a certain stage of complexity, and general involubility, the Shepherd is sure to be appealed to, and whether he allows himself to be drawn into the snare, or holds inflexibly aloof, he often finds his work undone, and the brightest prospects mildewed by causes utterly beyond his control. The Chinese themselves are so accustomed to these domestic typhoons, as to disregard them to an extent truly wonderful, but the missionary who assays to build up native Churches in their track, seems at times, to have combined the labors of Atlas and of Sisyphus. The position of a foreign missionary in China, fortified in his treaty rights, and authorized to claim liberty of conscience, for his converts, is by no means always clearly defined, even to himself. To his converts it is nearly incomprehensible. That his Shepherd, backed as they see him not infrequently to be, by a Consul of vague and mysterious functions, and able on occasion to bring Governors-General, and members of the Inner Council into the line of his wishes, should be unable to render him effective assistance when in trouble, appears to the average convert incredible; that having such a power, he should decline to use it, seems unreasonable. Defections from the Church, both Protestant and Romanist, are often due to quarrels in which the spiritual guide has declined to interfere. Accessions to the Church, based on a hope of the advantage to be gained by such interference, are unfortunately too common. It becomes therefore a dictate of ordinary prudence, to receive no one who has on hand a pending lawsuit.

Another practical obstruction to Christianity in China, is what may be characterized as the tyranny of the Village Bully, or Village King. This monarchical office is not hereditary, much less elective. He who unites an obstinate temper, a long tongue, and the instinct of general meddling, may soon aspire to regal or at least semi-regal powers. When the work in this district suddenly expanded, the

Shepherds unwittingly administered baptism to a considerable number of these local monarchs. An instance or two may suffice to illustrate their prerogatives and the manner in which they are enforced. The long and wearisome trouble at *Shih chia tang* was originated and conducted by a Village King. When the Village Bully is likewise a Barefoot Man, his sway is undisputed and despotic. In a large village, about a mile from the central head-quarters, nine persons had been baptized, among them an intelligent old man of pleasing appearance, and another much younger, who proved to be a Village King. A few months later when a serious drought was threatened, these persons, with several others, petitioned for financial relief, such as they had seen in the preceding famine year. When this was pronounced quite out of the question, they threatened to give up attending services on Sunday, which was done. The King went to a distant city and invited Roman Catholic teachers, formerly unknown in that region, who established themselves accordingly, received nearly all the Church members except the old man, who would not go, and this state of things has continued ever since. A helper sent to remonstrate with them, was told by the King, that his errand was useless, as he could not even see the other members—a statement which proved quite correct. When the leader had joined the Romanists, none of the others dared refuse to follow, except the old man, and he did not venture to return to the Church, simply through fear of this Village Bully, and we have never seen him since. He was, however, heard to make this significant observation: "I thought the Jesus religion was just what we wanted, and I do not like the Catholics. But as I must give up being a Christian there is no help for it, and I will return to my old sect!" The secret of his timidity lay in the circumstance that he was the proprietor of some two hundred (Chinese) acres of land, thus presenting a broad target for hostile arrows. Under these circumstances he considered absolute neutrality his wisest course, and in this decision ninety-nine out of an hundred Chinese would probably be found to concur.

Reference has already been made to the multitudinous sects with which the country is filled. The power and influence exercised by the leaders, is unique. In China the relation between master and pupil is far closer and more permanent than in Western lands. Should the teacher at any time become so reduced in circumstances as to need help, it is supposed to be the province of his former scholars to render assistance as they may be able, and it is not uncommon to find dilapidated teachers roaming about in quest of ex-pupils upon whom they may conveniently levy for timely contributions. In the case of

the leaders of sects, the union is still closer. The Headman is in the possession of secrets which he has never confided to his followers. Induction into the mysteries of these organizations resembles the entrance to those spacious Chinese premises, where court after court is ranged in succession, terminating at last in some building grander and more important than the rest. However much the pupil may have learned, there is always beyond a hidden *orcanum* which he can not enter, and in which, as is generally supposed, both by the official and the non-official public, lies the potential revolt which is the legitimate end and aim of so much complex organism. Externally the apparent motive is the "Practice of Virtue." In reality the hidden object is no one knows what. Persons who are accustomed to sit crosslegged all night, or for nine and forty days, and even in extreme cases for three years, with closed eyes, and bated breath, fixing their thoughts as much as possible on absolute vacuity, under the impression that their souls may thus ascend to heaven and see the invisible, are not unlikely to be powerfully influenced by the "Clear Seer" or "Bright Eye" (明眼) who reviews their performances, (看功夫) and expresses a decisive verdict on the quality of their work. The spice of danger attaching to these nocturnal assemblages, cements the bond of union yet more closely. The leader leads, and his followers follow. When members of these sects, and now and then the leaders themselves, become entangled in the Gospel net, it behoves the Shepherd to look well to his crook.

In a village contiguous to *Shih chia Yang* several reading men, one of them a Literary Graduate, *Iisui-ts'ai* (秀才), and another a school-teacher, were received into the Church, among its earliest members. Although identified with one of the Eight Diagram Sects, they gave a receptance to Christianity as ready as it was surprising. They exhausted themselves in struggles to make every particular of the new faith adjust itself in some wise to the tenets of the old. Supposing that adherents of Christianity while yet neophytes, would be presumptively kept in ignorance of many profitable doctrines, after the manner of their own sects, they diligently set themselves to explore the field now opened before them, and to dig for hidden mines. In this way Second Peter, Daniel, Revelations and the Hymn Book were all burrowed into, and full many a gem of purest ray serene was brought to light. The Eight Diagrams and Nebuchadnezzar's Image, the Book of Changes, and the Gospel of John, all became members of one happy family.

Among what may be termed the subterranean literature of China, is a little book difficult to obtain, and possibly not quite safe to own,

called The Ordinances of Fate, (天命例). Its authorship and date are uncertain, but it professes to contain the predictions of *Liu Po-wên* (劉伯溫). Although this remarkable statesman and man of letters has been dead and buried for more than five hundred years, he may be said still to live in a sense true of no other individual of his era. He was as is well-known, an adherent of *Hung Wu* (洪武), who threw off the Mongol yoke, and founded the Illustrious Dynasty of the Mings. Tradition has it that when securely seated upon his throne, his imperial master distrustful of the future interrogated *Liu Po-wên* in regard to the duration of the new dynasty. Questions and answers are faithfully reproduced, we are informed, in The Ordinances of Fate, the latter couched in those parallel sentences, or antithetical couplets, which constitute so important a vehicle of Chinese thought. In this manner it appears that the newly established dynasty was to fade, when the mouths of human beings emitted smoke, and horses walked upon men's arms. The use of "horses" hoofs as an ornament of the sleeves, and the custom of smoking tobacco, are held to have fulfilled these dark sayings. *Hung Wu* naturally demanded to know who the extraordinary people might be, who should thus supplant his race, and was told, among other items that water would be no longer turbid. Whether the Emperor understood this very oblique allusion to the Pure (清朝) Dynasty we are not advised, but he proceeded to raise a further and very injudicious inquiry as to what should follow the Pure regime, and received a response worthy of a Delphic Oracle, in which the components of a character are so combined as to suggest an Eagle *Ying* (鷹) and the popular interpretation is, that this refers to England, *Ying Kuo* (英國), whose successive maritime and martial conquests have in consequence not unnaturally filled multitudes with vague alarm.* All this, however, is nothing to our present purpose,

* There is also a supplement to this book, called the *Tung Ming Li* (東明例), the second character in the title being substituted for the one of the same sound, which denotes Fate, with a view to disguise the significance of the appellation. The occult meanings in these books are shadowed forth, not only by such play on sounds as are here mentioned, but especially by means of the intricate system of intermarriage of Chinese characters, based upon the Eight Diagrams, and the Five Elements. Each Diagram "corresponds" to some substance, each Element is linked to some point of the compass, each cardinal virtue "belongs to" some substance in some other "category," and so on *ad infinitum*. It is vain to attempt to illustrate this copartnership in English, by suggesting for example Damon and Pythias, Castor and Pollux, Tyre and Sidon, or Jack and Jill. The complex composition of Chinese characters, their extensive homophony, and especially their pre-established harmony between certain of them, render it easy for to express almost everything by means of a combination which yet seems to express almost nothing. The genius of the Chinese lies in the direction of these labyrinthic modes of thought. By the very terms of their existence, such books can not authenticate their origin. Fraud is easy. The temptations to fraud are irresistible. The sententious obscurities of the Ordinances of Fate may have been composed several centuries after the death of their reputed Author.

and is merely mentioned to introduce another prophecy, in answer to the question of the Emperor, what should be the *doctrine* of those distant times. The reply was memorable, for it has been spread broadcast over China, and the little book in which it is recorded forms a kind of private charter of multitudes of the secret sects. It is not perhaps unlikely that this single couplet may serve to explain much of the strange readiness with which the sects in China have listened to, and in many instances accepted Christianity. The subject is the Coming Man, and these are the terms in which he is described:

“When he shall come, you'll see him wear a four ounce woolen-hat,
No Buddhist priest, nor priest of Tao at all resembles that.”*

The thoughtful members of the sect in the village referred to, had long ruminated on these words, as we may suppose impressive enthusiasts of the seventeenth century may have done, upon the reputed sayings of Mother Shipton, with no clew whatever to the meaning. On a sudden, however, appeared certain foreigners at the *Shih chia t'ang* temple close at hand, equipped with a new set of doctrines, and with felt hats; was it strange therefore that this coincidence should have exerted a powerful influence upon many thoughtful minds? There is indeed too much reason to suspect, that even now, were the thoughts of many hearts to be revealed, the *soi disant* vaticinations of *Liu Po-wên* would take higher rank among the Evidences of Christianity, than all the combined prophecies of Daniel and Isaiah. As time went on, it became evident that the leaders in this village would neither give up their sect, nor forsake Christianity, but remained with one foot on sea and one on dry land, making in consequence very little progress. In a few months a daughter of the literary graduate became deranged, and his Confucian friends readily persuaded him that this was due to his new faith, which he henceforth promptly abandoned. The remaining converts earned for themselves the name of Heretics, and vibrated between lukewarmness and erratic zeal. About a year after their baptism, they went about proselyting in several villages containing a large number of adherents to their sect, with whom they had always been intimate. In one of these villages where there were previously only two Church members, in consequence of the exertions of the Heretics, an invitation to hold a weekly meeting was promptly given and accepted, and within six months more than thirty persons had been baptized from this and an adjacent town. But a short time passed, however, before our heretical friends, who were gifted, like a guide-board, with the capacity of pointing out the way without walking in it, again relapsed into their

* 僧不像僧道不像道頭戴四兩羊羴帽。

vagaries. On occasion of a celebration of the communion in the *Shih chia tang* chapel, two of them rose, and formally protested that to talk of eating a person's flesh and drinking his blood, was language of gross abuse, and the proceeding itself was an outrageous atrocity to be tolerated neither by religion nor common sense. On these grounds, they refused to "communicate," and were with difficulty silenced. The following Sunday another communion was to be observed at the center where the thirty more recent converts attended. It soon appeared that every one of them—informed of the stand taken by their leaders—had *struck*, and would neither take the communion—of which they had no practical knowledge of any kind, nor even attend the service. Subsequent explanations and argument at length partially enlightened the mind of the Heretics, upon which their pupils likewise returned to their allegiance, and the weekly meeting which had been temporarily extinguished during the controversy, was resumed. It must be evident that when individuals are thus attracted or repelled by an invisible lodestone lodged no one knows where, the organization of a compact and united Church appears nearly impossible. A short time after, through some one in the village last referred to, another leader in the same sect living many miles away, heard of the new doctrine, and invited the Shepherd to his village. His observation was significant and instructive. "If I come into your sect, five thousand persons come with me." This epitomizes the case in a nutshell. Many a man who has a following, is willing to consider the question of joining the new and growing order, but let some difference of opinion arise, some case of discipline intervene, and our lately gained adherent marches away at the head of his contingent, and is often seen no more. Christianity is a democratic religion, and the instinct of following is deeply rooted in Chinese habits, while the love of power is too tenacious a passion to relax its grasp, simply because the Gospel according to Matthew records the advice: "Neither be ye called Masters." It was remarked at the outset, that the alternate impulses to the extremes of hopefulness and despair, appears to be an ingredient in almost all Missionary experience. Many illustrations might be cited, but one or two must suffice. A Church member of many years standing, who was scarcely on speaking terms with his own brother—the latter of whom was the druggist already twice mentioned—suddenly developed a "hot heart." He called together certain inquirers, cleared out a vacant house, invited the Shepherd, and after a time, twelve or fifteen persons were baptized, mostly women. In addition to a Sunday service, a week-day meeting was held, as at nearly all the other little centers. This continued for more

than a year, the attendance gradually diminishing, as the leader found his burden growing heavier, until at last he threw it down with petulance, and the enterprise collapsed. This was the only instance in which any assistance was given toward providing the members with a place of meeting, and in this case it was for but a limited time. Everywhere else the gatherings have always been in houses provided by the people of the place. The circumstance that nearly all the members were widows, and in deepest poverty, led to the temporary exception in their case. The results were not encouraging. Even a few benches loaned for the meetings were recovered with difficulty and some of them were not recovered at all. The vicious temper of the leader ruined everything, and not one of the members in that village or in others, who came into the Church *dares* attend a service held elsewhere, for fear of offending this man. In another village to which reference has been already made, a hopeful beginning had been effected, and some thirty persons were upon the rolls. Few places had a more promising outlook. One day, however, an indiscreet helper suggested that now that the weather was cold, the Shepherd would provide a charcoal fire, and also rent the premises of a poor widow who lived in a market-town, to be used as a chapel. All the members were expectant, notably the widow, whose attendance was extremely punctual. By degrees the tale oozed out. The helper denied the allegation *in toto*. Many members had heard the charge of mendacity, and the Shepherd rashly undertook to sift the case as *per* ecclesiastical pattern given. The result was that nobody admitted anything, considerable heat was evolved with very little light, while the poor fellow, who had been the chief witness, was so terrified on seeing all the parties confronted with each other in presence of the Shepherd, that he never opened his mouth again, and was seen no more. The widow relinquished her hopes. One man—who had been falsely accused by an old Church member of smoking his father to death—went soon after to the Catholics. An old blind man, who had been a particularly pleasing convert, took umbrage at being addressed by some one as Sun, the blind man (孫瞎子) instead of teacher Sun (孫先生) and thereafter disappeared. The man who provided the house at which the meetings were held went into the business of selling straw hats at a distance, and the meeting came to an end, while its successor in another village was never attended by more than a fourth of the former numbers. Chinese village society is merely a circulating medium for the smallest of gossip, knowing nothing of the world but their own village and its environments, the world is condensed into this limited area. Everyone knows everyone

else, and all that concerns him. A more talkative people than the Chinese probably never existed. In the multitude of words, occasional of offense are never wanting. Petty quarrels and misunderstandings distract every hamlet, and the moment the Gospel enters, these evils appear on the surface like a malignant rash, but many of them it should be noted, have their roots much deeper than the epidermis.

Were such cases the only or the principal triumphs which illustrate the adaptation of Christianity to China, one might well despair. But they are constantly offset by others, which are in the same proportion encouraging. A woman, for example, who has learned to read a little since her baptism, goes to another village on a visit, and unlike some Christians of more experience, she takes her religion with her. Her friends listen to her simple exposition of the little she knows, and come at once to inquire, which immediately results in a weekly meeting, and, soon after, in the baptism of grand-father, son, and grand-son in one family, and of grand-mother, sons, and grand-son in another—every member, in fact, of each household, with a gradually expanding interest in contiguous villages. These persons, within a few months of their baptism tried an experiment which attracted much interest. One of their number was a school-teacher, and it was arranged that he should instruct the children of the Church members, his own among them, half the day in the Confucian classics, and half the day in Christian books. No pressure from the Shepherds brought this about, but it was suggested by a helper, and cordially entered into by all concerned, and it is exactly the plan which one could wish to see adopted everywhere. The members were all rather poor. The teacher's pay was scanty, for it has passed into an aphorism that in Shantung there are more school-teachers than pupils, and he soon showed that he had an interest in the new doctrine. All the explanation of the Christian books was left to the pupils themselves, as well as the prayers at the opening and close of school, as the master had never learned to pray! The pupils were good scholars and in earnest in their Christianity, so that the experiment soon came to an end, and the lads were removed to a little school which had just been opened in the *Shih chia t'ang* temple.

Among the many peculiarities of the Chinese character, few strike a foreigner more oddly than the perfectly cordial tolerance which is extended to every form of religious or semi-religious faith with which they are acquainted. That a man educated as a Taoist, should have been appointed resident priest in a Buddhist temple, was matter of surprise to no one—except to the foreign Shepherds. Two theological seminaries have been known to wage a more bitter warfare

over the question of the Origin of Evil, than has been seen between any two sects in China for the past millenium. That the Three Religions are after all but One, is a saying in every one's mouth, and its citation is generally regarded as an end of the matter. How or why they are all one, it never occurs to any one to inquire. And, strange as it appears, the aphorism expresses a truth. The traveller meets here and there temples sometimes known as *San Chiao T'ang* (三教堂), in which he finds a huge image of the dark visaged "throneless king" upon the left, the ashy and venerable founder of Taoism upon the right, and in the middle a still more imposing and gilded Buddha. "See are not the Three Religions One?" the visitor is asked; and he alone marvels to see Confucius and *Lao chün* placed at the sides, and the post of honor conceded to a foreigner. More in harmony with Occidental notions was the exegesis of a preacher at the *Shih chia t'ang* chapel—a literary graduate—who quoted the familiar saying in a sermon with the remark that he himself might represent the Confucian sect—the ex-temple-keeper, the Taoist, and a recently baptized member, lately a priest, the Buddhist. Thus the three religions are indeed come at last to One—and that One is Christianity. The history of this young Buddhist priest may serve to illustrate the facility with which religious allegiance in China is transferable. His father was a small farmer with a few acres of land, and he himself—the eldest of three sons—was for several years at school. Soon after leaving school, he became attracted by one of the many societies, or sects, to which reference has been repeatedly made. This one is known as the *Fu Luan Hui* (扶鸞會), and differs in some particulars from all the rest. The essence of it is a supposed communication with an Immortal or Fairy (大仙), and the avowed object is the "Cultivation of Virtue." The communication is effected by means of a light frame of bamboo, or similar material, in the center of which is fixed an upright stick, which points downwards like a pen. When the members meet, two persons support this frame on their fingers, so that the point of the stick is immersed in a spray of millet seeds. Invisible influences move the frame this way and that, tracing characters in the seeds, which are recognized by the bearers of the frame, announced, and recorded by a writer. A combination of the characters so described, forms sentences which embody the communication from the Immortal. At the close of each meeting he gives notice when he may next be expected. Two observations will at once occur to any one for the first time made acquainted with this sect and its usages. The first is that it is almost exactly analogous to some of the phenomena of spiritualism—notably to what is known

as "Planchette;" and also that it affords—like spiritualism—strong temptations and unlimited facilities for fraud. Nothing is easier than for the supporters of the frame to impart a slight motion in one direction or another at will. Next to writing on water, nothing could be more unsatisfactory than characters traced in a pan of seeds. Under such conditions, anything whatever can be produced with extreme ease. That these perils attendant upon intercourse with the Immortals, are by no means imaginary, a single incident will show. In the village now occupied as mission head-quarters, was a *Fu Luan* Society, the meetings of which were held in a school-house. The teacher was a stiff Confucianist, but by degrees yielded to Christianity, which he at length professed. Thereafter he refused to allow the society meetings to be held at the usual place, a step which led to angry words. To get rid of his presence, a story was invented that his family, some miles distant, had sent for him, on account of sickness. On his return, after finding himself imposed upon—the society having held the meeting during his absence—he was much excited, and put the children of the parties concerned out of school. Peace-Talkers adjusted the matter, but at the next society meeting, the Immortal announced that the God of War—*Kuan Ti* (關帝), was very angry with the teacher, for his disrespect to the society, and for joining Foreign Heretics, and had made arrangements to strike him—the Teacher—dead on a fixed day which was announced. The day passed, and *Kuan Lao Yeh* overlooked his appointment, and has continued to do so ever since. The next year (which was that of the famine) the Immortal took offence at the cessation of a limited amount of relief hitherto afforded by a wealthy family every winter, but which was now suspended when most needed. He informed his followers that the virtue previously accumulated had now lapsed,—being absorbed by the foreigners—and that he himself should appear among them no more, since which time the *Fu Luan* Society in that particular vicinity and within a considerable circumjacent area is practically extinct.

In the Cultivation of Virtue according to the *Fu Luan* pattern, the young man persevered two years. He was by native disposition a "Doctrine-Lover," and might have long continued to drink in Immortal wisdom, but for a new factor now introduced. It is a common practice for the Trustees of temples to invite Buddhist or Taoist priests to their villages, to read the sacred books, in honor of some special divinity. Here again Chinese absence of bigotry is conspicuous. The Managers of a Buddhist temple are not unlikely to invite Taoist priests to read their books, not with reference to the god to which the

temple is erected, but to some Taoist divinity. The Buddhist gods do not feel slighted, the men (and women) who come to make their prostrations, burn paper and incense, have an opportunity to distribute their homage, and nothing in the proceedings appears singular, either to gods or men. This proceeding is called *Ta chiao* (打醮), and these were the assemblages to which a period was put by the transfer of the *Shih chia Yang* temple as already described. Such a service was held in the young man's village, at which he attracted the attention of the Managing Taoist priests, who conceived the idea that he would make a useful pupil. The application to his father was made through middlemen—as everything in China must be—and was refused, but importunity, and strong representations of the meritoriousness of the sacrifice at length prevailed. Yet he did not leave home, but remained in all respects as before, except that he was a pupil of the Taoist priests, whom he accompanied on every invitation to read the sacred books, with which he became intimately familiar. Taoism teaches that everything is empty, and the young man soon ascertained that Taoism is no exception. Although styled Rationalism, it would be difficult to combine more irrational ingredients. He discovered that his Master could not in the least explain to him the *Tao Te Ching* (道德經), which great classic and Grand Charter of Taoism was regarded by the priest as alike useless and incomprehensible. This was discouraging to a "Doctrine-Lover," but it was moreover apparent that the chief motive to Taoist priests was neither Reason nor Virtue, but brass cash, and when he refused to accept his proportion of the income from the various sacred readings, he was thought eccentric. The doctrines of the priests were bad, but their lives were worse, and after a few years' experience, the young man definitely left their fellowship, and devoted himself to his domestic concerns. Some years later he made a proposition to the priest of a Buddhist temple a mile or two distant, to be admitted as a pupil, still with reference to the "Cultivation of Virtue." It is needless to say that no one would be surprised at this transfer. Having in the meantime married, it was agreed that the young priest should retain his family relations, and not shave his head. Here he learned to chant the Buddhist sacred books, which he found, if possible, even less intelligible than those of his last religion, owing to their being often a mere transfer of Sanscrit words into Chinese characters. While connected with this temple, an enterprise was set on foot to repair it. An old priest from another village was invited to do the talking, the young man was set upon a country cart, with an incense-table in front of him, and a pair of rude curtains, together with a brass-idol and a set of the sacred books

to be chanted, and the cart was driven from village to village, soliciting funds for the virtuous purpose of repairing the ruined-temple. The Managers of each village temple pledged their village to a certain amount, of which it is the custom (perhaps a local one) to *pay* only one half—thus saving both face and purse. Some months of these excursions, at intervals, sufficed to raise a sum probably equal in value to \$1,000. With this fund, the temple was put into excellent repair, and the images reburnished. The young man had abandoned Taoism because its priests were vicious. He found those in Buddhist temples at least no better. At the end of three years he forsook his new master a hopelessly confirmed opium taker, and again went home. "Every sect has its doctrine, and every grain its kernel." The kernel of these faiths was found to be musty, and consumed by weevils, and by no means worth its cost.

While once more quietly occupied with his farm work, a proposition was made to the young priest—now expert in the mysteries of all religions—to become, most appropriately, the keeper of a temple-to-all-the-Gods, another sample of Chinese Catholicity (全神廟), in his native village, for why, said the Managers, should your knowledge of the sacred books be wasted? The new position was a sinecure, with no duties beyond occasionally chanting the books, and an assistant kept the place in such order as is considered sufficient for Chinese temples. The endowment of twenty Chinese acres (*mou*) furnished a good living for the family, and all things went smoothly.

At this point, however, entered a disturbing force, to wit, the Jesus doctrine. The young man's father and grand-father were first made acquainted with this religion through the keeper of the drug-shop already thrice referred to, whose capacity for informing others of the tenets of the new faith, proved, however very much greater than his disposition to conform to it himself. The young man was very unwilling even to listen to the new teaching although his elders were favorably disposed to it. The grand-father died about the time of the famine, and the father a year later, having been previously baptized. His death made a strong impression upon his family, whom he exhorted to cleave to the new doctrine, which, he declared, surpassed all others. In consequence, the son looked into the books after his father's death, and being struck with the contents, soon became an attendant and at the Sunday meetings. Within a few months, the younger brother was baptized. For some time the mind of the young priest was in a perpetual ferment. That the new religion was true, he could not doubt, but was it practicable? Six months or more was this question revolving in his mind, at the close of which period

(Dec., 1879), his decision was taken. He gave notice to the Trustee of the temple that he would keep it no longer; took down such images as he had in his house, together with an enormous Fe (佛), character on a yellow sheet of paper to which incense had been burned for fifteen years, with a tablet to *Kwan-Ti*, and brought them to the Shepherd. In this resolution to sacrifice a competence for absolutely nothing, and with no prospect of anything, every member of his family singularly enough, concurred. His mother favored it, his baptized brother was naturally delighted, his wife, although somewhat alarmed at the outlook, made no objection, and his second brother who could not even read, urged him on. The Temple Managers remonstrated; they were not only willing to take him back, but despite his heresies they would have been glad to do so; so little religious bigotry is there in China. But the priest refused to be entreated. He declared that after all his experience of sundry sects and doctrines he was now for the first time at peace with himself. A good temple-keeper and unobjectionable priest is not easily found. Hence the strenuous and repeated efforts made to change his mind. Failing other means, the Managers sent for his old Taoist teacher who lived at a distance, who came and labored with his pupil. His arguments were few, but cogent. Do not go into heresy, sedition, and probable ruin, else you will certainly lose your soul. The old man sincerely believed his pupil was in mortal peril, had eaten the bewildering medicine of the foreigner and would be lost. To these arguments the priest replied, that during all his years of study of the Taoist classics, no one could explain anything of their meaning. The temple mottoes themselves about Origin and First Cause were blank and without significance when expounded only by the ignorance of the priest. The Shepherds, he informed his Master, were not like the priest. For what the former said, they adduced adequate proof, and relied chiefly on the internal witness of every man's conscience. The latter assumed everything, proved nothing, and lived merely to get all they can, and keep all they get. In confirmation of his inflexible resolution, he broke his incense censer in the temple, in presence of his Master, and of an excited crowd gathered to hear the debate, and amazed at the rashness of the act. The master wept over his obstinate pupil who only laughed at the old man's fears; the spectators predicted the youth's speedy death at the hands of *Kwan-Fü*, to whom, in reply the young priest extended a specific challenge to do his worst. The next year his Master, who was the superintendent of a large number of temples in different localities, again appeared, and reargued the question, on a practical business basis. He was finally persuaded

that the underlying motive of his pupil must be the hope of a large amount of money as compensation for the sacrifice he had made. It was in vain to assure him otherwise, for he knew something of human nature, especially of that of priests. On the principle, however, of fighting the devil with fire, he proposed to the young priest to resume his place as keeper of the *Tsung Shen* temple, offering him another temple to oversee in addition, with an endowment of twice as much land (sixty Chinese acres in all) and the equivalent of about fifty dollars in money besides. To his undisguised amazement, these extraordinary terms—offered as a tribute to the young man's previous good character—were unhesitatingly rejected, and he was told that five times the money would not prove the least inducement whatever. It was not singular that the priest should demand what the doctrine could be, that inspired such obstinacy. The outlines of Christianity were presented to him, and he was exhorted to take home with him some little books, and get them read to him—for this charterer of sacred liturgies, and administrator of temples, could not himself read, but he refused to look at the books or to touch them. His reply embodies an incidental explanation of the extreme vitality of the apparently moribund superstitions of the Chinese. Well, he exclaimed, "the doctrine certainly appears to be mighty fine, but it won't do for *me*. Why, if I were to go into it, who would look after all my temples, and what would become of my pupils? No, indeed, take your books away." Six months more elapsed, and the temple-of-all-the gods was still without a keeper, the Managers, according to custom, allowing the revenues to accumulate. Wild tales had been in circulation of the sums the young priest was to receive from foreigners for the pertinacity he displayed. Anxious to regain his services, which appeared to rise in value in proportion to their difficulty of securing them, his townsmen made careful inquiries as to what his actual receipts had been, and what his prospects might be. To their intense surprise, the receipt turned out to be nothing, and the prospects for the future the same. The ten-acre family farm was the only support for all. During the summer, the priest was found to have been hoeing corn at sixty cash per day, and during the winter weaving cloth. Other support he had visibly none. This revelation led to a change in tactics. He was no longer accused of mercenary motives, but urged to come back, that he might earn a decent support. His persistent refusal made enemies of his friends, by whom he is regarded as a hardened young monster—for after all these varied experiences he is but little over thirty years of age—and is treated by many of his townsmen with an indifference or an open contempt, which

he regards with good natured amusement. He has embraced every opportunity to publish his present religious views, and already has a few well disposed inquirers among his neighbors. One of these, a youth of one-and-twenty and an orphan, was discharged from his situation, because he insisted upon wearing his catechism in his cap, and conning its pages while he was resting. For the same reason he has parted with his sister, and brother-in-law, and stands in an attitude of self-reliant abeyance, wearing his catechism as a banner, resolved now that he has bought, as he supposes, the truth, to sell it not. The duplex aspect of Missionary work has been already the subject of remark. One is led at times to wonder how any one is ever brought to accept a doctrine so heavily weighted with disadvantages as that of the Bible, especially in a land like China, where a threefold cord holds men in spiritual bondage. Yet when individual instances of the sort just described come to notice, one can not help asking why they should not yet become common, nor refrain from reflecting upon their possible consequences. If this young priest becomes a Preacher, his voice might reach many inaccessible to the testimony of others, and his pregnant experiences might bid him do the work of a mighty iconoclast.

One of the great difficulties of mission work in all lands, is that of securing suitable native assistants. Whatever the Shepherd may himself accomplish, the chief labor must always be done by his Helpers. They are his hands, his feet, and his eyes. In some respects it is perhaps easier to secure native assistants in China, than in any other country. The Chinese are born talkers, and their capacity for listening is unrivalled. Amid the thousands of unemployed educated men, it will prove no difficult matter to find some who are struck with the peculiarities of the new doctrine, and who are willing to devote their talents to the task of explaining its tenets to their countrymen—for a consideration. His apparent success in his quest, becomes the source of the Shepherd's deepest trials. The Chinese are a people with a civilization of their own. At first the foreign Shepherd finds it difficult or even impossible to understand it, and to the Occidental of longest experience, China is the land of ever fresh surprises. It should never be forgotten, moreover, that the Shepherd who is best informed of the lives and characters of his converts, knows after all, but the merest fraction of what is to be known. Whatever his sagacity—upon which it is as well, by the way, not to place excessive reliance—there is much which he can no more be certain to interpret, than a blind man can follow the conversation of the deaf and dumb. Sincerity is indeed one of the principal virtues of the Chinese ideal,

but perhaps there is no country where sincerity is so rare. Thus, education; customs, and difference of moral standard, combine to enhance difficulties in themselves by no means small. The convert who stands before his Shepherd in his study—what does he know, what can he know of that Shepherd's mental outlook? The books about him which fill the library shelves—History, Metaphysics, Science, Art, Theology, these are to him as much sealed volumes as the roll of the Apocalypse. He has no ideas, and no beginnings of ideas corresponding to their rich and varied contents, so full of meaning to one who holds the key. He lives in a different world from his Shepherd, and their lives touch only at the religious point of contact. A Shepherd may indeed contrive to take commendably good care of his flock, without in the least knowing what a sheep thinks, nor the complex motives which govern his acts, but he must be prepared for the unexpected and must look for the unforeseen. A Missionary who begins a new work with native agents of whom he has no experience, resembles an amateur chemist experimenting with unknown substances, some of which will, and others of which will not, combine, and there is no reason to be surprised at occasional explosions.

Scarcely any social instinct seems more deeply ingrained in the Chinese, than the dread of giving offense. It covers all sins of omission, from the silent contemplation of an act of pocket-picking, up to misprision of treason. It vitally affects the relation of Helpers to each other and to the members of the Church, and until done away, will apparently prove a secure barrier against any valuable form of Church self-government. Dr. Johnson is reported as responsible for the dictum that the most difficult thing in the world to secure is a fact. There are times in Chinese Church history when it would seem as well that there were no facts to be secured. Two of the Helpers who have been prominent in the work in this field, deserve brief notice, one of whom has already been mentioned as the first made convert. For thirty years he had been in sundry sects, being a confirmed and incurable "Doctrine-Lover." By the time he entered the Church, he was in middle life, widely known and generally respected, but without much education. He was the factotum during the famine relief, and has been a factotum ever since. His acquaintance with men, knowledge of almost every variety of practical matters, unflinching good temper, and unwearied diligence, have been invaluable. It is never safe to guarantee the characters of one's native assistants, yet it should be said, that although this man can narcotize an audience in a summer afternoon more swiftly and more surely than almost any other native assistant, there is no known evidence of any deviation

from veracity or integrity in the six or eight years since his employment, during which time many thousand dollars have passed through his hands in famine relief and otherwise. No man can occupy a position of this nature, without becoming a marked character, often misjudged alike by the heathen without, and by his brethren within. The other individual is in every respect a contrast. A Confucian scholar, he took the degree of Flourishing Talent at the age of twenty, and then wasted above twenty years more in vain efforts to take something else. He had been for years a school-teacher, and had passed through the ordeal of examinations more times than he could remember, when on his return from one of these excursions to Peking, he wandered into the chapel at Tientsin, where he afterward received baptism. Although less than two years in connection with the work in Shantung, he has exerted a remarkable influence. "An Elephant must be caught by Elephants," says the current aphorism, and this man of Confucian lore, polished manners, gentle suavity, and imposing presence, was the very instrument with which to allure Confucian Elephants, although in the end very few of them did not again break loose. But it was on the common people that such a man has the strongest hold. With a wave of his supple wrists, he could silence a yard full of turbulent boys. With a mouthful of quotations, he could set a room-full of adults agape, and keep them so for an hour. His knowledge of Scripture was extensive, and in aptness of illustration, combined with quickness of perception, and felicity of phrase, he was alone with no second. Scarcely less pre-eminent were his qualifications as attorney-at-law. He knew all about *yamens*—could write petitions, dictate procedures, and advise as to what should next be done in any given case. He was a legal Oracle. His temperament and disposition fitted him to be a go-between in every variety of emergency. In brief he became, in a few short months the *sine-quanon* of the work in Shantung. As the school-boys' definition of salt, described it as what spoiled the potatoes when you did not put it in, so the popular conception of this useful Helper might be said to be, that he ruined everything in which he had no hand, merely by his absence. Yet this man of erudition and sagacity, knew nothing of business. He had once been something in a Chinese Bank, with no other success than allowing himself to be reduced to penury by-frauds which he never suspected. He could not travel without a convoy, and he always proved somewhat more difficult of transportation than a corpse. He could not cook himself a meal, though he starved in penalty. He could not even mount a donkey, without one man at the head-stall and another at the stirrup, and when once mounted,

he was as helpless as an Indian traveller in a *howdah*. But worse than all these combined, this ex-banker, and cosmopolitan Confucian Christian convert, knew absolutely nothing of—money! Except this, to wit, that it is very necessary, and that he himself never had any. The process by which this Chinese skimpole contrived to run himself into debt forty fathoms deep, with the vainly struggling Shepherds, would perhaps make angels weep, but the present reader would not probably care for it, and he shall be spared its infliction. The Helper in question has been already likened to an Elephant. There is a story of one of these quadrupeds on a railway-train, who stretched down his proboscis into the tender, and drank up all the water, bringing the train to a stand-still. In like manner in this case it became necessary to get rid of the Elephant, before the procession could move on.

The importance of establishing training classes for the instruction of such Church members as give promise of future usefulness, is generally recognized. Yet the work is not without grave difficulties. In a country where multitudes of the highly intelligent are among the miserably poor, the temptation to secure comfortable rations for a winter, under cover of studying doctrine, is often irresistible. "The tiger's heart is hidden by his hair;" who is to decide who will and who will not prove to be a chosen vessel?

One man of good abilities within a few months of his baptism, returned his copy of the New Testament with a sort of ode of his own composition, indited upon the cover, of which this was the refrain: "Since the doctrine they teach is so true, how is it my claims are neglected?" It is superfluous to observe, that this was the last ever heard of him, or his claims. In another instance a young man, once a school-teacher, had studied for some months at two different times. When the class was broken up, he rather reluctantly returned to his home, and the case was tersely stated by his old grand-father, who was as dissatisfied as the rest of the family: "What! two winters wasted in study, and *still* not fit?"

To some of the difficulties in connection with Sunday worship, reference has been repeatedly made. Where sects abound, the custom of meeting in private houses, and of fixed contributions to aid in defraying general expenses, is already established. To transfer these habits to Christian uses, might appear a comparatively easy task, but in the item of contributions at least, the reverse is the general experience. It is an instinct of human nature to endeavor to get something for nothing, and while old superstitions seem to be almost automatic in their exactions, any remote approach toward self-support

in Christian Churches is at the price of long and patient cultivation. In the matter of meeting places also, the path is not altogether smooth. The man who offers his house, is not perhaps the man to whose house his neighbors care to go, but a meeting once begun, it is difficult to change without giving offense. Private quarrels, everywhere abundant, and generally unmanageable, will keep some away from almost any place that could be chosen, and Chinese notions on the subject of total separation between the sexes, do not facilitate matters. As the meeting grows larger, the perplexities increase, and he who invited the gathering is not infrequently anxious to get rid of it. Chinese conceptions of hospitality are likewise a standing menace to the stability of services once established. The householder must be perpetually "roasting water" for tea, and it will be well if the temporary chapel be not rather a smoke-house during the hours of meeting. The question of providing fuel, of tea-leaves, nay even of the water itself, has been known to excite bad feeling, and break up an appointment altogether. It would appear, at times, that the mere item of benches alone, could scarcely be the cause of more annoyance, were they leased for the occasion by Satan himself. In the country districts, the people are accustomed to three meals a day. That he should take with him merely a little dry lunch, seems to an average Chinese, a suggestion truly amazing. To prætermit a meal altogether, is to outrage the finest feelings of his nature. Yet no man who opens his house for a meeting, can provide a dinner for all those who attend, while on the other hand calmly to eat one's own food in the presence of a house full of friends, neighbors, and fellow Christians, who are passive spectators, is to do violence to the Five Constant Virtues and to all the Proprieties. To an Anglo-Saxon, these obstacles appear trifling, and possibly beneath notice; but the Chinese are not Anglo-Saxons, and to the Chinese these trifles and others like them, are smoke to the eyes, vinegar to the teeth, gravel in the shoes, and wasps in the hair. Patient perseverance in a judicious enlightenment of the young Churches, will in time, overcome many of these impediments, but the task is not one of rapid execution. There are special difficulties in China connected with female converts. If the male members of their families are still heathen, no check can be put upon the persecution which the latter may inflict, and the former suffer. In this region, such persecution is happily quite unknown. Domestic duties, however, often effectually prevent the appearance of the women. A small boy yelling under a window that it is time to go home and get the dinner, will perhaps cause the sudden disappearance of a room full of women in the midst of a Communion service. The

age of the old women, the youth of the young, and the bound feet of all, make it difficult for any of them to go to meetings at a distance, and, as a rule, they will seldom go beyond the nearest village. At times, a disposition is developed in each several hamlet to become itself a place of meeting, which is of course, on every account impracticable, whereupon the members, if they can not have a service all to themselves, decline to go at all. The listening capacity of the Chinese has been remarked, but everyone of the least experience is aware that no effectual order can be secured until the innate instinct of perpetual sipping of tea, and smoking of pipes, has been temporarily throttled. The women are often an exception to the respect apparent for decorum. Many of them come to the meeting staggering under the weight of children half as large as themselves, who have never been governed, nor even in the least restrained. The women themselves too, have never in their lives been placed in any circumstances in which they were unable to use their tongues as long and as freely as they pleased. The whinings of the children, and the chattering of their mothers are, except after long effort, alike irrepressible. It will be fortunate if some woman does not excite the laughter of her comrades, by a facial contortion upon receiving the Communion wine, with the audible remark, that it tastes likes pepper; or if in the midst of a prayer, the master of the house do not roar at a bean-curd pedlar in the street, that it is the Lord's day, and he may as well jog on! The experienced reader will not, however, infer that because the Shepherd has in his flock one man who does not happen to care for bean-curd of a Sunday morning in prayer-time, any approach has been made to a settlement of the hard question how that day should be kept in China. Rains and dust-storms will of course lessen or at times entirely prevent attendance on services. "When it blows—one half; when it rains—none at all," says the adage, and it is vain to attempt to alter the habits of a nation which goes about with uncovered heads and with cloth shoes. The struggle for existence is keen, and often doubtful. By far the largest number of Church members come from the poorer class. Few employés in shops, or school-teachers, can regularly absent themselves a seventh of the time, without losing their subsistence, and often to their own undoing. The periodical Fairs are a great obstruction to any form of Sabbath keeping. With many, the week's earnings are involved in that single day, and, like the man in the parable, they "can not come." Farmers also have their emergencies—planting time—wheat harvest—fruit gathering, when the orchards must be watched every hour for weeks—and cotton picking. When these obstacles are so powerful, that even in Christian Vermont and

Minnesota, men are found harvesting on Sundays, as usual, is it to be wondered at that the like difficulties in China are so strongly felt? * In Shantung, especially the number of those who can read is but a small fraction of the whole. How shall the totally uneducated men, and all the uneducated women spend their Sundays? Doubtless we must aim at an ideal, and doubtless Christianity can settle as many problems as it raises, but when and how, it is by no means easy to foresee. Some of the embarrassments to which allusion has been made, apply to the question of the conditions upon which members should be received into the Church—a question perpetually discussed, and yet always wide open. The hope of gain, as a possible motive to seeking Church membership, especially in localities where famine relief has once been distributed, must of course be always in mind; yet care in confining whatever may be expended in charity, to the smallest sums, and then only to the very poor, combined with unwearied exposition and illustration of the function of Christianity, will in time do much to make the matter plain even to the dullest apprehension. A man of a selfish grasping temper, who had prepared a long list of nearly an hundred families, and embracing more than 330 names, all of whom were ready to “follow Jesus,” disappeared the moment he was sure that the Jesus doctrine was “hollow,” and enlisted under the Romanists, who made him happy by taking his house in pawn for ten thousand cash. Avarice is indeed a malarial poison, in China as elsewhere, but can it be more prevalent than for example in Syria, among the Arabs and other nationalities, where, as Dr. Thompson informs us, one’s religion is regarded as of course a matter of barter, like a horse or a farm, and that after an experience of twenty-five years he could not recall a single instance in which an inquirer was not at first influenced by avaricious motives. † It is not strange that the doctrines and phraseology of a religion so at variance with all Chinese modes of thought, should occasion, at the outset, much perplexity, especially to the uneducated. Thus, where the expression *Sheng Ling* (聖靈) is used for the Holy Spirit, it is perpetually confounded with the Soul *Ling Hun* (靈魂); the Scriptures *Sheng Ching*

* Statistics which have been collected in recent years, with a view to ascertain the number of actual Church goers in several of the larger cities of the United States by means of a simultaneous count in all the Churches, go to show that the attendance at any one service is rarely more than one half of the whole number who consider themselves as connected with the congregation. In one congregation, for example, the minister’s written list of families showed over 800 persons who counted that their Church home, yet the actual attendance was less than 600, and one third of these were strangers or persons not identified with the congregation. Facts of this kind should not be overlooked when the initial difficulties of establishing regular religious services in China, are the subject of consideration.

† Land and the Book, Vol. II. Ch. xxvii.

(聖經) are classed as one of the Trinity; it is the undying soul which yet is raised from the dead; Jehovah was *transmigrated* into Jesus; at the creation of man, God blew *eight* breaths into his nostrils (八口氣), or as one lad more plausibly observed one breath, making one soul, adding that had he blown twice more, that would have made three souls (三魂). According to the current notion, the good go to heaven and become spirits (成神) and fairies (成仙), the bad fall into the river Styx (*Nai Ho*) (奈河); it is useless to pray except before *meals*—though these are not the occasions, it would be supposed, in which Chinese most require supernatural assistance; Christ died for the world on a grape-vine frame (a confounding of the expressions in the catechism *p'u tao chih tzu* (葡萄汁子), with *shih tzu chia tzu* (十字架子). This was an old man's exegesis of the Trinity:—The Father, one (一); the Son, two (二); the Holy Spirit, three (三); but still, (drawing the perpendicular stroke) only one Lord (主). “What do you ask me?” said an old woman. “Who is it that I depend on? At my time of life *and no son*, what should I depend on but on the Lord?”

Of persecution there has been, thus far, little or none. Occasionally a school-teacher is ordered to abstain from attending Sunday services, or lose his situation. Members of a family not infrequently meet opposition and contempt at home. The Chinese practice of living, several families in a single court-yard, acts as a constant and powerful check to the timid, all of whose movements are known and marked. One old woman walked several miles to revile the teacher who had educated her son, and then drawn him into this foreign superstition. The general attitude, however, is either one of indifference, with the admission that the doctrine is good for those who have the time and taste for it, or that of inquiry. The population is excessively dense, with villages on the average less than a mile apart, and the distance to which some glimmer of the Gospel light penetrates in every direction, is very great. The hold of idolatry is by no means powerful, yet there is a wonderful momentum in even this apparently spent force. Many gods are annually destroyed—generally paper ones, as the people are too poor to own brass idols. Rolls of these paper divinities are from time to time sent in. One man listened for a short time to the first impeachment of idolatry he had ever heard, and then went home, took down his gods which were painted on a large sheet of cloth, boiled the stuff to remove the coloring matter, and had it made into a wadded garment. He has not embraced Christianity, but he has abandoned superstition. Reject the false, embrace the true (棄假歸真), says the familiar phrase. The first of

these if not always easy, is at least not always difficult, but the second is a totally different matter. The mental attitude of many Chinese toward Christianity, may be illustrated by the mental attitude of Occidentals toward the cremation reform. The objections to the practice of sepulture are many and cogent. Why, as Lord Palmerston pithily inquires, should we make so much of the privilege of being decomposed under the feet of those who survive us? The space thus withdrawn from useful purposes is extensive, and constantly increasing. City cemeteries are a fruitful source of plagues, and to bury city residents in suburban or rural localities, involves an expense to which there is no apparent limit, so that only the rich can now afford to be buried. Let the practice of cremation become general, and all this waste is checked at the fountain head. An abrupt period is put to the revolting crimes of grave-robbing, and body-snatching. Earth returns to earth, and ashes to ashes, in the shortest and most effective method, no longer by festering corruption but by fires of purification. Such arguments as these might be urged by the advocates of cremation, nor is it easy to see how they could be answered. "And what did the world say to your paradoxes?" asks the Vicar of Wakefield of his son, who had endeavored to startle the Parisians by his publications. "The world," was the melancholy reply, "the world said nothing to my paradoxes." The world, as a whole, makes the same eloquent reply to the cremationists, and goes on quietly decomposing under the feet of the survivors, as if no other method had ever been conceived possible. Heathenism is riddled with Christian shot in every direction. Idolatry has no longer a leg to stand upon, yet there it stands, all the same as if it had. The same instinct which leads men to go on burying their families in the good old way, leads the Chinese to go on as their fathers and grandfathers did before them. It may not, perhaps, be the best possible way, but it is the only way which takes any hold of their natures, and therefore they walk in it to the end.

The causes of the comparatively rapid development of the work in this field are, humanly speaking, simply persistent efforts to follow up the opening providentially offered by the famine and the famine relief. Within the three years since that relief began, the field has been visited by laborers from nearly every station in the mission, and work for women by Missionary ladies has been a prominent feature. The aggregate of Missionary effort has been the equivalent of the constant presence of one person all the time, but this work has been conducted at such disadvantages of distance, that the mission in the Spring of 1880 resolved to open a new station, which is at once to be

occupied. The number of Church members at the close of the Mission year—March 31st, 1881—was somewhat over three hundred (about one-third of whom are women), and had not been increased within the preceding twelve-months. These members are scattered through more than sixty villages, almost all of which are situated in one *hsien* district (恩縣), (nearly all within two hours' ride of the central station), and but three villages have more than twenty members each. It is safe to say, that in two-thirds, if not three-fourths of the villages within this small space, Christianity has no visible hold at all. For nearly twenty years Missionaries had been preaching in North China, mostly in chapels, and on the streets. The famine opened to inspection private houses by the ten thousand. Probably more Chinese families were visited by Missionaries during the year of famine, than by all the Protestant Missionaries that ever lived in China, during the two generations since Morrison first came to this inhospitable land. It was something to unlock so many doors with the famine key; it is infinitely more to lead those who felt the famine to feel now a hunger for the bread of life. No work could be more important, and few, it would seem, more promising. It was the celebrated Andrew Fuller who exclaimed: "We have a gold-mine in India," and it was William Carey who responded: "I will go down, if you will hold the ropes." Every successful mission is a gold-mine. The expert geologist is able to ascertain, from superficial indications, whether the expense of sinking deep shafts will be compensated by the probable yield. The most experienced Missionary miner often finds himself at fault. Fields which have been long worked, and in fact already abandoned, have sometimes eventually yielded the most abundant treasure, while others upon which enormous pains and expenditure have been lavished, have seemed to turn out little but iron pyrites and disappointment. When miners are simply prospecting they scatter. When a rich lead is struck, we know what happens. We have seen vast continental areas populated in a single year. The history of California and of Australia, is the history of the Children of this World, who are, in their generation, wiser than the Children of Light. There are missions whose laborers are dispersed over enormous spaces. Some have toiled all night and caught nothing, while others are vainly struggling to drag to land their heavy nets. Is this wise Missionary fishing?

Half a score of Protestant Missionary Societies are laboring in the adjacent provinces of Shantung and Chihli, with no division of their fields, scarcely any common point of contact unless it be that of intersection, and with the slightest possible knowledge of each other's

methods or success. Are we to infer that the ideal of Missionary mining is attained, or must we perhaps conclude that it is not in the least in sight? At present the need is not so much for opportunities, as for a sanctified sagacity which shall lead to the wisest use of the opportunities which already exist.



A SKETCH OF THE LIEN-CHOW RIVER IN CANTON PROVINCE.

BY REV. B. C. HENRY, M.A.

THE province of Canton is not so devoid of variety and charm in natural scenery as those whose observation has been restricted to the southern and eastern portions might suppose. It has revealed its rarest beauties to the eyes of but few from the outside world; and still has many untrodden paths in its sylvan retreats and mountain fastnesses which invite the lovers of nature to exploration.

For the sake of distinction in describing the scenery, we may divide the surface of the land into four sections or groups. The first of these represents the broad alluvial plains with their rich fields under perpetual cultivation, supporting populous cities and wealthy communities. Though dull, monotonous, and inexpressibly dreary to those whose eyes are compelled to look across them from month to month, yet these plains form the great fountains of wealth and are the sources of supply for the numerous wants of the crowded millions of the province. The second division is composed of the hills that rise in undulating ridges along the water-courses or form the smaller water-sheds of the numerous minor streams that unite in the large rivers. They relieve the monotony of the plains, but are mostly innocent of any picturesque beauty, being stripped of their primitive forests and left utterly bare, or covered only with long mountain grass which busy hands annually cut away and carry off for fuel. Their utter barrenness soon wearies the eye, and the mind turns for relief from the actual picture to one painted by the imagination, in which these smooth bleak hills are covered with trees and verdure, while flowers and rich foliage gladden the eye and cheer the heart. In the third division we place the isolated groups of hills and mountains—such as Loh-fow (羅浮), Sai-tsiu (西樵), Teng-u (鼎湖), Fi-loy (飛來), and others. These are bright oases scattered here and there through a land otherwise uninteresting. Their intrinsic charms are enhanced by contrast with the surrounding monotony. Their rocky cliffs, their wooded slopes, their sparkling waterfalls, their cool and fern clad glens, vocal with the songs of birds, combine to form most

inviting retreats, where toil and care may be for a time forgotten. But it is in the last division that our province rises, in the beauty and grandeur of its scenery, to the level of those justly celebrated portions of the globe, where nature is seen in her sublimer phases. The mountain ranges that rise along the northern and western borders and whose approaches extend for many leagues into the province, are filled with every variety of mountain and woodland scenery. In this region lies the subject of our sketch, the Lien-chow River, which rises in the extreme north-western corner of the province and flows down one hundred and twenty miles, through a country of wonderful beauty, until it joins the waters of the North or Ching (滇) river, at the foot of the "Blind Bay" pass. The mouth of the river is reached after a journey of one hundred and eighty miles by water from Canton, which journey may be considerably shortened by taking the overland route to Shek Kok. The last twenty miles of this journey on the North River, by the increasing height of the hills and their closer proximity to the river, give promise of what is coming. As we enter the narrow stream of the Lien-chow River, which flows out between bulwarks of mighty hills on either side, we soon find ourselves hemmed in by mountains that come down to the water's edge; not continuous chains, but rounded hills and peaks, with valleys and ravines intervening, down which flow brooks of clear and sparkling water. These hills are fairly covered with a young growth of pine and other trees. At the foot of nearly every hill, and at the mouth of every little stream, are anchored large wood boats, which, during the dry season especially, gather their cargoes of fire-wood for transportation to the south. The river winds continuously and reveals itself only in short sections. Each turn in its course introduces some new object of interest and throws fresh light on those already seen. As we pass along the foot of some steep, pine-clad hill, on the one side before us, on the opposite bank stretches a rich grove of graceful bamboos, whose glistening ferns and verdant plumes present a picture one never ceases to admire. A walk through such a grove with the ground softly carpeted with the delicate leaves is a real solace, after a hot and tiresome day. About two miles from the mouth of the river we find a very small stream coming in from the south, and following its course between the hills for nearly half a mile we come to the "Three Wells Fall" (三井水), where the stream, broad and shallow above, gathers its waters into a narrower space and falls about fifteen feet into three circular bowls or wells which it has worn for itself in the black rock beneath. Impatient of restraint, it boils and foams, lashing the smooth sides of the narrow enclosures, until it

escapes into the transparent pool a few feet below; from which, after pausing a moment to recover its strength, it starts again on its musical journey down to the river.

Another mile up the river brings us to the market town of Ha-po (下步), which is reached by a narrow foot-bridge over a small stream to the east, and is walled in by a fine grove of bamboos to the north and west. For some distance beyond this the river flows between hills of red clay soil which are streaked with the marks of numerous land slides, and are covered more or less thickly with trees and shrubs. Some of them have patches of cultivated land extending to their very tops from which a meagre crop of maize or pea-nuts reward the toil of the husbandman. Numerous lime-kilns appear in the groves along the banks, and here and there small stretches of level land are carefully prepared for the cultivation of rice. Passing several insignificant hamlets, we come, after five miles travel, to Sui-she (小射) market, which is distinguished by a grove of tall pines that rise behind the village. Two miles beyond this, a stream of some importance called Wong-chai-shui (黃寨水), flows in from the south-west. Its length is about forty miles, and scores of little light draft boats bring down wood and produce from the hill-country through which it passes. Three market towns on its banks afford centres of trade for the people. And a monastery on a picturesque hill near Shui-pin (水邊), the first of these markets, supplies the religious element. The people in this valley are all Puntis. The dress of the well-to-do women, of whom I saw a number, is somewhat like that of the Tartar women in Canton. The upper jacket is long, reaching nearly to the feet. Their feet, while bound, are not compressed into such a painfully small size as is usual in the southern districts, and not to such an extent as to interfere with their walking. Leaving this stream we are soon in sight of the first group of limestone hills, which rise black and craggy in bold contrast to the smooth undulating hills of a softer formation near by. One huge cliff partly overhangs the water, and underneath its projecting side, just above the surface of the water, is a peculiar formation in which we vainly look for a resemblance to an "inverted bonze," which is the name it has received from the natives. On one side of the cliff is an extensive limestone quarry, and the gleam of the freshly detached limestone flashes out among the shrubs and bushes. At this point the river makes a long detour, while the foot-path crosses a depression in the hills and shortens the journey by several miles. Both routes are full of interest; we take that by the river first, and leaving the jagged, pointed peaks of the limestone cliffs, are soon among the smooth rounded hills again

as we enter the Pak-yeung-shui (白羊水) Pass. At the foot of this pass we come to the first of the many rapids that are the most serious obstacle in the way of travel up this river. The pass we enter is about five miles long and is in the form of a semi-circle. Its beauty is of a quiet shade; no rocky cliffs, no sombre forests, but smooth, grass clad hills, over which the shadows of the passing clouds chase each other, and a dreamy feeling of forgetfulness steal upon us as we watch them. Over the brow and down the precipitous side of every hill facing the river is a deep and well-worn track, down which the bundles of wild mountain grass are shot, to be gathered below and carefully stowed away for fuel. On the southern side of the pass the arc of the semi-circle is scarcely broken; but on the northern side it is divided into equal segments by a stream of clear and limpid water, whose existence is unsuspected until we come directly abreast of it; the reason for this being that a low hill lies almost immediately in front of the opening in the hills through which it flows, shutting out the view of it from the east and south. It is a beautiful stream, deep and cool, with numerous rocks rising in its bed. As we follow its course through the notch in the hills, we find it flows through a picturesque valley, broadly open to the north, but walled in on the east and west by rocky cliffs of igneous formation, and running to a sharp point at its southern extremity. In this valley are five or six villages, and the small market town of Chuk-t'in (竹田), where an interchange of commodities among the people is accomplished, once in every five days. At the head of the pass another set of rapids detains the traveler and allow him time to examine a temple in the midst of a grove of trees on the northern bank, before he makes his entrance into the broad and fertile plain of Sai-ngau-t'am (西牛潭), in the centre of which is a market town of the same name, at which the foot-path referred to above comes down to the river again. We go back to where this path leaves the river on the other side of the hills and follow it up the mountain. In a short time we are in an amphitheatre of hills, with perpendicular peaks on all sides, rocky, jagged, full of rifts and crevices, and covered with verdure wherever a handful of soil affords sufficient hold for the roots. We ascend several hundred feet before we reach the pass in the hills, beyond which the road begins to descend. From this picturesque pass, flanked on either side by piled up masses of rock, of all shapes and dimensions, we look out upon the plain of Sai-ngau (西牛) which is in shape like a round basin about six miles in diameter, encircled on all sides by hills. It is a charming picture, the whole plain being under cultivation, the fields of rice, sugar-cane, pea-nuts, etc., yielding a fair

increase. Villages, with their leafy fringes of evergreen hiding the squalor and unsightliness as with a mantle of charity, dot the plain in all directions. The river makes an extensive sweep through it. Entering from the north, it flows first south, then east, and turning to the north again, departs through the pass just described. The plain is peopled by an enterprising colony of Hakkas. The stockade villages, forts and barricades in the mountains bear witness to their struggles in the past, while the decay and disuse of these means of defence point to the peace and quiet that has come to them in these later years. The people are civil and even polite to the stranger. They listen with evident interest to the preaching of the Missionary and buy Christian books with great readiness. Descending from the pass the road leads us along the base of some wonderful hills that rise abruptly to a height of several hundred feet, the whole sides of some of them being covered with a tangled mass of vines and shrubs, with ferns of rare beauty hanging gracefully from the crevices. Turning into a side path that leads up a depression in the hillside, down which a mountain brook tumbles, we find a fort still kept in good repair. A precipitous wall of rock on one side and a broad ditch on the other make it comparatively secure. Its white walls render it a conspicuous object for a long distance and give it the appearance of a temple rather than a fort. A short distance beyond this fort, on the main path, we come to an opening in the hills from which a small brook issues. Entering the valley that extends to the south-east at this point, we soon come to the "Clear Cloud Cave" (青雲巖), which opens on the southern side of the hill and extends nearly one hundred yards into the solid rock of which the hill is composed. Whatever charms it may once have possessed have been obscured by the smoke and debris of idolatrous worship. The people evidently regard the cave with superstitious reverence; for, on each of the two occasions when I visited it, we had scarcely reached the place before a crowd of people, warned of our approach by some one on the look out, had gathered, and were performing their genuflections, offering incense and sounding the bell and drum, evidently with the design of putting their patron deities on the alert to counteract any evil schemes we might have on foot. There are several smaller caves in the adjacent hills, and report places a large one in this vicinity, but its exact location is a matter of doubt. There are remains of ancient mining operations made in search of precious metals in these hills, and the people declare them to be stored with rich treasures which fear of disturbing the geomantic equilibrium prevents them from making any effort to secure. After traversing this plain by boat or on foot, we come to the "Seven

Li" pass (七里峽), which lies directly north and south. Its name indicates its length, and the deep, placid water flows through it with scarcely a ripple on its surface, until its stream divides a short distance below, at the head of a small island, and falls noisily over the pebbly descent of some rapids. The walls of this pass are composed of mound-like hills, without trees or shrubs, brown and barren in the Autumn and Winter, but beautifully green in Spring and Summer, when they look like great emerald cushions, soft and inviting.

Emerging from this pass, we enter another broad plain which centres around the large town of Hom-kwong (洽光), whose towers appear in sight soon after we pass the little market village of Ü-tsui (魚嘴). As the boat comes opposite the town, we find further progress barred by a bridge of boats, chained together and stretching across the stream. This bridge is in aid of the Custom House, and prevents the passage of boats up or down until an examination has been made and the requisite permission granted. Sometimes the throng of boats is so great that a delay of many hours has to be endured; but usually upon presentation of his passport, the foreigner's boat is allowed to go on its way without detention. Hom-kwong (洽光) is a town of perhaps 20,000 people, who, on the advent of foreigners, are curious to the extreme of rudeness, and are said to be rather quarrelsome among themselves, a proof of this being shown us as we passed up the river one day and saw a number of men, in a house that projected over the water, in a state of great excitement, pelting a boat that passed beneath them with stones, while the boat people responded with whatever missile came nearest to hand. The Roman Catholics have a mission station here and a considerable number of adherents. The American Presbyterians have recently secured a place in which to begin work in the town. Within a radius of ten miles there are six or seven market towns, some of them of considerable importance. The extensive plain, lying chiefly on the north side of the river, is given up to a great extent to the cultivation of sugar-cane, from which the sugar made is said to be of a superior quality.

Proceeding on our journey up the river, and ascending several rapids we pass the market town of Sam-kong (三江), and after ten miles travel, enter the Wong-mau (黃茅), or "Yellow Reed" Pass. Just below the pass, on the north side, is a striking group of hills; a dozen peaks or more of as many shapes clustering together, suggesting such names as "Sugar Loaf," "the Sphinx," "the Lion Couchant," etc., to characterize them, as they appear from different points of view. They are well worth half a day's exploration or more, if the traveler has the time to give, being full of caves of remarkable

formation, and covered with a vegetation of great variety. White and tiger lilies deck their sides in the proper season. Orchids, ferns, and an astonishing variety of creepers, add interest and beauty to the ever varying scene that moves before the eye. Through this interesting cluster of hills passes the foot-path from Sam-kong (三江) to Tai-wán (大灣), the passage over which affords a pleasant relief from the tedium of boat travel to those who are equal to a ten miles walk and clamber over a mountain path. Just before entering the pass, our attention is directed to a rocky prominence overhanging the water, where it flows deep and tranquil before descending the rapids. Its sides are full of holes in which great numbers of birds find shelter and fill the air with their noisy chatter as they come home in the evening. On its summit are several houses in a position that the lovers of a breezy situation might envy. The "Yellow Reed" Pass has no striking features to distinguish it; the hills are smooth and regular; the waters deep and quiet. It is a favorable place for fishing with cormorants; and the effect produced by the light bamboo rafts of the fishermen, with their flaming torches, passing under the dark shadows of the hills in the stillness of the night, is very striking. Beyond this pass, the level space of cultivated land on either side of the river widens again, broken into by hills on the east and north, and walled in by a semi-circle of higher hills, rising one above the other to the south and west. Set against the background of these hills is the market town of Má-pó (馬步), whose well preserved stockade, fronting on the river, gives it the appearance of a small walled city. The hills that rise behind the town are very fine, some of them being covered with trees to their summits, presenting a richness of vegetation and a variety of scenery that attracts one irresistibly toward them. Half a mile up the river from Má-pó (馬步), passing over unusually stiff rapids, we come to the town of Tai-wán (大灣), situated, as the name indicates, on the great bend which the river makes at this point. To the east of the town is a beautiful hill, thickly wooded, with temples among the trees; at the foot of this hill a small stream of wonderfully sweet and clear water comes in from the north. So cold is the water, that in August it was scarcely comfortable to bathe in, showing its source to be in the deep, perennial fountains that well up from the base of the grand old hills piled in huge masses to the north. The scenery about Tai-wán (大灣) is simply charming. All the varieties of woodland and plain, of hill and mountain, of river and brook, the quiet charm of cultivated fields, with occasional glimpses of the world beyond, which the passes at either end of the great bend shut out, combine to make it unusually attractive. The

people are, for the most part, civil, although capable of great insolence and even violence, as has been proved on more than one occasion. The population of the town is about 10,000. The Romanists have a mission here, with a foreign priest residing in the town.

A short run from Tai-wan (大灣) bring us to the Sam-hap (三峽) Pass, the dividing line between the Ying-tak (英德) and Yeung-shan (陽山) districts. A roaring rapid impedes our progress below the pass. This being conquered, we soon enter the narrow defile, and in half an hour are opposite a narrow gorge that divides the hills on the south-west side, down which a beautiful stream of crystal water flows. The narrow passage allows no foot-hold on the margin of the stream, so we climb the shoulder of the hill to the right, from which we look down into its limpid depths and see the great boulders strewing the bottom, and fishes a foot or more long, darting in and out among the rocks. After walking a few hundred yards along the narrow path on the steep hillside, we find a place where we can descend to the water's edge, where in the shadow of the cliff, with the water dashing at our feet, we drink in the beauty of the scene; it is a picture that memory loves to revert to. The hill on the one side is bare, except at its base, having at the time of our visit, been recently desolated by fire; but the one on the other side is covered with the richest vegetation. Rendered almost inaccessible by the peculiar formation and position of the rocks, its floral treasures remain where nature has produced them. By some mighty convulsion the strata of rocks have been upheaved until, broken asunder, they stand perpendicularly on their edges, and in the interstices between the strata masses of verdure spring forth in the greatest luxuriance. Ferns, tripling their usual size, orchids, begonias, etc., flourish in great vigor. At the head of the gorge, which is scarcely two furlongs in extent, the little stream divides, its two branches encircling the base of a series of hills, whose sides are devoted to the cultivation of tea-fields of this fragrant shrub stretching in verdant squares almost to the tops of the hills.

Emerging from Sam-hap Pass, a panorama of mountain scenery of exquisite beauty gradually unfolds before our delighted vision. Immediately in front, and first to greet our eyes, rises a great mass of castellated rock with a dome-like summit, standing like the castle of some feudal chief, guarding the narrow passage of the river. Soon other peaks make their appearance, one by one, to the number of twelve or fourteen, grand, rugged and picturesque they are, united at the base, but each asserting its individuality, as it rears its rocky head aloft and assumes a shape peculiar to itself. Their rugged sides are

festooned with vines and flowers, screening the mouth of many a cavern that opens among the rocks. The accumulation of leaves and dried grass among these peaks make fine materials for the mountain fires that break out from time to time. It was our fortune, on one occasion, to spend the night at the foot of "Castle Rock," when these fires were in full blaze. The effect was wonderful. The mountains were girded by a fiery chain, its glowing links stretching over rocks and trees, and its sparkling folds falling loosely down the sides. These fires are hailed as a boon by the people, because they clear the hills for a fresh and more vigorous crop of grass for fuel, and drive away any wild animals that may be lurking in the tangled mountain growth. As we continue up the river we are met by a series of surprises. Mountains on both sides in endless variety show themselves as we proceed. Waterfalls sparkle, as the little streams pitch over some precipitous height in their course down the narrow ravines. Quail and partridges call to their companions on the hills; pheasants sometimes fly out of the fields beside us, and everything indicates that we are in a place where nature and man reign supreme.

Leaving the boat a few miles above the pass, we direct our steps to some tower-like rocks at the foot of which lies the village of Lingkwai (靈龜). These rocks rise several hundred feet almost perpendicularly from the plain. They are black and jagged, covered with sharp points and indentations of various shapes and sizes. Out of these crevices grow trees almost to the very top, and birds find a safe and comfortable home in the small cavities that abound. To the east of the village, the music of falling water attracts us, and a little searching brings us to a beautiful cascade that falls in a broad sheet over a wall of rock; a limestone deposit covers the ledges of the wall, and on them grows a rare and beautiful fern with downy leaves and a silvery under surface. To the west of the village is another waterfall almost hidden by a clump of bamboos. The water rushes down with such force as to be projected some distance from the wall of the precipice, and in a cavity behind the falling water, exquisite ferns, nourished by the never-failing spray, hang in rich folds. Passing these points of interest the hills again descend to the river, and in the face of the perpendicular rocks that form the shore, are many curious little cavernous openings, from which they receive the name of Kwai-lung (龜籠) rocks.

A short distance above this point, but hidden from the eye of the passing observer, is a beautiful spot embosomed in the hills, called by those who discovered it "Sabbath Glen." Its discovery was in this wise:—One Saturday evening, in our journeying, we anchored near this

point to spend the Sabbath. The mountains on either side are high and rocky, bold and picturesque, but as we passed our eyes along them, there appeared no secluded nook, and we had fondly hoped for such a spot where we might spend the Sabbath hours in quiet meditation. In the morning we took some books and went to the village near at hand, bringing the message of salvation to the few unlettered peasants who gathered to hear us; and then proceeded to a fountain of water which gushed from beneath the rock in the hillside, clear and sparkling in the sunlight. Its music we had heard as we passed along to the village and thought, perchance, we might there find the spot we wished for. It was pleasant under the shade of the lofty trees, soothed by the musical cadences of the waterfall; but the natives soon came in such numbers as to destroy our expected quietude. We went further up the hill to get beyond them, and had gone but a few steps when a scene of exquisite beauty burst upon us. There was a delightful glen, literally embosomed in the mountains. On the further side was a perpendicular wall of rock, and on the nearer side the lower hills rose like ramparts and shut it out entirely from the view of those passing on the river. Tall cliffs of unequal size rose in the midst of the glen. And between them flowed a brook of clear sweet water "chattering over stony ways in little sharps and trebles," keeping harmony with the songs of the many birds that come to feast on the fruit of the brambles that grow by the brook side. Tall, handsome grasses in luxuriant clusters, waved their heads, like rich plumes, in the passing breeze. Large trees cast a broad and generous shade under which we sat to rest. No man was there, and had it not been for signs of cultivation of the land, and some rude defences on the cliffs, we would have thought none ever had been there. No heathen temple, no idol's shrine defaced the beautiful scene, it was still in nature's purity and simplicity. The hues of Autumn, so rare in this southern clime, were painted on many of the leaves, reminding us of the beautiful and gorgeous scenes so familiar in our native land. It was a charming scene, a gem of beauty, and forms one of memory's brightest treasures; we named it "Sabbath Glen" because of the day on which we saw it first, and because it spoke to us of rest, peace and of retirement from the world.

A little way above Sabbath Glen, on the opposite side of the river, is the village of Lien-chow-bing (連州坪), behind which rises high cliffs whose caverns furnish places of refuge for the people in times of distress; the adobe walls enclosing one of these caverns being seen from the river high up on the side of the hill. On the white wall of the cliff nearest the river is a patch of yellow plaster which is

said to close the mouth of a silver mine, from which, report says, pieces of ore containing almost pure metal were taken, until it was closed by official command. Beyond the cliff of the silver mine two conspicuous peaks of almost equal size stand side by side. A short distance further on, in the same direction, is the "Fisherman" (釣魚公), a remarkable rock, perhaps one hundred and fifty feet high, leaning over the water in a manner to suggest its name. The hills in this vicinity are covered with the low shrubs of the St. John's wort, whose yellow blossoms in the Spring time, spread over them a gay mantle and add greatly to the charm of the scenery. Pushing up the river a short distance further, we come opposite the "Fortified Cliffs," to which a well-worn path up the mountain side leads us after a half-hour's climb. We enter a walled enclosure, a hollow space between two cliffs of unequal size. These cliffs look as if at some time, ages ago, they might have been one, and by some rude convulsion been rent asunder, leaving the face of the higher one white, bare, and precipitous, and causing the other to remain forever incomplete, a mere fragment of a cliff. This smaller cliff is perforated with caverns, and being fortified to the top, forms a safe and excellent look-out in times of danger, its isolated position giving it a fuller command of the valley below. In the higher cliff are several caves, the larger of which descends to a great depth into the bosom of the mountain. It is filled with a luxuriant growth of ferns, begonias, and a vine very much like the English ivy. The space between the cliffs is about one hundred yards square, filled more or less with rocks and boulders. In this mountain fortress the people of the plain have, from time to time, found a refuge from the attacks of hostile soldiers and robber bands. At one time, in the fourth year of the reign of Hain Fung (咸豐), it is said that 20,000 people fled to this place for shelter, bringing with them their cattle, household goods, etc. It is now much out of repair, the gates are gone and the walls are crumbling; the enclosure has been turned into a field for the cultivation of maize. Only foxes now inhabit the caverns, while pheasants haunt the maize field. Along the foot of these cliffs the rocks project, and on the moist banks under these projections, hang quantities of the most delicate maiden-hair ferns. Crossing the river, we find in the side of a massive cliff, another cave with a high stone wall obstructing the entrance. These mementoes of troublous times are full of pathetic interest. The poor people, whose life is but a struggle for existence at best, must have suffered fearful hardships when pursued and robbed by the desperate bands that ravaged the valley.

From the "Fortified Cliffs" it is but a short distance to the

market town of Tsing-lin (清蓮), a place of several thousand people and the centre of a considerable trade. A stream from the north, navigable by small boats, joins the river here. From this point our course turns almost directly south. On the right extends a ridge of irongray cliffs, inaccessible from the river side. One is conspicuous among the others on account of its peculiar shape, resembling a *giant thumb*, extending above the line of a closed fist. On the left, a series of tower-like cliffs appear one after the other, most of them covered from base to summit with evergreen shrubs. After going six miles in a southerly direction, our course turns again to the north-west, and at the bend in its stream the river receives the waters of a small tributary from the south, the Tsat-kung (七鞏) creek. A market town, called Shui-hau (水口) is situated at the junction of the two streams. Following up this little stream for a short distance we come into a district of the most varied and interesting scenery one can find anywhere. Rocky cliffs of every shape rise out of the plain. There are towers and cones, and pinnacles, square and oblong pillars, rising one behind the other, their rocky and often inaccessible sides covered with verdure. Their variety is astonishing, no two are alike, but all are striking. In the valley of this stream, near the village of Ū-shui (魚水), is a cave of the same name, reputed to be very fine, but unexplored as yet by foreigners. The overland courier route from Canton by way of Shek-kok (石角) and Tsing-ün (清遠), passes down this stream, the journey from Canton to this point being accomplished in four days, and the remainder of the journey to Lien-chow in two.

On the opposite side of the river, beyond the stretch of level fields, several peaks rise abruptly to a great height, between two of which is a ravine with a rocky path leading to an opening between the cliffs, the gateway into the mountain region beyond. Reaching this level space at a height of several hundred feet, the view to the south is most fascinating, the whole Tsat-kung (七鞏) valley lies before us, with its crowded peaks showing their wondrous variety of shape and colour. Turning to the north, there lies at our feet a small circular valley, a gem of its kind; a lake of verdure set, like a jewel, in the rocky bosom of the hills. Following the path up still higher we come to a series of fortified valleys, rough and picturesque, and inaccessible enough for protection against any number of assailants. For some distance now the hills do not approach so near the river. We pass by numerous villages, surrounded by fruitful fields and immense water-wheels, each furnished with a circle of bamboo cups by which the water is turned into a trough, and thence conducted into the fields beyond.

The rapids become more frequent, and are designated by characteristic names. One is called the "Scissors Rapid" from its peculiar shape. There is the "Little Tiger" rapid, and a few rods above, the "Big Tiger," and a little further still "the Gurgling Sock." Having passed these in safety we come abreast of the Yeung-shán (陽山) pagoda, a nine-storied structure, built in the time of the Emperor Kien Lung (乾隆), and supposed to exert a propitious influence over the surrounding country. This passed, we soon come in sight of the district city of Yeung-shán (陽山), one of the smallest of its order in the province, but provided with an excellent wall and some fine public buildings. A number of temples and monasteries occupy prominent and well-chosen sites on the hills extending back of the city to the north. On the south bank of the river, opposite the city, is Shing-nám (城南) market town, in which all the business and trade of the neighborhood centres. The people in this vicinity are simple and well-disposed; at each visit they have showed us great friendliness, urging us to preach, and expressing regret at the shortness of our stay. They have a reputation for great honesty in their dealings, a trait all the more praiseworthy, because of its rarity. Within a year or two the Romanists have secured a foot-hold here, but their work is still in the initiative, and their converts few, if any. The "Three Steps" rapid in front of the city, and the "Eight Tribes" rapid just above it, tax the strength of the boat's-crew. A turn in the river, as we proceed, soon hides the city from our view and brings us to the entrance of the Lung-nga (龍牙), or "Dragon Tooth" Pass, at the head of which the "Thunder" rapid pours over the rocks. For some distance onward the bed of the river is filled with large boulders that are rather dangerous to navigation. One of these presents itself as we enter the pass, and from a half-fanciful resemblance is called the "Dragon Head" rock. On the left, a group of lofty peaks lift their heads into the clouds, among which is one of striking appearance that has attracted the eye for a long distance. It is a double mountain, rising grand and symmetrical, its two divisions well-defined and partly separated by a shallow ravine; about one hundred feet from the top it parts asunder, ending in two dome-shaped peaks, which suggest the name of "Double Dome." Its stately grandeur is often veiled by clouds that hang in fleecy curtains down its sombre sides, affording only momentary glimpses to the admiring beholder. Above the pass for several miles the hills on both sides are high, rocky, and precipitous, and the land fit for cultivation very limited. Groves of wild camellias appear on the lower hills. After passing "the Black Bird" and "the Dog Tooth" rapids, we come in full view of the opening of the great

cave, of which we have had occasional glimpses for several miles. This cave is one of the great wonders of the river, surpassing in the splendor and beauty of its architecture anything of the kind yet found in the province. The distance to it from the river is about half-a-mile, the latter part being a steep climb of several hundred feet up the side of the mountain. The mouth of the cave is partly obscured by reeds and bushes, and as we stand before it, the first impression is that of a black, dungeon-like cavern, from which blasts of moist, cold air, strike against the face. Descending about twenty-five feet we reach the floor of the cave. A feeling of awe and reverence comes over us as we look at the massive pillars, exquisitely fashioned without the aid of human skill, and, through the lofty archway in the wall that separates the outer from the inner section, catch glimpses of the white and glistening ornaments that rise from the floor, hang from the roof, and drape the sides in every direction. The idea of a grand cathedral is naturally suggested by the shape and ornamentation. The height is about one hundred feet, and the depth, from the opening to the farthest point yet explored, is about one hundred yards, the width being somewhat less. In the outer section, into which the strong light from the entrance shines, the forms of beauty remain, but the action of the light has discolored them and destroyed much of their attractiveness. Crossing a stream of transparent water we enter the inner section, torch in hand, pausing at every step to admire the wonders that reveal themselves on every hand. As the eyes become accustomed to the subdued light the torch becomes superfluous, except when used in exploring the innermost recesses, or in descending the cavernous depths that yawn beneath us in the eastern part. Ascending the marble slopes that rise gradually until the inner wall is reached, we find a convenient seat to rest upon, and observe at leisure the profusion of beauty spread around. All is of virgin whiteness, the hue of the snowdrift. Looking above, we see immense stalactites, twenty and thirty feet long, hanging pendant from the roof like great icicles; and from the floor beneath stalagmites rise in graceful pillars, while the drip, drip, drip, of the water, charged with a solution of bicarbonate of lime, tells us that the process by which the beautiful forms have been created is still going on, adding fresh touches to the old and bringing new wonders into existence. Plucking a small stalactite from the wall behind us, we find its slender end for several inches is a hollow, brittle cylinder, a thin film covering the end of the tube, which is easily crushed, and when broken discharges a few drops of water and some calcareous sediment. At the foot, and on the sloping sides of the mounds of white rock, are many bowls of various

shapes, filled with the clearest water. Their edges are scalloped and jagged, and their inner surface is covered with a rough formation having the appearance of petrified sponges. The shapes of the objects about us are of infinite variety. We see chairs, thrones, pedestals, pillars, couches and beds, with sparkling white drapery, falling in heavy folds. The inner wall is pierced by numerous passages, that extend back into the heart of the hill, in which the beauty of the larger room is, if possible, exceeded. In them are pools of water several feet deep, but so transparent, that they are not observed until a misstep coolly warns us of their presence. Corrugated masses there are to which the feet easily adhere, and pillars with deeply indented sections, as if wrought by the most delicate chisel; slender spires and pinnacles, glistening for the first time when our light falls upon them. Everything is of untarnished purity, clear as the light, and spotless as the new fallen snow. A sense of fear sometimes arrests us, as the hollow resonance of some portion we are passing over, suggests the thought that we are walking over the thin covering above some fearful pit. Not the least of the wonders of this cave is the effect produced by the human voice, especially in singing. The numberless echoes blend in such perfect harmony, that, from a certain point, a single voice has the effect of a whole chorus; and even the lightest note, if clearly uttered, is faithfully reproduced from the dome and corridors of that grand chamber of silence.

The Chinese have left the cave untouched, so that nothing mars our contemplation of its perfect beauty, as produced by the hand of nature. Native superstition in regard to it, however, appears in the names by which it is known among the people. It is called by some the "Ox Cave" (牛巖), from a belief that if cattle, when diseased, can be taken into the cave and left there for a night, they will recover. Another and more common name is the "Shing-sin" (昇仙), or "Genii" Cave, so named it is said, because a man from Yeung-shán (陽山), by a long course of fasting and meditation, which he accomplished, sitting on a certain projection still pointed out to the curious, attained immortality, by being changed into a "sin" (仙), or genii.

Coming down the hill from the cave, we find some living springs at the foot, where the water wells up among the sand and pebbles; and passing through one of the worst specimens of the villages that disfigure the fair face of nature, we regain the boat and proceed up the river. We pass several small villages, before a bend in the stream brings us to the market town of Siu-kong (小江), situated on the northern bank. The town itself is insignificant, but is thronged with busy multitudes on market days. Some of the people are rather rude

and lawless, these, no doubt, being importations from the lower districts, while the native peasantry are quiet and inoffensive. The high hills in this neighborhood, with their rocky caverns afford hiding places for dangerous wild animals. Tigers and leopards are frequently met with and several slain every year, their skins and flesh being exposed for sale in the market place. The natives distinguish the great tiger by the marks on his forehead which they say are in the form of the character Wong (王), king being *prima facie* evidence of his kingship over the beasts. Small deer and mountain fowl abound. There are few, if any, among the people who make a business of hunting, there being no convenient or profitable market for the products of the chase. When the lair of a tiger or leopard is known, a dozen men or more, with guns and spears, surround the place and surprise the creature, killing it with unnecessary barbarity, and often utterly spoiling the pelt by the numerous spear thrusts and bullet holes. Behind Siu-kong (小江) stretches a semi-cylindrical valley, through which flows a small stream, and up which the road leads to Wong-fan (黃分) and Sai-kong (西江) markets. In the hills along this valley are coal deposits, and mines are about to be, if not already, opened. The arrangements for opening them were completed at the beginning of this year, the only obstacle then in the way being the want of agreement between the Prefect of Lien-chow and the district magistrate of Yeung-shán, as to the division of the revenue accruing to them from the mines. On the opposite side of the river from Siu-kong (小江) is a hill, with a fortified crest, which forms a conspicuous object for some distance up and down the river. The hill is thickly wooded for about two-thirds of the way up its sides, the rocky crest rising from a plateau of pine trees. The course of the river here is much broken by rocks and rapids. Just below the town is the "Pine apple" rapid, and above the town is the "Noisy Drunkard," while a short distance further up the stream, the "Confusion" rapid rushes down abreast of a high hill, far up the steep sides of which a foot path runs along. Beyond this hill the country opens a little, giving space for rice and corn among the smaller hills. Several groves of camellias on the right promise a fine show of flowers to those who pass at the proper season, which can be enjoyed while the boat accomplishes the difficult task of ascending the Wong-kam (黃錦) rapids. Above this point, the river makes a bend through a small plain in which is the village of Shek-loh (石螺), whose peanut oil factories, enclosed by mud walls, indicate the nature of the principal business done there. Flocks of white egret fly up and down the river, settling in the fields or on the river beach. Swinging round another bend,

ascending the "Yellow Ox" rapids, passing an old fort on the right and a village on the left, we turn once more with the general north-west course; and after passing the "Coffin" rapids, come to the *hot water springs*. When the water in the river is low, several springs bubble up among the rocks on the shore, but the principal spring is a few yards off in the little ravine; it is enclosed in a circular basin about a yard in diameter and several feet deep. The water is too hot for the hands to endure many moments. It possesses no medicinal qualities, a bottle having been tested, showing simply water, and nothing else. The people from the village near by improve the convenient provision of nature for landry and other purposes.

The next object of interest, about two miles further on, is the "Dragon Cave" (龍巖), in a hill on the left, at the foot of Tai-li (大里) Pass. The opening of the cave, which is but a few yards from the water, is hidden by a temple, the keeper of which rises from his opium couch to demand a contribution of fragrant oil for his lamps from all who enter. The cave is a very remarkable one, having an air of great antiquity. The sides and pillars are full of strange hollows and indentations, and the roof is composed of many concave surfaces of rock, with fragmentary bits of stalactitic formation. About two hundred yards from the entrance the floor descends, and an accumulation of soft mud and water renders further progress uninviting. The roof in the inner part is pierced with openings that extend far up into the rock, affording retreats for myriads of bats, which, disturbed by the unusual appearance of lights among them, flit about uncomfortably over our heads. The walls and roof are of a dull gray color, showing but little variety. The cave is said to be twenty miles deep, exit on the other side of the mountain being possible. The accuracy of this statement remains to be verified by actual exploration.

The Tai-li (大里) Pass, which we now enter, deserves more than a passing glance. A high, perpendicular wall of rock rises abruptly from the water on the left; a sheer precipice, whose whitish surface is varied by numerous apertures, while vines and shrubs hang from the seams and crevices. The hill on the opposite side, high and majestic though it be, in its first appearance, reserves its grandest side until we are about to emerge from the pass, when by a slight turn in the course of the stream, a wonderful picture bursts upon us. The rugged brow of the cliff is encircled by a fringe of evergreen, huge masses of rock, like stalactites from a cave, overhang the sides, while a beautiful waterfall throws a sheet of silver over the shelving projections. We turn again to the other side, and see the cliff, receding a little from the shore, as it reaches the height of its grandeur in a

noble peak, whose bare, white walls, rising above the accumulation of earth and stones at its foot, is seen for a long way up the river. The best view of this pass is obtained by looking back from the top of the boat as it moves slowly up the river. Its charms increase the longer we look at it, and the more fully we note the surrounding in which it is set. As we proceed up the stream the eye is never weary of the ever varying scenes. The rapids are no longer tedious, as they give more time for observation. Several small villages appear among the groves of trees on either bank, the largest of which Kai-t'án (計灘), is just above a steep-walled cliff on the north side, against which the stream strikes, flowing partly under the projecting wall and then turns aside. Above this we enter the Tung-kun (洞壩) Pass, where solid walls of gray rock hold the stream in its narrow channel. The sides of the cliffs facing the river are almost bare, the crown of vegetation on the top extending over their summits in places. In the walls on the south side are several small caves, difficult of access, which have been fortified and used as retreats in times of distress. At the head of this pass a stream of some importance flows in from the south. It is called Pak-fu creek (白虎水), after a market-town of the same name situated a few miles up its stream. It flows down through an interesting valley, sweeping the southern boundaries of the country of the aborigines or Ju (獠) people, and is navigable by small boats for a distance of twenty miles to the town of Chai-kong (寨岡). In the rocky hill on the west side of this stream, just before it flows into the river, is the cave of Kun-yam (觀音巖). A temple stands before the entrance, shrines fill the interior, and, images without number, are seen on every shelf and projection among the rocks. The walls are black with the smoke of the incense and the visitor almost suffocated by its fumes. The cave is said to be very extensive, three large wax candles burned successively, being needed to light one to the end of it. The hill above it, and the one on the opposite side of the main stream, are well wooded, but the sharp-pointed rocks of which they are composed make the ascent difficult; a mile from this point brings up into Tsam-t'au (枕頭峽), or "Pillow Pass." The walls of this are not so high or barren as those of the one below. They are like palisades, slightly overhanging the water, with ferns, grasses, and shrubs growing abundantly on the uneven surface. Over the face of the eastern wall, at certain seasons, six beautiful waterfalls descend about forty feet into the river, all of them in view at the same time. The hills on either side are covered with many flowering shrubs; roses, azaleas, crepe myrtles, oleanders, clematis, etc. Among the trees are birds of gay plumage not seen

further down the river; small deer sometimes come down to the river's brink, and the call of the partridge is heard incessantly on the hills. A mile or two more, and we are at Lung-só-t'am (龍鬚潭), noted for the three foaming waterfalls that pour over the north bank of the river at this point. Summer and Winter their melodious dashing never ceases, only, they are increased to six or eight when the water is plentiful. The stream from which they come flows down a little ravine, over which the foot-path leading to Lien-chow passes. On its banks are several incense mills, and near its source, a village in a picturesque position high up on the hill.

Half a mile from Lung-só-t'am (龍鬚潭), we enter the Yeung-tiu (羊跳), or "Sheep Leap" Pass, the most remarkable and beautiful of all the passes on the river. It deserves a longer study than is usually given it in the hurried journey up or down the river. It is, perhaps, less than a mile in length, and through it the river flows in a narrow channel, obstructed in places by heaps of fallen rock, the sheer walls rising up a hundred feet and more. They are not merely perpendicular, but overhang the water in many places, the sides converging, so that a mountain sheep bounding in full career, might possibly clear the chasm at a leap. The rocks of the sides are of a peculiar formation, being in all sorts of fantastic shapes. The whole pass looks as if some subterranean cavern had been rent open and all the strange shapes, that we regard as the peculiar characteristics of caves, had been thrown open to the light of day. The formation is chiefly of calciferous rocks, and queer mushroom shaped projection, over which the water pours in places, are formed by the calcareous accretions deposited by the water as it falls. The passage is so narrow that the stream is shaded completely, by the shadow of the walls at certain times in the day. Graceful cascades fall over the rocky sides; ferns in greatest profusion grow under the projecting crags; and little birds, unseen before, with blue wings and brown breasts, flit about the rock and find a home in the numerous cavities. A great mass of rock almost fills the stream in the middle of the pass. It is full of curious holes on every side, and is called the "Rock of the Genii." From its top, looking up and down, the pass is seen to greatest advantage. But no matter where we look, the picturesque beauty of the scene is most fascinating. As we come to the end, the wall on the right is the first to recede, while on the left, as if to add yet one more charm to the scene, an exquisite waterfall pours its shining stream from the highest wall, which, as it falls on the successive shelves of the lower projections, has the appearance of three or four distinct cascades, each striving to outdo the other in the descent to the river.

From this point onward, the river winds among picturesque hills, down whose abrupt sides is seen the gleam of descending water, rushing down the narrow ravines, or pitching over high precipices. A few miles further travel, and we come to the tenth and last of the mountain passes, the Ma-miu (馬廟), or "Horse Temple" Pass, so named from a niche in the northern wall in which is a well-defined image of a horse, seen, perhaps, most favorably when descending the river. This pass is not a continuous narrow defile as the one below, nor has it the wierd fantastic charm of its neighbor. The precipitous walls are a whitish gray, with streaks of red, and are destitute of verdure. On the south, the cliff projects several yards over the water, and from some inner fissure in the rock a stream of water pours from beneath the overhanging mass into the river. In this and the passes below are seen evidences of the terrible freshets that sometimes swell the river. Twenty and thirty feet above the ordinary level of the water are lodged logs and drift wood, showing the height to which the water sometimes rises, when heavy rains bring down the floods from the hills, and the now beautiful and transparent stream is transformed into a fierce and foaming torrent. Emerging from this last pass, we slowly ascend the "Horse Face" rapid, when the Lien-chow Pagoda greets us, as it stands out conspicuously on a prominent hill that rises abruptly from the southern bank of the river. Passing this, we escape at last from the mountain barriers that have walled us in on either side so long, and look across the beautiful plain of Lien-chow, a range of high mountains with cloud-wreathed summits, stretches away to the west and north, marking the line of division between this and the adjoining provinces.

At the foot of this Pagoda Hill we take leave of the delightful friend, whose charms have furnished the materials for this sketch, hoping, at some future time to renew the acquaintance, and pursue its course into the lofty mountain region, toward the source of the three smaller streams, which unite their waters to form it at the city of Lien-chow.

VISIT TO TWO CELEBRATED PEKING TEMPLES.

A PARTY of a dozen of us, of all ages, started on donkey-back, on the morning of September 10th, 1880, from the monastery of "Perpetual Peace," on the Western Hills. This temple is celebrated for its handsome white pines—the *Pinus Bungeana*, the colour of whose bark has frequently deceived foreigners. These trees have all the appearance of being whitewashed. The outer layer of the bark

falls off in large *laminae*, but the white colour is still preserved. It is said they do not attain their white colour until after twenty years' growth. A handsome tree in this monastery was sold for a large sum of money, as material for a coffin for some rich individual, and for the offence of cutting down this tree, the priest was banished from the temple for several years. Specimens of this tree are, I believe, now in Kew Gardens. It was the discovery of these white pines, that for the time being, rewarded Fortune for his trip to the North. He afterwards, however, found that the Russian naturalist Psunge, who was here about 1830, had already described them, and in honour of whom a certain species has been named. As we left the temple, we saw the priests busy forming into large bundles the leaves of the *mu-li-ya*, which they were selling at 50 cts. per 100 catties for dying garments of a black colour. The colour is, however, not such a deep black as that produced by the Siang-wan-tse, or chestnut acorns, which grow abundantly on the hills immediately surrounding the temple, and which add somewhat to the revenues of the priests. At the gate by our monastery were a number of men, who were reposing in the shade and draught of the gateway after their morning's work of catching various insects. Each carried his respective little instrument, spade, wire-net baskets, etc. One party sought the *chin-chung'rh*, a sort of cricket, which lives about 30 days, and emits a sound like *teng-leng*. Another batch of these men had been engaged in catching the *chü-chüsh*, which are highly valued, and for good male specimens, which are weighed, large sums are given. Females are of no value as insects. They die in the tenth month, but if carefully fed, may live over the winter. They are fed on rice and fruits. They are much sought after here for purposes of gambling, and often prove a source of great wealth to their owners. They are set to fighting and the winner carries off the prize for his master. The beaten animals are no longer in demand. The men who engage in collecting these insects are bannermen from the neighbouring military camp. They eke out their paltry pension in this way. After an hour's ride along the base of the hills, and through fields of the most beautiful mosaics of the various species of millet and of Indian corn, and past Princes' tombs, surrounded by groves of cypress, we reached the romantic hill called "Ten Prospect" Hill, *Shih-ching-shan*. On the way thither we passed men with poles in their hands, walking through the fields of corn. Upon inquiry we learned that they belonged to guilds for watching grain, and the farmers are obliged to pay into their clubs, which exist everywhere, the sum of about 2d. per *mu*. In case of thefts of grain, these guilds hold themselves responsible either to

find the thieves or replace the grain. This is a very excellent institution in a country like China, where the fields are without hedges or dykes, and the poor people might be tempted to take what is not their own. But woe to any farmer who refuses to pay into the guild!

Upon the summit of this hill stands a small temple which has been recently repaired. Upon visiting it some years previously, I found the priest had a copy of Genesis and had studied the opening chapters detailing the creation. He had had the book for about twenty years; shewing how mysteriously, sometimes, books find their way into the most out-of-the-way and almost inaccessible places, and long before foreigners appear on the field. It may have been a copy of some circulated by Gutschaff in his trip north. Enquiries were afterwards made by the priest regarding the religion, and one devoted American missionary paid him several visits. Two Buddhist priests had already become converts of this missionary, but both are since dead. I do not think this priest on the top of the Ten Prospect Hill, was, however, one of them. It is, however, but another illustration of casting one's bread upon the waters, etc. On the sacking of the Summer Palace, I have been told, that a complete Bible was found in the Emperor's library. The sides of this hill are studded with ruins. On the south side, the one facing the Hwën Ho, or Muddy River—a very rapid stream which here issues out of the gorge in the mountains, and whose banks are said to present scenery not inferior to the Rhine—the rock is perpendicular. From far and near this hill is really worthy of its poetic designation. There seems to be some doubt as to the proper character for shih. The real character seems to be shih (for stone). We have preferred to adopt the popular rendering as meaning ten, and, certainly, there are many magnificent views all round to be gained from this elevation of some 500 feet. On the one side, west, is the range of the western hills, studded with temples, lying in the most picturesque situations—there is high up on the hill, about a day's journey distant, the celebrated temple of *Miau-fing-shan*, so much resorted to by pilgrims, and by the Pekingese in the Spring, and whose votaries, who have received benefit from the presiding diety, cover our walls in Peking with little yellow placards, having the four significant characters *zeu-chieu-pi-zing*, "Whatsoever you ask you receive." There is the rushing, impetuous, river leaving the foot of the hill. This hill is of the highest importance to Peking. It stands right in the way, as the river issues from the mountain ravine, against its overflowing the Peking plain and submerging the city. The impetuous waters dash against this hill and there take a south-easterly direction, passing under the Lu-kwo chain, and thence wending its way, with

many an inundation, caused by the silting up of its bed, and destroying great tracts of land towards Tientsin. In the Ming dynasty, a eunuch, who designed to bring calamity upon the Emperor, attempted to excavate this hill and so flood Peking. He failed to move the bed, but a little lower down, he dug a canal, through which the waters rushed towards the Wang hui luo. No injury was, however, done to Peking, but ever since, the government has taken zealous care to protect this bank of the river, and from the hill, as far as the bridge, the most massive embankment exists, built of huge blocks of stone. On the one side of the river, you have the hill of freestone formation, and on the other, the sharp peaks of the calcareous structure. Anthracite coal and limestone abound in those mountains, and further back, also, fine bituminous coal, rich in gas. High up on the breast of a spur of these hills, lying to the south, and the place to which we are wending our way, is the temple of Chih-t'ai-sz, the hill behind being densely wooded to its very top; and then perched away up in the clouds, as it were, on an almost perpendicular cliff, is the hermit's cell. To the south-east, eight miles off, there is the celebrated bridge of Lu-kwo-chiau, mentioned by Marco Polo, on the great road leading from the capital to all the eighteen provinces. This bridge has eleven arches, and the parapet is surmounted by hundreds of lions, large and small. No one has ever been able to count them, and the Chinese say they cannot be reckoned. The large ones present no difficulty—some 300 at the most—but the computation of the little lions, perched in all possible positions, defies calculation. To the east is the capital, with its massive walls, gateways and towers, and the yellow tiles of the Imperial Palace is seen glittering in the sun, together with the blue-tiled dome of the Temple of Heaven. To the north, there is the great range of mountains separating China from Mongolia, on the highest pinnacles of which may be seen the Great Wall. In the nearer foreground is Wan-show-shan, and Ü-chien-shan, with their pagodas, lakes, bridges, gardens—the summer retreat of the Chinese court before they were destroyed by the allies in the last war. Such is the prospect all round from this commanding hill. In the days of its greatness, the temple at its summit was approached on its eastern side by a series of magnificent flights of steps, and towers adorned their sides. Its present ruinous aspect reminds one of (to us) some Eastern decayed city. To this day, the northern side of the Wan-show-shan is of pure Eastern architecture, flat roof, square buildings, etc. We crossed the ferry at the foot of this hill by a boat which is worked by a rope sliding over a fixed sort of windlass. The strong current of the river carries the boat across. When the river is in high flood all

traffic ceases, except such individuals as are courageous enough to be swung across in a basket, and even this mode of transport is rendered dangerous and impracticable during high winds. The donkeys and boys first crossed, and then their riders. On the other side we found the country adjoining the river plentifully irrigated, and streams running everywhere. From the river to the foot of the mountains occupied fully another hour. The remainder of the three hour's ride was spent in ascending the long winding stone-paved path up to the temple of the "Vow Terrace." Riding was impossible up most of this steep ascent. After this very arduous climb, the most of the party walking on foot, and the donkeys following, we reached the outer entrance of the monastery, where we rested our weary limbs, until our whole party should come up, entering meantime into conversation with the Buddhist porter priest. He made us aware at once of his importance, and of the necessity of seeing him before we could gain admission. He was soon made to understand that we had been here repeatedly before, and fully understood the etiquette of the temple, and that our present halt was not from any idea of his importance, or from fear or lack of courage on our part, to enter. We were soon at home, rambling all over the spacious monastery, visiting the various objects of interest, and searching for a suitable place in which to enjoy our repast. We soon found the priests most anxious to accommodate us, and they urged us, nay, almost compelled us, to occupy their own dining hall. We desired to picnic in the open air, in some spot where a good view could be gained and water could be easily obtained. Upon examination, we found the priests' hall so commodious, airy, clean, and with a fair prospect, that we had no difficulty in accepting of their offer and repairing thither. There we did ample justice to the creature comforts which a stalwart coolie had carried all the way hither on his shoulders. After finishing our repast, with a somewhat keen appetite, a few of us started to visit the hermit, who lives in the cave several hundred feet higher, on an almost inaccessible projection of the hill. His cell is certainly over 1000 feet above the plain. The foot-path at first was good and not at all steep. About half way up, we reached a small hut, which stood at the mouth of the cave. In the cave's mouth there was a huge image of the goddess of mercy, cut out of solid stone, in whose honour the cave was named. Several smaller idols supported the goddess on each side. The priest in charge, the pupil and servant of the hermit provided torches, and a descent was made into the cave for a few hundred feet. Caves abound in these Western hills, the most celebrated is the Yün-shui-t'ung at Fang-shan-bsien. In entering

these caves it is well to be provided with a candle and matches, in case the torches should be extinguished, where the greatest difficulty might be found in making one's way out. Bats were flying about in all directions. The temperature of the cave is, of course, very cool in summer and warm in winter. At the end of the cave, the priest informed us that there was a bed-platform which he used for his couch in the winter on account of its warmth. After emerging from this cave, we had a very steep, almost dangerous ascent to the hermit's cave at the top of the hill. Although we learned that the hermit was not there that day, we still resolved to perform the difficult climb and accomplish the feat. We found a shallow cave, cut out of the face of the rock as it were, with idols as usual. On the outside, at the mouth of the cave, were two small side buildings, in one of which the hermit lived. The room was certainly bare, but not more so than many of the houses of the poorer Chinese. Here no bolts or watchmen are required to guard the property. Its safety lies in its unique position. A deep excavation in the rock, supplied partly by a spring, but chiefly by rain, provides the necessary water for the hermit's food—little we presume will be consumed on cleaning his person or his clothes. This hermit, we were told, has lived as a recluse here for 30 years. He is now 70 years old. He has not shaved his head all these years. For ten years preceding the last seven, he never spoke. The nails of his fingers are said to be of prodigious length and his tangled and matted hair and general appearance baffles description. His pupil, clad in wretched habiliments, we found engaged in gathering acorns in the woods, which are sold for purposes of dyeing. The grass and brushwood supplies them with fuel. The hermit derives certain tithes from the produce of the lands of the "Vow Temple." It is said that the two handsome lions (from a Chinese point of view) in part of the "Vow Terrace" monastery were sculptured by the hermit during the period of his self-imposed silence. The ascent to, and descent from, the upper cave occupies exactly two hours. The monastery itself, as already stated, possesses many objects of interest. There are about 30 priests, 20 to 30 of whom may be seen five times each day engaged in their devotional exercises in the large *tien* of the temple, chanting the name of Buddha *Omito Foh*. At the conclusion of each service, the priests march in a body in single file, three times round the raised square terrace outside and in front of the hall, chanting their prayers in adoration of Buddha. The worshippers have at least the credit of apparent sincerity. Many of them seem to believe in the devotional exercises; others again laugh, gape and yawn, while they strike their bells, or drums, tinkle

their cymbals, or count their rosaries. The large hall of the "Vow Terrace" proper, where the novitiates of this religion receive their ordination or confirmation, and where the three burnings on the head are performed, is worthy of a visit. The chairs upon which they sit are exquisitely carved, and the square terrace itself, beautifully built and carved of several tiers, and ascended by flights of stone steps, placed on the several tiers at different sides, is very handsome. In ascending or descending there is, from the position of the steps, a good deal of marching and counter-marching. On two sides of the court in which this large hall is situated, is a range of ordinary temple buildings containing 250 *lohans* on each side. They are the usual clay figures, painted to represent these divinities. Many of them are hideous and all have a history. One of the finest things at this temple is the magnificent terrace, long and high, which runs through the middle of the temple from west to east, and which has growing upon it several very old and characteristic trees of several centuries growth, and according to some, two thousand years old. The trees are all of slow growth. Beginning at the West side on its southern face we have the tree called *I-chih-puh-t'ung pai-chih-puh-yao*, a name given to it by the Emperor Kien Lung, who once visited this monastery, because if one branch be moved, the whole tree moves, which is certainly true. The popular name is the itching tree. Next in order on the north side comes the *sz-tsai*, or self-existing pine, a name also given to it by this celebrated Emperor. It is supported by a marble pillar on which the words are inscribed. It is said to put forth a new branch on the accession of each Emperor, and the permanency of the dynasty is said in some way to be bound up with it. Then opposite, on the south side, is the *wo-lung-sung*, or the sleeping dragon pine; thence further along on the north side is the nine dragon pine, a *pinus bungeana*, of immense dimensions, eight hundred years old, and having eleven stems or great trunks, growing out of the one general trunk or root. At the extreme eastern end of this long terrace, on the south face, is the *pau-t'a-sung*, or pagoda-protecting-pine, a tree literally embracing a pagoda situated below but reaching up and beyond the level of the terrace. These are the most remarkable of the fine trees on this grand terrace. There are others but they are not so celebrated.

Having completed our examination of all the objects of interest, and refreshed ourselves with the cup that "cheers but not inebriates," and having tried, though, to their minds unsuccessfully, to satisfy the greedy, exacting and rapacious priests with a gratuity, we descended the hill, mounted our donkeys, crossed the river just as the sun was

setting, and reached our starting point in peace, in the same time that we took going.

On the 13th another trip was arranged for, in the opposite direction, to *Pi-yun-sz*, the Azure Cloud monastery, situated east of us about seven miles, and adjoining the imperial hunting park. This is one of the most beautiful temples in all this region. Its situation is commanding and its prospect towards the Jade Fountain hill, or Ü-chien-shan, Wan-show-shan, or the hill of longevity of 10,000 years, the Summer Palace, the lakes, the Peking plain, and the city in the distance about 20 miles off, is lovely. The temple contains many objects of interest. On reaching it, a bridge is crossed, which spans a deep ravine, through which flows a small stream. Opposite the entrance a volume of water issues from one of the lions, this is the waste water of the sulphur spring, which, after meandering through the courts of the temple, here finds its exit. The water collected in the bosom of the hills here, and chiefly from this temple, is led in an aqueduct to the lakes in front of Wan-show-shan, and joins the noble spring which issues from the Jade fountain, thereafter it parts into two, half running north and east to Shaho, and ultimately joining the Peiho, the other half pursuing its course to the city to fill the imperial lakes within the walls, and the moat outside, from which the inhabitants obtain their Summer supply of the purest ice. On passing through the temple, which as a temple resembles all Buddhist buildings of this sort, the visitor is naturally attracted to the beautiful Indian diamond throne of Buddha, built of large massive blocks of marble, also exquisitely carved and designed and called *chin-kang-pau-tso*, erected by Kien Lung at the back part of this temple. All around is a deep ravine. Kien Lung did a great deal in building magnificent structures, pagodas, and such like, and repairing and adorning temples. This throne is of great height—square, and has five towers or smaller pagodas on the top. Each square, gradually-tapering, pagoda is surmounted by three tier of brass cups. The two upper ones have lately been stolen, so say the priests, from all the pagodas; and from two of the smaller ones, the entire bronze mountings have disappeared. The work of destruction has thus commenced on this beautiful and costly edifice. Where it will end no one can foresee. Whether the act of thieves by night, or the result of the rapacity and poverty of the priests themselves, we have no means of determining. In front of the throne is a handsome marble ornamental triportal arch, on which are sculptured lions, dragons, sphinxes, the eight precious ones and the eight immortals, etc. After visiting, examining and admiring, these gorgeous structures and the surrounding scenery, we descend

by a long flight of steps to the temple proper. We first visit the sulphuretted hydrogen spring, of which we had heard so much, and drank some of its waters, as it issues out of the rock. The water is cold, and the flavour, of course, here and in some of the adjoining courts, reminds one always that it is H.S. Leading to the spring is a cool grotto and a pavilion. On the way thither there is an old tree called *pai-kwar* because of its white fruit. This is the salsburia, and growing right out of its old trunk is a pine and as a parasite; receiving support from it is a wild vine. There are thus three trees growing here altogether in unity and friendship, although all of different species. The next object that calls for inspection is the Buddhist Hades, and the other halls connected with judgment and the future state, in which are carefully moulded coloured clay figures, situated amid mountain scenery, with clouds, bridges, lakes, etc. These halls are most striking, especially Hades. The cruelty, ghastliness, ingenuity and severity of the punishments here inflicted amaze and stagger one. It is almost impossible to describe these punishments, and if we did, the details would be so revolting and harrowing to the feelings, that the reader would turn away in horror, disgust and fear. The 11th chapter of Hebrews would not exhaust the least of punishments here meted out to the wicked, who, strange to say, seemed to us to be chiefly women. Good Buddhists are seen crossing the bridge with happy faces; the bad are hurled into the places of torture below. If punishment, or the fear of it, has any deterrent effect, one might suppose that nothing would be so effective to dissuade from vice and turn to virtue as such an exhibition, if the Buddhist votaries and its priests really believed in their religion. Such a hall in London, would create a sensation and eclipse Madame Tussaud's. But we turn away in disgust at these chambers of horrors, and the revolting spectacles. The only other hall in this temple worthy of a visit, is the large square one, containing six galleries, devoted to the 500 *lohans*. The full-size figures of these gods are seated along these galleries, on stone terraces two or three feet high; they are all named and numbered on little tablets which stand at their side or are held in their hands. They are made of southern wood and bronzed, and not like the ordinary clay figures which one finds elsewhere. The amount of gilding, the huge number of *lohans*, the extensive ranges of galleries, and the light pouring in through the paper windows, along one side of each of the galleries, makes this hall a most imposing spectacle to the visitor. The expression of the different faces, no two alike, and the posture of the gods is very varied. It is quite a long walk to pass through these galleries or past this vast collection of

lohans met in general assembly, but all remaining mute and stationery. Maitreya, who faces the entrance door, may be conceded to have the place of honour, and to be the presiding deity, unless indeed, we consider the little supplementary *lohans* on a beam overhead, who arrived too late to find a seat, and was therefore accommodated in the roof. Phrenology would find curious osteological and facial developments which would task its utmost powers to explain. As a grand collection of human figures it is not surpassed anywhere.

On arrival at the temple we partook of a sumptuous breakfast, under the Diamond Throne, provided by two of the British Legation students. It was a farewell picnic to one who was about to leave, to take up his interpretorial duties at one of the ports. Before leaving we regaled ourselves with tea, and mounting our donkeys we rode past the front of the hunting park with its two handsome bronze lions, which would not disfigure Trafalgar Square, as far as the material and workmanship are concerned, we say nothing of the striking character of the likeness—they may represent an extinct species! There, over a small spur of the hill, past the imperial review ground, through the Manchu camp, past several ruins of lama temples, burnt in the last war by our forces, through broad villages, where the people came out in large crowds, partly to witness the scene, to see the foreigners and foreign toys (the children), and partly, also, to solicit medical help, and after passing through the gorge in the mountains, guarded on both sides by little shrines of Buddha, and past the four-towered temple of *cheu-chiu-sz*, we reached the monastery of Everlasting Peace, having spent a most delightful day.

THE THIRD ANNUAL MEETING OF THE CHINESE RELIGIOUS TRACT SOCIETY.

(Concluded from last No.)

THE CORRESPONDING SECRETARY'S ANNUAL REPORT.

WE come to the close of another year more than ever impressed with the magnitude of the work. Whether we consider the extent of the territory, the teeming population, or the heathenish darkness that covers the people, we must be convinced that we have before us a great and important work. Crowded into the great cities, of which there are so many hundreds, huddled into the thousands of hamlets, or scattered over the more sparsely settled parts of the country, the inhabitants of China are a busy people, engrossed with caring for the body or providing for the soul, and the superstition and

idolatry connected with the latter consumes more time and money than is generally supposed. Upon this mass of ignorance, superstition, and idolatry the Christian Churches of all nations are seeking to pour the Gospel light. The Chinese Religious Tract Society, with its Christian literature and local organizations comes in as a mighty auxiliary. The circulation of religious literature throughout this great empire is an achievement that all who love the Saviour must devoutly desire.

In the first place the Society seeks to organize an auxiliary in connection with every Church in China. We wish to encourage the members to self-denying aggressive work for the Master, to go from door to door among their neighbours, avowing their own faith and presenting the claims of the Christian religion. The great work of evangelizing any people must be done largely by the natives themselves. Foreigners may introduce and organize the work, may instruct in the doctrines and the best methods of presenting them, but from the nature of the case, they can never do much of the work. They will always lack some of the most important qualifications, such as ability to adapt themselves to native habits and feelings, and to secure that sympathy and communion so necessary in dealing with souls. So when the work is well started it is unwise to introduce foreigners to accomplish that which the natives can do so much better. There are natural and insurmountable obstacles with which we may not contend. We must simply adapt ourselves to circumstances. Without the slightest interference with the denominational differences existing among the thousands of native Christians in China, we seek to unite them in one mighty, well-organized effort to save souls. It is believed that the reports of local societies, and the experiences of the workers in different parts of the empire, will prove a mutual encouragement and a mighty incentive to action.

But at the present stage of the work, the natives can only be reached, instructed, and organized through the over-tasked missionaries, whose burdens and cares are daily increasing. We are, however, glad to report that the Society is gaining in popularity, and the missionaries are becoming more than ever convinced of its importance as an auxiliary. Nearly every one of the thirty-two local secretaries, appointed at the various places where mission work has been begun, have accepted the office, and promise to do what they can to forward the interests of the Society. One writes:—"If I can be of service to the Tract Society by acting as its depository here, I shall be very glad to accept the trust, until you are able to find some one who can give more attention to the interests and the work of the Society. I

could not now promise much more than this. But if I can see my way open to some definite organization among the Church members, I will try to accomplish it. It seems to me the present movement in the direction of preparing and circulating good tracts will bring about good results; directly in the Christian teaching of the books themselves, and indirectly in increasing and giving direction to the energies of the Church members. It will be an object with me to encourage individuals and Churches to buy the tracts, at the low rates you offer them at, and to circulate them by sale or gift whenever they can do this with promise of efficiency."

Another says:—"I have come to the conclusion to accept office on the Board of Trustees of the Chinese Religious Tract Society. In doing so let me thank those brethren who have honoured me with this confidence in electing me to this office, and assure them I shall deem it a privilege to do anything in my power to extend the operations of the Society in this part of the country. I have already decided to form an auxiliary Tract Society among the members of the Church in ———, and hope soon to see the district surrounding our mission chapel regularly visited by Christian tract distributors every few weeks. The *aims* of the Society commend themselves to everyone as admirable and most important." Subsequently he writes:—"It is somewhat singular and amusing that ——— should object to the establishment of auxiliaries, the very thing for which I joined. With all my heart I could wish them established in every mission station throughout the country. It is one of the things I hope will be more emphasized than ever at the next Annual Meeting. Missionaries should do more in this direction to draw out the zeal and liberality of the native Christians."

Later still he says:—"You will be pleased to hear that our Tract Society is already at work. They have already paid for a quantity of books and over a dozen volunteers, the most zealous members of our Church, are now distributing them from house to house, in some cases meeting with contempt and abuse, but in others with the utmost courtesy, and readiness to read the tracts that are offered. May this labor of love be greatly blest, like mercy, both to those who give and those who take."

Six auxiliary Societies have been enrolled, viz:—

1.—Kiuchow	organized by	Rev. A. W. Douthwaite.
2.—Shanghai	" "	" Bau Tsih-dzae.
3.—Hoongku	" "	" J. Y. Wong.
4.—Wuchang	" "	" Thomas Bryson.
5.—Shensi	" "	" Timothy Richard.
6.—Kongwan	" "	" H. N. Woo.

In these local Societies the foreigners and natives are expected to

work together upon the same principles as in the parent Society. Thus the missionary may teach by precept and example the best methods of working.

Visiting from house to house is one of the most effective agencies for propagating our faith. The native Church members neither know their power nor the best way of exerting it. Through their foreign teachers we are trying to furnish them with constitutions, instruction, and every encouragement.

Imagine every one of the 16,000 native Christians in China visiting the families in his neighbourhood, reading and praying with them, speaking of his own faith, and leaving a printed page containing the plan of salvation! Our great hope is in securing voluntary unpaid workers, who shall pay at least a part of the price of the works they loan or give away. It will be our aim to foster and encourage such societies and help them to means as we have the ability. A considerable portion of the funds disbursed the past year were given in this direction.

But the encouragement of local societies is not our only work. We are organized to carry on in all its branches, and in every part of China, and in every land to which Chinamen emigrate, the same work as similar societies do in other countries. As far as we know there is no other organization of the kind in this empire—the only exception being where a few persons have combined to expend a grant from the American or Religious Tract Society, the Chinese having no voice or vote in the matter. In effecting this organization we have invited all denominations and nationalities to unite, and propose to carry on in all its departments the printing and circulation of books and tracts, including religious, scientific, periodical literature, school books and works for youth and children. Owing to circumstances quite beyond our control, the amount of printing has been less than we could wish, and we close the year with a balance of funds we would have gladly devoted to furnishing spiritual bread for these perishing millions. The obstacles are in a fair way to be removed, and the Society is likely during the coming year to be in a position to expend to the greatest possible advantage all the funds a generous public may place at its disposal.

During the year several new books have been examined by the Committee and others are in their hands. Some of the Society's publications have been reprinted, viz., *The Two Friends* and *The Rationale of Christian Missions*, and a Calendar by Rev. E. H. Thomson. Of this work an illustrated edition was printed and everywhere received with great favour; altogether more than 120,000 copies of this sheet were printed during the year.

The Society has reduced the price of its publications fifty per cent, and to Auxiliary Societies another fifty per cent is thrown off. Reckoning the calendars as equal to an eight page tract, nearly two millions of pages have been published the past year. The income for this period has been \$615.87, and the expenditure, including bills due for printing, grants &c., was \$1,046.16, and there is on hand in the Oriental and Hongkong and Shanghai Banks \$1,063.10.

THE ANNUAL SERMON, BY REV. W. S. HOLT.

Mark vi: 37—"Give ye them to eat."

Hunger is a chronic condition of humanity. The first cry of the new born is for food. The first yearning of the awakening mind is for food. The first longing of the quickened soul is for food. A large part of our time and our exertions are spent in trying to satisfy our hunger. What shall we eat, what shall we read, what shall we believe are questions which constantly thrust themselves upon our attention. Among the calamities which afflict the human race, famine is perhaps the most dreaded, so imperative is the need for nourishment, so dire is the deprivation of it.

Among the great trials which our Lord endured and which paved the way for the temptation in the wilderness, was his forty days fast. The body weakened by hunger seemed to leave the Divine Master in such condition as to lead the Tempter to hope for success if he applied himself to the necessities of the Son of God. Hence he began "if thou be the Son of God, command that these stones be made bread." He understood what we all know to be a fact that a craving for food prepares one to contemplate even crimes with a degree of indifference impossible to a man with an appetite already satisfied. The most awful attendants of the Great Famine in the North bring this forcibly to our minds.

The same thing also holds true of mental and spiritual cravings. From them have arisen the various speculations and superstitions with which men have tried to feed themselves. Deprived of proper food, they would fain fill themselves with husks. For the demand for food must be met in some way, and if no proper nutriment is to be obtained, what can be done?

Our Lord was able to understand the needs of his vast audience from his own experience. The multitude had followed him away from their homes attracted by his wondrous preaching. Never had such teaching been heard by them. Jesus spoke with authority and not as the scribes. Animated with an all controlling enthusiasm, the close sympathy between the body and soul had resulted in forgetful-

ness of the usual appetite for food, while they were so abundantly satisfied with the "Bread of Life," "the Word of God," as it fell from those lips which "spake as never man spake." But now the day was far spent, and with the close of the discourses to which the people had listened so eagerly it was certain that the demands of exhausted nature would be felt and there would be a cry for food. The disciples knew it, and asked Jesus to send the people away that they might provide for themselves. "This is a desert place," they say, "and now the time is far passed; send them away, that they may go into the country round about and buy themselves bread; for they have nothing to eat." "But Jesus said unto them, they need not depart; give ye them to eat."

This must have been a startling command for the disciples to receive. The place is a desert! here are 5000 hungry men, and who knows how many women and children! The provisions at hand are "five loaves and two fishes!" What are they among so many? The careful matron is sometimes at a loss when two or three unexpected guests drop in at meal time. But here was a great crowd of hungry people, and yet the Master quietly says, get them something to eat. A wonderful command, but most becoming to him who bestows his blessings with bounteous hands.

We look this evening for the lesson which these words contain, for none of our Lord's miracles are without a lesson. Their force and meaning and extent were not limited to the occasion upon which they were performed, nor to the actual witnesses. Fraught with a present, physical blessing, as were his wondrous healings, the raising from the dead, or the supply of bodily wants, they all point forward to a healing of the sin-sick, a raising of the spiritually dead to a new life, and the supply of heavenly nourishment to the spiritually starved. It is with reference to this higher aspect that I wish to call your attention to the words before us, and I shall endeavor to make them bear upon the nation whose guests we are, and upon our duty to it.

We commemorate to-night the third anniversary of the Chinese Religious Tract Society. It has been organized to help in carrying out the command of our Saviour, and to assist the Native Church in taking hold of the work of spreading the Gospel among its own people. It is then in the hope that we all may be led to take an interest in the work of this Society that I ask you to consider a few points suggested by this text.

1st.—It shows that there is a necessity for food.

The master did not propose to undertake a useless task. He did not give the command which he knew would call forth a display of

his Divine power, merely to show that he had the power. But the people needed food, and he set to work to supply an actual and pressing need. So the Chinese need spiritual food. It does not require many words to show it. We as believers in God's Word, which places all men who are without the Gospel in a single category; who believe that the command to go into *all the world* and preach the Gospel to *every creature*, means go to China and preach it there; we who are constant witnesses of the idolatries of China must be certain that the spiritual nature of this people is starved. There is a belief in the spiritual part of man, and in a spiritual world; spirits of ancestors bless or curse their posterity; wandering, restless spirits seek to aid or harm; spirits preside over every avocation of life from the kitchen to the throne. Such is the common belief. But the belief brings no relief or satisfaction to the human soul. It is rather fraught with an anxiety lest all has not been done to appease the spirits, or else with a contempt and utter disregard of their claims. There is nothing which can be called finished so that the worshippers can be at rest. The food is not sustaining, the craving is not allayed. For there is often a *real craving*, and longing for something never yet experienced. What are the pilgrimages to famous shrines, the performance of meritorious deeds, the vows, the subsistence upon a special diet, but the manifestation of a longing for something which will quiet the restlessness of the soul and satisfy its cravings? It is not an uncommon thing for the preacher of the Gospel here in China to hear the confession, I tried works of merit, I was faithful in my devotions, I distributed tracts to instruct others and persuade them to virtue, I helped the poor and distressed, I confined myself to vegetable food, I destroyed no living thing, but I was not satisfied. Then I heard of Jesus Christ, I learned the Gospel, I believed it, I am at peace. Such confessions, which have been made repeatedly, show us that the hunger exists and that food is wanted. But there are thousands who make no confession, who seem satisfied, who look happy. What of them? Their necessity is still more urgent. One of the first steps towards the avoidance of danger is a recognition of its existence. How much greater is the peril when it is unknown? There is a stage in disease called a comatose condition; there is a time when, exposed to freezing, stupor creeps over the man; while drowning there is said to be a moment of supreme happiness. But that stage, that stupor, that moment, mark the fatal point. The coma must cease, the stupor must be overcome, the happiness must be arrested, or death will ensue. There is also a period in wasting diseases when the body does not crave food. The anxious physician inquires, "Does

the appetite return? Is there a desire for food?" If not, it is not a hopeful sign.

A similar spiritual condition is far more sad. The prophet cries "Ho every one that thirsteth, come ye to the waters." But the reply is "We do not thirst." We offer bread, the Bread of Life, but the response is "We want no bread." The angel holds up the crown, bright and beautiful, but the man with the muck rake, intent upon what is below, sees not the crown above his head, nor does he desire it. But lack of desire is not a lack of need. It rather increases the need and makes it more imperative. We cannot doubt that there is here in China a need for spiritual food. Then comes the inquiry, How shall we meet the necessity? Why, in the simplest way possible. "Give ye them to eat." The natural way to satisfy hunger is by eating. It matters not what the hunger is, it must be met the same way. Food, food is the only thing that will really satisfy hunger. One may tighten his belt, one may drink water, but sooner or later he must have food, and good nourishing food too. The Master's audience wanted something to eat and he said to his disciples, "Give them something to eat." So with the people about us. They need bread, the true bread which came down from Heaven. They are wasting their money for that which is not bread. They have none of their own, they do not know where to go for it. The day is far spent. "Give ye them to eat." This is the simple command laid upon us. It means that we have food for them and that we ought to let them have it. That food is the Gospel. Then my answer to the question "How shall we meet the necessity?" is, give the people the Gospel.

The Chinese are ignorant as we count knowledge. They are far behind-hand as we count progress. They need new systems of transportation, of communication, of mining, of agriculture, of schools, of warfare; but more than all these they need the Gospel. As much as they need to grasp the spirit of the century in matters of material improvement, much more do they need to be animated by the spirit of the Gospel that their progress may be real and upward. The nation has already begun to move. Already the pulsations of a new life are felt and it must go forward. But if we would do all in our power to give stability to every step which the nation takes, we who live here now must do our best to give the Gospel. For if we can quicken the heart-life of the people so that the spiritual shall lead, all the rest will quicken in a perfect harmony and sympathy with it, and will be a mighty blessing to a people which is year by year becoming a more important factor in the world's history. The truest

growth has ever been in the track of the purest belief. The promotion of learning, the progress of science, the happiness of the masses all follow naturally and surely upon a vigorous spiritual life. The leading nations to-day are those which are confessedly Christian nations.

In Europe the Word of God was unbound, and with it the fetters dropped from mind and soul. The whole man shared in the blessings of a religious awakening. We have a right to expect the same results here. "All between the four seas are brethren" is true as to man's moral nature at least, and the Bread of Life has never failed to nourish and satisfy the soul which has fed upon it, whether received from the hands of the Divine Master in Palestine or from his most humble servant, distributing it in the ends of the earth. This bread has been given to us. We have fed upon it and been satisfied. As we see the need of the nation, and know that there is but one way to satisfy that need, ought not the words of the Saviour to force themselves upon us, "Give ye them to eat." For the command is personal. It is not, somebody find some food for these poor hungry people. But distinctly *ye*. Jesus has laid the responsibility upon each one of us, and we must bear our part in it.

But how can we help? I cannot speak Chinese, how can I give the Gospel to a Chinaman. I have work of my own to do. "Let every man do his own business" undoubtedly, is good Scripture teaching. But "Bear ye one another's burdens," is also Scripture, and the Chinese Religious Tract Society steps in here with its claims upon our assistance and thus affords the desired means for helping the Chinese to the much needed food.

There is no doubt that the Gospel must be proclaimed by the living preacher. There is a power in it when spoken by man to man which cannot be obtained in any other way. "It has pleased God by * * * preaching to save them that believe." "Preach the word," said Paul to a young clergyman, and it is the best advice to give a minister. The *school* is a great avenue through which many are led into God's kingdom. The *hospital* affords unsurpassed opportunities to heal the body and save the soul. But these departments of work, these methods of ministering to the necessities of the people, can only be used by those who have made such methods a study and have devoted themselves to them. We cannot use them. While we give to the preaching of the Gospel the most important place among the means for distributing the Bread of Life, and while we admit the great hopefulness and usefulness of work in the Schools and Hospitals and Dispensaries, we need for our purpose some other means. We

have it ready made to our hands, and even now calling for all the assistance we are inclined to render. It is a means which has been shown to be most profitable in Christian work at home and in all heathen lands. It is specially adapted to a country like China, where we can say "of making many books there is no end." This means which we can all use so easily is the printing and distribution of Tracts. It commends itself to us for several reasons.

It is a Chinese plan. Preaching and teaching in schools for the express purpose of propagating religion, I have never known to be done either by the Buddhists or Tauists, except in the case of the Japanese Buddhist Mission. But the circulation of tracts is common. Many and quite attractive tracts in small books and sheets are extensively prepared and used by the Buddhist priesthood, by wealthy gentlemen who wish to be philanthropic, or by those who have made vows. They are used to stimulate the zeal of the devout and to arouse the thoughtless. From the island of Pootoo issue great numbers of such tracts. Many of them finely illustrated, printed in clear bold type, so that even the aged can read them. They set forth the various teachings of Buddhism in a manner which shall attract the eye as well as impress the mind, and thus the tracts are made acceptable to the public. Some of them are done in colors, some of them make use of ingenious devices in the arrangement of the Chinese character which catch the eye and convey a lesson by a glance, even if the explanation is not read. Sold for a few *cash* or for a single *cash*, they are purchased by the crowds of worshippers who visit that sacred island, from all parts of the empire, and by them they are carried throughout the country. Such tracts are one of the many means by which Buddhism is kept before the people and its hold upon them is maintained. The Religious Tract Society, then, is but taking advantage of a native system, and the wisdom of doing so is manifest. No prejudice or custom is offended or violated when we offer a Chinaman a book. Even a scholar cannot look with contempt upon a book. To be sure sometimes suspicions are aroused because some of the books have a foreign air. Perhaps the would-be purchaser will smell of the volume to assure himself that there is no foreign medicine concealed in it which will make a foreigner of him. Perhaps he eyes it carefully. There is nothing offensive discovered. He holds in his hands a simple book on Chinese paper, in Chinese binding, printed with the familiar character which he has been taught to regard as almost sacred. Then the price asked is marvellously low. The cost must have been much more than the amount wanted. It is a good bargain. Thus the book is bought partly from sheer curiosity, partly

because it is cheap. But it is bought, and the man has in his possession some portion of food, food which will fill his soul with peace and joy and give him everlasting life. Food which will so satisfy him that he will never crave any other, if he will but read and believe.

True, many of the books thus distributed are wasted even when they have been bought. Many perhaps are burned in the temples, to save the precious characters in which they are printed, many are used to repair the soles of shoes, many are used by the frugal wife as a receptacle for her embroidery patterns and threads. The parable of the sower is constantly enacted. Some seed is trodden upon, some is choked, some is rooted up or scorched and comes to no fruitage. But some,—and herein lies our hope and our encouragement,—some of it falls into good ground, reaches the heart prepared to receive it, strikes root, and springs up producing an abundant and delightful harvest, some 30, some 60, some 100 fold.

Another advantage in this method of Gospel distribution is that by the means of tracts, the Gospel can be carried and left where the preacher, or at least the foreigner, is not allowed to remain. In some parts of China the foreigner is neither loved nor longed for nearly so much as his manufactures are. Merchandise finds its way without much difficulty into the country to places where the merchant who imports it would not be allowed to live. The right to travel and preach the Gospel is tolerated, subject to the risk of an occasional stoning and much abuse on the part of the ill-disposed, where a permanent stay would be but the occasion of trouble. Thus books can be taken inland, almost everywhere distributed, and left to do their work quietly but surely while the distributor must "move on." From such expeditions made by missionaries and colporters have come results of the most encouraging kind, making good again and again the promise "My word shall not return unto me void, but it shall accomplish * * * that whereto I sent it."

There is every reason to induce us to help in such work as that now before us. It is much needed; it is beneficial; it is in accordance with Chinese methods for propagating doctrine; it is easily done. There is no reason why every one of us should not have some share in the efforts now making. It is undenominational, thus will not help to perpetuate those differences to which some object, but it will tend to unify rather than separate, and thus it will do good to those who take part in it. Moreover, by aiding this Society we should show our belief that the Chinese need the Gospel, and that it is adapted to their needs. We should also be doing something by way of obedience to the injunction laid upon all of his disciples by the

Saviour. Further than this, we should show our sympathy with the Native Church in its efforts to spread the truth. This is a matter of no little consequence. They need this sympathy now as they will not need it when Christianity has made greater progress, and has become the religion of the land. At the outset any help rendered, any interest shown, goes far to stimulate these Christian workers. It is not in the full tide of success that aid is the most useful. But it is in the days of weakness that we should try to inspire the converts from heathenism, by holding out hopes of success and by generous support.

We must remember that the Chinese Religious Tract Society is an effort to enlist the Chinese Christians especially in the dissemination of the truth among their own people, and to impress upon them that the work is peculiarly their own. They must learn this lesson and we must help them to learn it, not by taking away all supports and leaving them to shift for themselves, but by judicious guidance, by suggesting plans, by instructing them in those methods which we have found useful, and thus gradually we may remove the props which at first are necessary to make the edifice stand, until it appears before us a glorious structure, a self-reliant, self-perpetuating Church. By doing what we can now we shall obey the Divine command "Give ye them to eat;" and influenced by our example, stimulated by our zeal, the Church of God in China will enter heartily into the same good work.

May we not hope then that this enterprize will meet with that encouragement which it so richly deserves from us as members of the Body of Christ? I commend to your active sympathy the Chinese Religious Tract Society.

At Home and Abroad.

AN *olla podrida* for missionaries! Will that indulgent and highly respected body bear with an ardent friend, if he sometimes tells them what he thinks of their doings, from the standpoint of a returned missionary; as well as informs them sometimes what others think and say of them? The deeds and words of the messengers of Christ to the heathen are not allowed to go unnoticed; friends praise them for what they do, and if they happen to live in India or China, they often get credit for deeds of self-denial which to themselves appear commonplace enough. On the other hand, the missionary is closely watched by the unfriendly eye of many mercantile and official personages; and stupid, not to say highly injurious statements are often made respecting them which they have not the least chance of repudiating or answering. But as the mere picking of bones, even with the spice and sauce of newspaper criticism and public opinion, cannot tend by itself to feed and sustain our mental and spiritual life, a little flesh may sometimes be added to our skeletons, for the sake of the peaceable and the studious. Notes on new books and articles likely to interest our readers may sometimes be given, and in fact, any little scraps of information which may come in our way and which will be likely to amuse or instruct.

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A CURIOUS work has just come to

hand entitled "Punishments in the Olden Time." The illustrations and letterpress alike would have reminded us instantly of China, had we not been informed that the punishments are such as used to be inflicted in England until quite recent times. The *Academy* of July 16, 1881, says, that "Four thousand copies have been sold," and adds that the success which has attended the work has induced the author to prepare a work on *Old Scottish Punishments*. This latter, however, the author informs me will not be ready for some time. The first-rate illustrations vividly set forth such heathenish customs as that of the ducking-stool, the brank, the pillory, &c. As a question has just been raised in Devonshire, respecting the origin and meaning of 'riding the stang,' something may be said about it here. If a husband were known to beat his wife, or allowed himself to be hen-pecked it was customary to ride the stang in his honour. Two persons, representing respectively the husband and wife appear armed with a skimmer and a ladle. They sometimes ride a donkey, sometimes go in a cart; and as they beat their musical instruments, hold free dialogues and caricature the conduct of their unlucky fellow townsmen. In Sussex the custom used to be kept up at Horn Fair—so called because horns or *Coruntes* (see Brand's *Popular Antiquities*) were used; whilst in many parts the custom is known as *Skimmington*

Riding—perhaps from the use of the skimming-ladle. So recently as the 15th November, 1879, a case of *Skimmington* occurred at Exwick near Exeter. Both in the work before us and in Brand we have a number of illustrations of the *cangue* or pillory, and other modes of punishment used in England in the good old times; corresponding in shape and method of application almost exactly with the Chinese 架 and other instruments of torture. I may here remark that the methods employed by the Greeks for the punishment of culprits were in many respects similar to those of China. The former had what they called a *Pansikapê*, or round instrument for putting on the neck of a criminal, like the Chinese *cangue*, which prevented him putting his hands to his head. Another instrument of torture, common, with various modifications, to both countries, was what the Greeks designated *kyphôn*, a wooden collar, enclosing the neck of the culprit and made to serve as stocks for the hands, and sometimes for the feet as well. The illustrations in Vol. I. of Archdeacon Gray's "China" will serve to make the subject plain. The use of fetters, torture for the feet and ankles, perpetual banishment, and such like punishments are also the common heritage of both peoples.

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THERE is scarcely any subject which has attracted so much attention of late as that of comparative mythology, folklore and religion. There recently appeared an interesting little book by an American lady entitled "Sanskrit and its Kindred Literatures," being studies in com-

parative mythology. The authoress appeared well read, though she has not a critical knowledge of Eastern languages. Now Sir G. W. Cox has again come forward with a most valuable "Introduction to Mythology and Folklore." Readers of his former works will not need to be told that he is *facile princeps* in the matter of comparative mythology. We have here, and to my mind, in a more interesting form, all that is valuable and instructive from the larger work "Mythology of the Aryan Nations." As I take up these books one after another, I cannot help heaving a sigh. In the first place scholars are prejudiced against China, because of the claims of India and Sanskrit; and are impatient of any comparison being made between what relates to the heathen Chinese and what belongs to the refined Aryan. And then we have few if any who are able and willing to take up the subject from the Chinese stand-point and treat it fully and scientifically. Such work needs not only courage, but means. It would have to force its way against the popular current, and the author might not live to see his work appreciated. What we want in the first place is a collection of folk-tales, like those recently translated by H. Giles, Esq., only if possible collected from the mouths of the people, carefully translated, with all variations. Then if workers could be found in each of the provinces, and the results could be sent to some central depot for publication, correction and annotation, we should soon be possessed of a valuable mass of material which could be submitted to the analytic

chemist at home or elsewhere to ascertain the various component parts. Who will undertake this work in the interests of the religions, myths and folklore of China? It would afford a most fascinating pastime when travelling on missionary business, visiting out-of-the-way towns and villages; would give the student a grasp of the language and mental condition of the people such as he can never obtain in his study, and would confer a lasting boon on all future missionaries and students. I am glad to have this opportunity of noticing the work of Mr. D. Ball, a copy of whose article in the *China Review* has reached me, in response to a request made some months since in the *Hongkong Daily Press*, as well as personally when on my way to England. As an illustration of what I have stated above, a reviewer of the article in a recent number of the *Academy* (May 14th, 1881) remarks that "the elaborate footnotes appended to each page suggest the thought that *the writer has expended unnecessary time in studying the strange fancies relating to the origin of created things begotten by a degenerate Taoism.*" The reviewer may think it a waste of time, but others may have a different opinion. But the work, to be successful must be congenial to the tasks of the student. All cannot endure the endless repetitions and (apparently) senseless statements with which folk-tales abound, and judgment and taste will be required for carrying out the work.

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ANOTHER branch of study is being carried out with vigour in England

—that of the English Dialects. The *English Dialect Society* is now in its 9th year, and already has done much valuable work. A number of its publications are before me, and my mouth waters at the thought of seeing works of a similar kind relating to China. There are glossaries, grammars, bibliographies, and essays, full of interesting facts tending to elucidate the history of our tongue. Few persons would believe how rich our English dialects are; but it will be seen that they are most valuable auxiliary studies when I state that I have during the past 6 months collected some 300 new words in Devonshire alone. Amongst the publications of the English Dialect Society is a Dictionary of plant-names. In Devonshire I have collected this spring about 100 names which are most valuable. Thus, the 'foxglove' is here called 'cow-slip' and 'cowflop'; the buttercup is also called 'cowslip,' and saxifrage is known as 'garden-gate.' E. H. Parker, Esq., once made a list of Canton plants, but so far as I know, no attempt has ever been made to get a list of colloquial names from the various provinces, as well as their local variants. Valuable additions to our stock of words would be made by such lists. I should rejoice to hear that fifty or a hundred gentlemen and ladies, clerical and lay, had formed themselves into a Chinese Dialect and Folklore Society. If each would subscribe \$5 yearly, as we do in England to these Societies, there could be printed every year from one to half-a-dozen publications such as vocabularies of local or characterless words, dictionaries in Chinese, grammars, proverbs,

lists of plant-names, lists of names employed in trades, guilds, secret signs, slang, religious terms, &c., &c. Many consular and other agents would take part in such a work, the merchants would subscribe to it, and permission might be obtained to reprint articles from old and out-of-the-way periodicals, &c. I should be glad to subscribe, and to make the matter known in England; giving it all the assistance in my power. Here let me refer to the work of the Folklore Society. It is in its fourth year, and has already published several works in addition to its reports, which are loaded with valuable papers by eminent scholars and folklorists. As a humble contribution to its labours I have forwarded a paper on "Euphanism and Tabu in China," for the Society does not limit its work to English ground. Dr. Dennys has promised assistance, and in Hongkong there are a few members, who will no doubt give their quota of information in due time.

In a communication I have received from Wm. Jones, Esq., F.S.A., the author of "Credulities Past and Present," and "Finger-ring Lore," the writer solicits information on the question of finger-rings in China, with the traditions and superstitions connected with them. Can anyone give information on this point? In England it is unlucky to take of your wedding ring, and if it breaks the husband will be sure to die. But no doubt a good time may be given him for grace, for a lady who is member of a Christian Church tells me that when her wedding-ring broke an old woman assured her husband would

die, which he did 16 months after. Her ring broke again a few days ago, and she begins to fear that her daughter's death is indicated thereby! Probably if her husband had lived 5 or 10 years the breaking of the ring would still have been regarded as a sure sign.

* * *

In the religious world passing events claim our attention. The death of Dean Stanley is just announced. He breathed his last on Monday, July 18th, just before midnight. It will be remembered that he frequently came into collision with the Narrow Church party on account of his broad views. He offended many by admitting the well-known missionary, Dr. Moffat, into the nave of his abbey, and some were equally enraged because Prof. Max Müller was allowed there to preach his valuable lay sermon on missions. He admitted a monument to Wesley into the sacred edifice sometime since, and that was a grievous sin. But with all his faults he was a "man greatly beloved." The student will be thankful for his invaluable lectures on the Jewish Church; his "Sinai and Palestine"—whose value is greatly enhanced by the fact that he in person visited the East—finds a place in the libraries of all Bible students, while his biographies of Dr. Arnold and his own father are, and have been widely read. His heterodoxy lay in the fact that he believed in 1 Corinthians, xiii; a chapter we could all afford to learn by heart.

The Wesleyan Conference is now sitting, and has called the venerable Dr. Osborne to its chair. There is shortly to be a Pan-Methodist con-

ference in London, and the papers recently contained the translation of a letter from a native minister in Foochow, who had been nominated as a delegate, but excused himself on the ground of his ignorance of foreign tongues.

* * *

AN interesting work appeared recently entitled "The Enemies of Books." To persons living in the East this would prove interesting, as there are far more of these foes in China and India than England can possibly boast. There is, how-

ever, a touching illustration shewing the ravages committed by book-worms on an old copy of Chaucer. Another interesting work is by A. Lang, entitled "The Library," in which he sets forth what M.S.S. and works are to be sought for by bibliophiles, and makes one wish for endless leisure and a purse without a bottom, that he might ransack the bookstalls and libraries "At Home and Abroad" in search of hidden treasures. These seldom come to the hand of your scribbling
FRIEND.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

- At Newton Abbey, Devonshire, England, on July 20th, the wife of the Rev. HILDERIC FRIEND, formerly of Canton, China, of a son.
- At Wuchang, on August 22nd, the wife of the Rev. W. S. TOMLINSON, Wesleyan Mission, of a son.
- At Hangchow, on August 30th, the wife of the Rev. M. H. HOUSTON, D.D., of a son.
- At Tsi-nan-fu, Shangtung province, on September 18th, the wife of Rev. STEPHEN A. HUNTER, M.D., of a daughter.
- At the Wesleyan Mission, Hankow, on October 10th, the wife of the Rev. J. W. BREWER, of a son.

MARRIAGES.

- At Trinity Cathedral, Shanghai, on the 3rd October, by the Rev. W. L. Groves, ABRAM ALEXANDER HERBERT-GORDON, of the American Presbyterian Mission, to ALICE JOSEPHINE, second daughter of Thomas Draper, Esq., of St. Kilda, Melbourne.
- At Union Church, Hongkong, on October 8th, 1881, by the Rev. S. J. Masters, Wesleyan Missionary, Canton, the Rev. J. S. FORDHAM, Wesleyan Missionary, Wusueh, Hankow, to CAROLINE FRANCES, youngest daughter of the Rev. W. T. Radcliffe, Wesleyan Minister, Manchester, England.

At the "One Faith" Church Hangchow China, on the 24th October, 1881, by the Right Rev. G. E. Moule, D.D., Bishop in Mid. China, the Rev. J. H. SEDGWICK, C.M.S., to ELLEN DUMERGUE, second daughter of the Rev. P. H. Jennings, Rector of Longfield, Gravesend, Kent, England.

At Trinity Cathedral, Shanghai, on the 26th October, 1881, by the Rev. W. L. Groves, HENRY W. HUNT to MINNIE SMALLEY, both of Inland Mission.

DEATHS.

- At Chefoo, on the 28th August, the wife of the Rev. E. C. LORD, D.D.
- At Weybread, Norfolk, on the 8th Sept., HELEN JANE, wife of the Rev. W. H. Collins.
- At Chefoo, Inland Mission House, on the 13th September, aged 10 months and three weeks, LILLIE CARRUTHERS, the dearly beloved little daughter of the Rev. Thos. Bryson, of the London Mission, Wuchang.
- At Swatow, on the 29th September, aged 35, ELIZABETH, the beloved wife of Rev. George Smith, Missionary of the Presbyterian Church of England.
- At St. John's, Shanghai, on the 12th October, ADELAIDE E., the beloved wife of H. W. Boone, M.D., of the American Episcopal Mission.

ARRIVALS.—The Right Rev. Dr. Scott, Bishop of North China, arrived by the s.s. *Genkai Maru* on the 21st September.

Rev. Arthur Sowerby, Rev. J. S. Whitewright, and Miss Sowerby, of the English Baptist Mission, arrived by the French Mail, on Sept. 29th, and will probably be located in North China.

By the *Tokio Maru*, which arrived on October 6th, the Rev. J. H. Sprague, of Kalgan, returned from a visit home. The same steamer brought Mrs. Anent, returning to her husband at Peking. Rev. Stimpson and wife, new arrivals for the North China Mission, and Miss Holbrook, M.D., to be stationed at Tungchow near Peking—the above are all members of the A.B. C.F.M. Mission. The same steamer brought Rev. G. R. Davis and wife returning to North China; Rev. F. D. Gamwell, new arrival, to be stationed in North China, and the Revd. L. N. Wheeler, D.D., and family—all of the Am. Methodist E. Mission. Dr. Wheeler is appointed Superintendent of a new Mission to be commenced in the province of Szechuen.

By the *Tokio Maru* also arrived for the S.P.G. the Rev. Mr. C. J. Corfe, and Messrs. W. Hildesley, H. Topp and J. Vicent, who, we understand, will prepare for holy orders and study Chinese at a college to be at once commenced at Chefoo.

The Rev. J. N. B. Smith, of the Am. Presbyterian Mission, arrived by the s.s. *Tokio Maru*, on October 6th. For the present he will be stationed at Shanghai.

By the s.s. *Najoya Maru* which arrived on the 13th October, the American Episcopal Mission have had four new members added to their Mission, viz., Rev. E. K. Buttles, and Miss Anna Stevens, to be located at Shanghai, and Rev. W. Graves and Miss Boyd for Wuchang.

By the P. & O. s.s. *Australia*, which sailed from London on Oct. 25th, we see the Rev. J. R. and Mrs. Wolfe, of the London Mission, Foochow, are returning to China.

* *

DEPARTED.—By the M.M. s.s. *Ozus*, on Sept. 3, Mr. Baller, of the Inland Mission, left for a trip home.

By the s.s. *Genkai Maru*, which left on the 28th September, the Rev. Mr. & Mrs. Carter, and two children, of the American Methodist Mission, Kiukiang, left for home. Mr. Carter's serious indisposition made the change necessary.

Per M.M. s.s. *Iraonuddy*, which sailed on October 19, Mrs. Hudson Taylor, left for a visit home.

* *

SHANGHAI.—Bishop Bowman, of the Methodist Episcopal Church, arrived from America and Japan on the 15th of September and left the next day for the North. During his Northern tour the Bishop visited Chefoo, Tientsin, and Peking, and made an excursion to the Great Wall and to the Ming Tombs. The Bishop's presence at the Annual Meeting of the Methodist Mission in Peking, and at the opening of the Woman's Hospital in Tientsin, were events of much interest, and must have been productive of much good. Bishop Bowman returned

from the North last week, and left immediately for Kiukiang, to attend the meeting of the Methodist Episcopal Mission at that place on the 26th instant, and we understand that he is to attend the Conference at Foochow the last of November.

Miss M. K. Colburn, Miss M. A. Burnett and Miss Kirkby, of the Woman's Union Mission, have lately removed from Peking to Shanghai, to take charge of the Bridgman School, West Gate.

The Rev. Thomas Taylor, late of the London Mission, Shanghai, writes from England:—"I trust the work in Shanghai is progressing. I am speaking and lecturing on China as opportunity offers, and so helping to keep alive the interest at home."

Bishop Schereschewsky was prostrated by severe illness while on a visit to Wuchang. He arrived in Shanghai on Friday, the 26th August, and was at once conveyed to his residence at St. John's. He soon became completely powerless and unable to speak, though cognizant of passing events, and able to enjoy being read to, &c. During October the patient improved somewhat, but complete recovery is considered somewhat doubtful.

Further additions to the number of missionaries already on the field, are on their way to China. Mr. D. D. Main, L.R.C.S. and P., is soon to leave England for China under the care of the C. M. S. He will be stationed at Hangchow to take charge of the Opium Hospital and other medical work. Dr. and

Mrs. Smith, and Rev. and Mrs. Loughlin sailed from San Francisco on October 6th. They are sent out by the American Presbyterian Mission, and will be located in Shantung Province. By the same steamer the Rev. G. F. Fitch and family will return to China to resume his labors at Soochow and Rev. Robt Mateer and wife, of the same Mission are also expected.

Rev. Young J. Allen, Superintendent of the Southern Methodist Mission, contemplates, we understand, opening a school for natives under the patronage of the Chinese local authorities. The premises are to be built close to his church in the French Concession, and the plans are already prepared for a building of two storeys 62 feet in length, and 68 feet in width, and capable of accommodating from 250 to 300 pupils. It is hoped the school will be opened by the Chinese New Year. Two foreign teachers are to be employed and six native ones. The plan followed at the Hindoo college in Calcutta, founded by Dr. Duff, will be adopted for this school. The Bible will be one of the text books. There is to be no charge to pupils unless the applications for admission are too numerous, when a nominal fee may be charged as a check. Two branches are to follow.—*Temperance Union.*

Sometime since Dr. Farnham issued a circular asking for information concerning Sunday-schools in China. These circulars were addressed to one of the members of each mission with a blank to be filled up. Out of some two

dozen missions eleven responded, seven filling up the blanks and four saying there were no schools connected with their missions. In nearly all of the missions there are day schools which are instructed on Sabbath by the missionaries. Usually the children are examined in the catechism or some other religious book in which they have been instructed during the week. Though this is almost necessarily the first step, it will readily be seen it does not constitute a Sunday-school, in the proper sense of the word as generally understood to mean a regular institution with a superintendent, teachers, classes, library, secretary, librarian, collections, opening and closing services, &c., &c. If missionaries feel that the best thing they can do at first is to meet the pupils in their day schools, and instruct them on Sunday, they should be careful not to glide into this way and continue on after they have gathered a few members into the church, some of whom will be able to give instruction while others will need it. Bible classes and Sunday-school classes may be formed of all connected with the mission and church, and a pleasant and profitable hour spent over God's word every Lord's day. The statistics, given below, show that it is high time that something was done to increase the interest in the subject in this empire. *Christie's Old Organ* has been translated into the Chinese language by Mrs. Dr. White and published by *The Foreign Sunday School Association*, as the first Sunday-school book. There are other books that could be gathered

and form the nucleus of a library, for it seems there is not a Sunday-school library in China. The collecting and publishing of these statistics is a step in the right direction which will lead to discussion, agitation and improvement:—

SUNDAY-SCHOOL STATISTICS OF CHINA.

Name of School.	Superintendent.	Address.	When organized.	By whom.	No. of teachers.	No. of pupils.	No. of Vols. in Library.	Annual collections.
Tartar City	Rev. J. H. Pyke	Peking ...	1873	Rev. L. W. Fitcher ...	13	125	none	\$55
Tungchow Baptist	Rev. T. P. Crawford, p. b.	Chefoo ...	1872	Rev. T. P. Crawford, p. b.	13	100	none	nil
Tungchlo	Rev. L. D. Chapin ...	Peking ...	1869	Mrs. Chapin & Miss Andrew }	8	60	none	nil
Wuchanz	Rev. Thos. Bryson	Wuchang, 1879	1879	Rev. T. Bryson	6	35	none	nil
Tien Sul Keao	Tse Kyn-teang	Hangchow 1874	1874	Pres. Mission(South)...	16	105	none	nil
Baptist	Rev. E. Z. Summons ...	Canton ...	1881	Rev. E. Z. Summons ...	7	86	none	\$2.15
Baptist	Rev. J. R. Goddard ...	Ningpo ...	1878	Rev. J. R. Goddard ...	7	90	none	nil
South Gate ... }	Rev. J. M. W. Farnham, D. D.	Shanghai. 1870	1870	Rev. G. F. Fitch & Dr. Farnham	12	240	none	\$15.12

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THE new List of Missionaries corrected up to date is now completed and for sale at the Mission Press, twelve copies for one dollar. In order to save trouble friends would oblige by combining their orders so that one might cover each community if possible.

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HANGCHOW.—We learn that the Rev. N. D. Lyon, of the American Pres-

byterian Mission, who for so many years worked faithfully among the Chinese in Hangchow, has decided not to return to China.

* *

CHEFOO.—Letters have been received from Dr. and Mrs. Nevius, of the American Presbyterian Mission, from which we are glad to learn that they are both improving in health, and hope to be ready to start back to China in September, 1882.

* *

TIENTSIN.—The "Isabella Fisher" Hospital, under the care of Miss Dr. Howard of the American Methodist Episcopal Mission, was formally opened for the reception and treatment of women and children, by the Rev. Bishop Bowman on October 15th. A goodly number of foreign friends were present, together with a large representation from the four native churches. The exercises were partly in Chinese and partly in English. The Scripture read was taken from Matthew 9, xviii—xxxviii. Prayer was then offered, after which the hymn, "The Great Physician," was sung, followed by a brief statement of the origin of medical mission work for women in Peking, and the circumstances which led to the erection of this hospital in particular. After this Bishop Bowman gave an address, and dedicated the institution by prayer to the uses for which it had been erected. At the close of the dedicatory exercises the friends were invited to inspect the premises. They are situated on the great road leading from Tientsin to Taku, a few rods west of the English concession. The main building has a

hall running through from front to rear, and contains a large waiting room and two smaller private rooms, a well-supplied dispensing room, a fine drug room, and an admirably lighted operating room. Back of this main building, are wards on three sides of a court, so situated as to get the benefit of the sun's heat and light to the best advantage. One of these, the general ward, is arranged to accommodate twenty-four patients. The other buildings contain four rooms each, and will accommodate sixteen patients, or by crowding, twice that number could be placed in them temporarily. The place is well situated, well ventilated, and amply furnished with kitchens and other necessary out-buildings. Including the purchase of the land, and the enclosing wall, the hospital has cost about \$6,000. We have here as the outgrowth of Christianity and of Christian Missions a spectacle such as is not to be found elsewhere in China, viz., two large institutions, side by side, for ministering to the diseased and destitute. One, under the care of Dr. Mackenzie, built and supported by funds contributed by Chinese, is for men only; the other, under the care of Miss Dr. Howard, and built by funds from one of the lands of the west, reaches out its healing mercies to the women and children of China. Both are under the patronage of the Viceroy Li and his excellent Countess—himself one of the highest and most enlightened of Chinese officials.—*Daily News.*

* *

SWATOW.—We greatly regret to hear from a friend in Swatow that

"Mrs. Smith of the Presbyterian Mission here (a bride less than a year ago, and at Swatow but six months) was buried last Thursday. She has left a stricken husband and brother in the English Presbyterian Mission, and a bereaved circle of loving friends in both missions."

—*Temperance Union.*

* * *

NANKING.—We are glad to learn that the work of the Rev. C. Leaman, of the American Presbyterian Mission is progressing favorably. He has secured a fine lot of ground for building purposes which he has enclosed with a substantial wall, and erected a small house in which he purposes to live, while his dwelling-house is in course of erection. Preaching is carried on daily to large and attentive audiences. A few days ago some rumours were spread which caused some excitement and led to the arrest of the head carpenter but he was shortly afterwards released on bail, through the good offices of a brother missionary. On hearing the news the Rev. C. Leaman immediately left Shanghai, where he had been detained through illness, for Nanking, which place he reached in safety. He will probably be able to quickly restore confidence in the native mind. Rev. Joseph Thomson and wife are expected to arrive in the Autumn for this station.

* * *

PEKING.—Previous to the departure from Peking of the Hon. J. B. Angell for the U.S.A., the American missionaries presented him with a pair of handsome vases as a token of respect.

KALGAN.—A friend from that far-off region writes as follows:—"Work is progressing. I have a class among the Russians, and am teaching them English, they learn very fast as they are intelligent and eager. I hope to establish a medium of communication between their doctor and themselves, as calls are frequent from that quarter, and conversation embarrassing. Kalgan Mission has purchased a large piece of land in the west part of the lower city and they hope by next fall to have two houses built upon it."

* * *

PENANG.—A key to the success of Catholic Missions in the East may be found in the French Foreign Missionary College at Penang. In this institution there are upwards of a hundred young men ecclesiastical students undergoing the curriculum for the priesthood. Among them may be found representatives of all parts of Asia—India, Ceylon, Burma, Siam, Annam, China, Corea, and Japan. Nearly every vicariate nominates and maintains one or more pupils. *Latin* is the only language spoken within the precincts—being the *via media* for securing uniformity among such heterogenous elements. The staff of Professors is well selected from the best European seminaries, being about a dozen in number, the Chair in Chinese being filled by an ex-Mandarin. The institution is well worth a visit, being within an easy and pleasant drive of the wharf, and the courtesy and attention of the Fathers would contribute to making it an agreeable reminiscence for those either outward or homeward bound.—*Catholic Register.*

ENGLAND.—The Annual Meeting of the London Mission was held at Exeter Hall, on May 12, when the year's income was stated to be higher than that of last year; but the expenditure had exceeded the receipts to the extent of over £2,000.

The Annual Meeting of the China Inland Mission was held at Exeter Hall, in June, when the income for the year was stated at £8,692 11s. 2d., being more than £1,000 less than the previous year.

The Annual Meeting of the Society for the Propagation of the Gospel was held at St. James' Hall on May 12th, the year's income was stated at £138,288, being £7,000 more than the previous year. The grant for 1882 for the China and Japan Missions is £2,750.

The Annual Meeting of the Baptist Missionary Society took place at Exeter Hall, on April 28th. The year's contributions were stated at £51,459 14s. 10d. being the largest income ever received by this Society.

The Annual Meeting of the Church Missionary Society was held at Exeter Hall as usual on May 3rd. There was a very large gathering, and the income for the year was stated to be £207,508.

The Annual Meeting of the Wesleyan Missionary Society was held at Exeter Hall on May 2, the Lord Mayor being in the chair. The year's total income was stated at £130,093, and expenditure at £168,403, thus leaving a deficiency of over £38,000 for the year. The Lord Mayor gave a donation of £1,000 towards the reduction of the debt.

In an extract taken from the *Church Missionary Intelligencer*, published in the *London and China Express* of July 29, we take the following:—"The very Rev. Dean Butcher of Shanghai, was introduced to the Committee of the Church Mission, and pressed upon them the importance of the occupation of Shanghai as the entrance to the Yangtze-kiang; and made pro-

posals under which the Rev. A. E. Moule should proceed to that port in the ensuing Autumn to occupy the Deanery, and take charge of the English service for six months, with a view to his afterwards entering upon mission work in the city, especially among the many thousands of Chinese there speaking the Ningpo dialect. The committee thankfully accepted the Dean's proposal regarding the Deanery, etc., and sanctioned the Rev. A. E. Moule's return to Shanghai this year."

We take the following remarks on the late trouble at Tsi-nan fu from the *London and China Express* of Sept. 23:—"It is, indeed, time for the foreigners to combine and put pressure on the Peking Government to suppress these ever recurring disturbances. Nothing more is needed than summary punishment in one or two cases, for we have had proof that energetic action results in the absolute stopping of this disgraceful rowdyism. A blow must be struck at the principal offenders, be they who they may. The people themselves are not so averse to receive aid from the missions in their time of need, and they are not so ungrateful as to forget entirely the good that is done. The attacks are instigated by feelings of jealousy on the part of a few, and this few must be made to feel the criminality of their conduct. China is a large Empire, but the authority of the ministers ought to reach its uttermost limits. It does so extend in some cases, and we should insist on the protection to our subjects which is guaranteed by treaty. If the minor officials in office act *malu fides*, let them be removed and replaced by those who can and will uphold the boasted civilisation of the Flowery Land. Such outrages as the one we refer to are a disgrace to any nation, and the policy which allows them is iniquitous in every sense of the word."

TABLES OF MISSIONS AND MISSIONARIES IN CHINA, OCTOBER, 1881.

TABLE I.

SOCIETY.	Date of Mission.	Married men.		Single men.		Single women.	Married women.	Total.
		Or-dained	Lay.	Or-dained	Lay.			
BRITISH.								
1. London Missionary Society.....	1807	18	2	2	...	3	20	45
2. British and Foreign Bible Soc. .	1843	...	1	...	2	...	1	4
3. Church Mission.....	1844	15	2	3	...	3	17	40
4. Baptist	1845	3	...	2	...	1	3	9
5. Presbyterian (English)	1847	9	2	3	...	2	11	27
6. Wesleyan	1852	11	...	5	...	1	11	28
7. Methodist New Connection.....	1860	5	...	...	...	...	5	10
8. Soc. Propagation of Gospel.	1862	...	...	4	...	...	...	4
9. Nat. Bible Society, Scotland ...	1865	*	1	...	3	...	1	5
10. China Inland Mission	1865	12	17	...	23	14	29	95
11. Canadian Presbyterian .....	.....	2	...	...	...	...	2	4
12. Soc. Promo. Fem. Educa. East.	1861	...	...	...	...	1	...	1
13. United Presbyterian, Scotland .	1865	3	...	...	...	...	3	6
14. United Methodist Free	1868	2	...	...	...	...	2	4
15. Irish Presbyterian	1869	1	1	...	...	...	2	4
16. Church of Scotland	1878	2	...	...	1	...	2	5
17. Unconnected .....	.....	1	1	...	1	...	2	5
Total.....	.....	84	27	19	30	25	111	296
AMERICAN.								
1. A. B. C. F. M.	1830	19	3	...	...	11	22	55
2. Baptist Mission Union	1834	6	1	1	...	6	7	21
3. Protestant Episcopal	1835	7	...	3	2	3	7	22
4. Presbyterian	1838	23	3	2	...	13	26	67
5. Methodist Episcopal	1847	17	...	1	1	14	17	50
6. Southern Baptist	1847	5	...	...	...	4	5	14
7. Seventh Day Baptist	1847	1	...	...	...	1	1	3
8. Methodist Episcopal, South.....	1848	6	...	1	...	2	6	15
9. Dutch Reformed	1858	4	...	...	...	...	4	8
10. Woman's Union.....	1859	...	...	...	...	3	...	3
11. Southern Presbyterian.....	1867	5	...	1	1	3	5	15
12. American Bible Society	1876	1	2	...	3	...	3	9
Total.....	.....	94	9	9	7	60	103	282
GERMAN.								
1. Rhenish Mission	1874	5	...	1	...	...	5	11
2. Basel Mission	1874	14	...	1	...	...	14	29
Total.....	.....	19	...	2	...	...	19	40
Grand Total...	.....	197	36	30	37	85	233	618

* The Agent of this Society is also missionary of the U. P. Mission.

TABLE II.

	Ordnained men not Medical.	Medical men.		Other Lay men.	Total men.	Single women.		Total men and single women.	Married women.	Grand Total.
		Or-dained	Lay.			Medical.	Teach-ers.			
British	99	2	10	49	160	...	25	185	111	296
American	99	5	8	7	119	8	52	179	103	282
German	21	...	...	...	21	...	...	21	19	40
Total.....	219	7	18	56	300	8	77	385	233	618

TABLES OF MISSIONS AND MISSIONARIES IN JAPAN, OCTOBER, 1881.

TABLE I.

SOCIETY.	Date of Mission.	Married men.		Single men.		Single women.	Married women.	Total.
		Or-dained	Lay.	Or-dained	Lay.			
AMERICAN.								
Protestant Episcopal	1859	7	...	1	2	3	7	20
Reformed (Dutch)	1859	6	1	...	...	2	7	16
Presbyterian	1859	6	1	1	...	7	7	22
Unconnected (Mr. Goble)	1860	1	...	...	...	...	1	2
A.B.C.F. Missions	1869	13	2	1	...	12	15	43
Woman's Union	1871	...	...	...	...	4	...	4
Baptist Mission Union	1873	5	...	...	...	3	5	13
Methodist Episcopal	1873	11	...	...	...	7	11	29
Evangelical Association	1876	3	...	...	...	1	3	7
Bible Society	1877	1	1	...	...	...	2	4
Cumberland Presbyterian	1879	2	...	...	...	...	2	4
Reformed (German)	1879	1	...	...	...	...	1	2
Methodist Protestant	1880	...	...	...	...	1	...	1
Total.....	.....	56	5	3	2	40	61	167
BRITISH.								
Church Missionary	1869	7	...	1	1	2	7	18
Society Propagation Gospel	1873	3	...	1	1	2	3	10
Canadian Wesleyan	1873	3	...	...	...	...	3	6
United Presbyterian (Scotch)	1874	4	...	...	...	...	4	8
Med. Mis. Society, Edinburgh	1874	...	1	...	...	...	1	2
National Bible Society, Scotland ..	1876	...	...	...	2	...	...	2
Baptist	1878	...	...	1	...	...	...	1
British and Foreign Bible Society.	1880	1	...	...	...	...	1	2
Total.....	.....	18	1	3	4	4	19	49
Grand Total...	.....	74	6	6	6	44	80	216

TABLE II.

	Ordained men not Medical.	Medical men.		Other Lay men.	Total men.	Single women.	Total men and single women.	Married women.	Grand Total.
		Or-dained	Lay.						
British	19	2	1	4	26	4	30	19	49
American.....	56	3	3	4	66	40	106	61	167
Total.....	75	5	4	8	92	44	136	80	216

Notices of Recent Publications.

新約聖書字類 *A Concordance of the New Testament in Chinese*, by the Rev. H. V. Noyes, Canton, China, 1881.

THESE Chinese characters are those which Mr. Noyes has selected to designate a work in Chinese answering to a concordance in English; the work has been long expected and many missionaries will be glad to know that it is published. It is made particularly for the Bridgman and Culbertson version of the N. T. It forms an octavo volume of 203 leaves or 406 pages. It is in very clear and legible print. Only one word in a verse is selected as the one by which to find a passage. These words are then printed at the head of the lines. The words are arranged along the heads of the pages according to their respective radicals. In order to use the books in finding any desired passage, the principal word in the passage is fixed upon. This word is looked for in this book, under its proper radical. When the word is found the eye runs down the line over which it is placed, and he finds the various verses in which the said

word occurs, in the various books of the N. T. commencing with Matthew. If the persons using the books remembers in which book of the N. T. the passage he wishes is found then he will confine his attention to the passages of that particular book till he finds the passage. If he does not remember the particular book in which the passage he wishes to find occurs, then he will have to look seriatim in the Testament at the several verses in which the leading word occurs till he comes to the one he wishes. The Chinese students who cannot use the English concordance will find it a great help in their studies. It will be furnished with maps. One of Judea according to the division among the Tribes. Another of Judea at the time of our Blessed Lord, and the third of the travels of St. Paul. On white paper it will be sold at the very low price of 25 cts. a copy.

The China Review: May and June 1881.

THIS number of the *Review* is filled with the usual number of articles. Mr. Parker's jottings when making journeys in Szechuen province and the Translations from the General Code of Laws of the Chinese Empire are continued. The paper of most

general interest is the account of the resources of the Yunnan province, and the best means of getting access to it by H. K. The notice of the Report on the production of silk in China by the Imperial Maritime Customs is of special interest to merchants.

The Work of the American Bible Society in China and Japan in 1880.

THIS is a Report of the work of this Society during 1880 in these two countries in the preparation of versions of the S. S. in their publica-

tion and circulation. The work is under the general superintendence of the Rev. L. H. Gulick. Under his energetic management the work

has enlarged so much that the Bible Society had to appoint another agent to superintend it. Dr. Gulick has been appointed to superintend the work of the Society in China, and the Rev. H. Loomis has been appointed to take charge of the Society's work in Japan. All interested in the extension of the circulation of the Bible will rejoice in hearing of this enlargement of the work. It having become necessary that two agents should be employed in the field hitherto under the care of one agent, all will rejoice that Dr. Gulick has been continued in charge of the work in China.

During the year contemplated in the Report, the *Scriptures printed* have been as follows:—"We have published in all twenty-three works, making in all 98,525 volumes, or 11,566,450 pages. The total charge to our manufacturing department is \$4,827.63." The *circulation* or distribution is thus stated: "Reports of the number of books disbursed

during the year have been received from Shanghai and Foochow alone—nothing having reached us from Peking. The total of volumes distributed is 359 Bibles, 5,770 Testaments, 70,700 portions. Of these 77,029 volumes, 60,782 were in the Mandarin colloquial; 9,881 in the Classical; 4,923 in the Shanghai colloquial."

The Report of the work in China gives a detailed statement of the parts of the country in which the distribution was made. From this it appears that all the Colporteurs employed by the Society have labored in Central China, and in the vicinity of Shanghai. This fact accounts for the large number of copies that have been distributed in the Mandarin colloquial and in Shanghai colloquial. Now that the work will have the undivided time and attention of the energetic agent we may expect to have a great increase in the work of distribution during each successive year.

A Catalogue of the Library of the North China Branch of the Royal Asiatic Society, including the Library of Alex. Wylie, Esq., Shanghai, 1881.

This catalogue shows that the Library is systematically classed. Hence it can be very easily referred to. It has 989 separate works. It will be

found to contain many valuable works of reference by those who are pursuing investigations in regard to China and other ancient nations.

The Works of Chuang-tsze, Taoist Philosopher, by Frederic Henry Balfour, F.R.G.S., Author of "Waifs and Strays from the Far East," etc. Shanghai and Hongkong: Kelly & Walsh. Yokohama: Kelly & Co. London: Trübner & Co., 1881.

It has been known to the friends of the Author that he was devoting his time and attention to the study of Taoism. This well printed volume of 450 pages is one of the results of his studies. It is a translation of the writings of one of the most illustrious of the followers of Laou-

tsze, who lived some two centuries after his master, or B.C. 330. He is supposed to have been a contemporary of Mencius. His works were held in great estimation about the year A.D. 800. Mr. Balfour has made his works a very careful study and has given to his readers

a very readable translation of a very mystical book.

Mr. Balfour has prefaced his translation with a long essay on the characteristics of the three religions prevailing in China, in which he has presented in the main a very fair statement of them. Yet there are some points to which many readers will take exception. Some of the statements are not consistent with others found in the same paper. Mr. Balfour thus introduces the philosopher to his readers:—"This brilliant writer—metaphysician, satirist, faclist, and paradoxist—was, by education, a Confucianist. His intellect appears to have been of a peculiar combative order, leading him to attack existing systems and accepted modes of thought for the mere sake of contradiction. His style is fine, but affectedly obscure, he uses characters in far-fetched, illegitimate, and wayward senses, and many of his *jeu-de-mots* are not only untranslatable, but baffle the ingenuity of the most eminent native commentators. There are not wanting scholars, indeed, who believe, or profess to believe, that Chuang-tsze intended the whole of this classic as an elaborate joke."

All will see that such a work is very difficult to translate, and all

will admit who read it that our author had made a very readable translation. He has enriched it with valuable notes on difficult passages. The original work is published in 6 volumes, and it is divided into thirty-three chapters. The mystic headings to these chapters gives very little idea of the subjects discussed in them. Some of them read thus. 1. Wanderings at Ease. 2. On the uniformity of all things. 3. Rules respecting the Nourishment of Life. 4. The World of Humanity. 5. On the manifestation of Inward Virtue. 6. The Universal Temper. 7. On the Duty of Emperors and Princes, &c., &c.

But all will readily suppose it contains discussion in regard to the leading doctrines of Taouism. On reason, virtue, self-renunciation, transformations, attaining perfection, transmigration, the origin of all things, the old questions which have occupied the minds of speculative men of all ages and countries. All those who are interested in such studies will thank our author for presenting the thoughts of this ancient philosopher in such a readable style.

The book is printed in a very creditable manner by Kelly & Walsh, Shanghai, and it is on sale in Shanghai and Hongkong.

Journal of the North-China Branch
New Series, No. XV.

This is a very interesting and valuable number of this Journal. It contains 314 pages and consists of three articles:—Art. I. European Researches into the Flora of China, by Bretschneider, M.D. Art. II. Coins of the present dynasty of

of the Royal Asiatic Society, 1880.

China, by S. W. Bushell, M.D. Art. III. The Naturalistic Philosophy of China, by Frederic H. Balfour, F.R.G.S. The first article is quite exhaustive of the subject. Dr. B. pays a cordial tribute of respect to the early labors in this field of

investigation. The author states he has the materials collected for bringing the historical account up to the present day. It is to be hoped the author will soon find time to give it to the public even though it should occupy twice as many pages as the present essay. Dr. Bushell has given a very complete account of the coins of this dynasty which will be appreciated by all interested in the subject of coins and especially by those who are collecting Chinese coins. Mr. Balfour in his suggestive essay by Naturalistic Philosophy refers to Taouism. He (Balfour) depicts an idea advanced by Mr. Johnson in his work on "Oriental Religions," that Confucius was a Rationalist and his philosophy was Rationalistic. He therefore advocates giving that designation to Confucianism. And he suggests that Taouism which has hitherto been called Rationalistic shall be designated "The Naturalist" Philosophy. While there is much plausibility in what he writes, it will be very difficult to effect a change in these long established methods of speaking of Confucianism and Taouism.

ALL our readers will be interested to see the following statement of the statistics of Roman Catholic Missionaries in China. The statement was furnished to "The Hong-kong Catholic Register," whose Editor says the summary is furnished to him from "a most reliable source." All will regret that it is given so little in detail.

SUMMARY OF CHINESE MISSION.

Bishops 41; European priests

664; Native priests 559; Colleges 30; Convents 34; Catholics 1,092,818. From this it appears that including Bishops, Foreign and Native priests there are 1254 ordained clergy. The number of Catholics include of course all *who adhere* to this religion. It shows that there are a large number of adherents. Some are found in nearly every one of the eighteen provinces.



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No. 6

THE RECUPERATION OF CHINA.

BY A FRIEND OF PROGRESS.

THE appearance of decay, and the want of the appearance of thrift everywhere meets the eyes of the traveller in China. The buildings of every kind have the appearance of not being cared for. The absence of neatness and paint indicate a want of taste and carefulness. Even the official residences are old and dingy looking. The Examination Halls, which the reputed respect of this people for education would lead western visitors to expect to see in good repair, wear a neglected garb, except as they are cleared, just at the approach of the time for the examination, of the rubbish which has accumulated in the courts and the surrounding grounds, since the last examination was held. The implements of their various industries are all comparatively rude and poorly adapted to do the work they are intended to effect. The furniture of their houses and the style of their boats have the appearance, as if the models after which they have been made had come down from antiquity. They are hoary with age. In connection with this impression made by these external things, the same impression is made by a study of their system of education, the administration of the government, the working of their handicrafts, the sailing of their vessels, the management of their government finances, the provision for paying the salaries of their officers, &c., &c. The common feeling of every close observer of this people, is, that there is need of the renovation of the whole state of society, of all material and mental agencies and plans, in order to effect any effectual recuperation of the nation. This necessity has been the common subject for the pen of the writers of books of travel in China, of newspaper correspondents and editors. These writers have also been very free to express their opinions, and to make suggestions as to what is needed to secure the recuperation of the country. When the

minds of so many are in this state of investigation, it may be a proper time to consider what is the true cause of this decadence in China, and how the whole country may be stimulated to new efforts and new enterprise, which shall result in increased commercial, manufacturing and industrial prosperity. It will also come within the range of our consideration to refer to the means which will secure a better administration of the government in the execution of the laws; the collection of the taxes and the payment of the salaries of the officers; for one of the first requisites for the prosperity of any country, is a just administration of the laws, which will secure to every one protection in the enjoyment of his justly acquired property and freedom from unjust exactions. Where there is this state of security, the natural desire of mankind to acquire property will lead the people to engage in manufactures and commerce to increase their wealth. It will lead capitalists to employ their money in the furtherance of all such industries and employments as will increase their riches. The Chinese have always manifested those mental characteristics which make good merchants, and skillful bankers; and which enable them to be successful in all useful industries. The population of China is so numerous, and the rate of wages is so low, that with proper management they might supply all Eastern Asia and the Eastern Islands with nearly all the manufactured goods they need, and they might supply many things for the European and American markets beside raw silk and tea. These great staple productions of China might be produced in such increased quantities and afforded at such reduced prices as would favour their increased consumption in all lands, and thus greatly contribute to the comfort of the human family. If the laws of political economy were properly understood and adhered to in this great and populous empire, and the natural resources of the country properly developed, the commerce of China with the other nations of the earth might be increased very greatly both in exports and imports. It is therefore a subject worthy of the study of all classes, who are desirous of the happiness and advancement of their fellow men, to consider how this desirable end can be accomplished. Political economists have here a wide field of investigation to state clearly what laws of political economy are adapted to this state of things. Merchants, manufacturers, and the promoters of education have all an equally wide field for their researches and studies to see how, in their several ways, they may promote the one common result that is desired by all. These investigations and proposed measures must not be sought after in any restricted or narrow line of policy, as if it was to promote the gain of any particular nation or people.

They must be pursued in the spirit of the widest philanthropy which seeks "the greatest good of the greatest number;" in the full knowledge of the fact that the prosperity of any one nation necessarily results in all nations sharing in this prosperity.

This subject must be studied, *not* merely according to ideas accepted by us in the west and adapted for western peoples; but we must study the history and the character of the Chinese people, to find out what will be adapted to their modes of thought and action, and the principles which have guided them in the long period of their national existence. For every people has its own characteristics; and we cannot conclude, that what has been successful among one people under its peculiar circumstances, will be likewise successful among another people of entirely different habits and under very different circumstances. It will be especially important to study the history of this country and see if we can find any account of a recuperation of its vigor in any former period of decay; and see what lessons may be learned from their own former experience.

The time of the accession of the Emperor Kang Hi, of the present dynasty, presents such a state of decay and exhaustion of the resources of the country, as is now presented. The condition of the country was occasioned by the long wars carried on during the last years of the previous dynasty and the years of the first Emperor of this dynasty. The population of the country was greatly diminished, the various manufactures had been interrupted during the unsettled state of affairs, the wealth of the country had been largely dissipated in the contributions to the contending forces, and to meet the increased cost of living by reason of diminished cultivation owing to the wars. The condition of the country was far from hopeful when Kang Hi, at the early age of fourteen, assumed the management of the government. But with an energy worthy of his high position, and with a wisdom and prudence that was not expected of one so young, he set himself to work to promote the recuperation and prosperity of the country. He appointed to office in the various provinces the best and most reliable men he could find. He effected an administrative reform resulting in securing economy in the administration, diligence in performing duties, and attention to the needs of the people. The Emperor himself was exceedingly economical in his style of life; and an example to all his officers of diligent and careful attention to all the details of the administration. His first effort was to give quiet and protection to the people so that they could resume their usual industries, and be encouraged to extend their manufactures and commerce. Kang Hi acted on the conviction that the duty of a ruler was

to promote the happiness and prosperity of his people. From the traditions and history of this ancient nation he sought the best principles for administering the government—these he embodied in the sixteen maxims, or Imperial apothegms, which bear his name and made them widely known for the instruction of his high officers and also of the people. He appointed that these maxims should be publicly read and explained to the hearing of the officers and people, on the 1st and 15th of each month. The standard of official conduct and administration was greatly elevated and improved by a wise and diligent ruler who, in his own conduct as Emperor, illustrated, in a most exemplary way the duties he enjoined upon others.

There is also evidence of the revival of the system of education in the Chinese Classics. As these contain the system of political philosophy, and as the Chinese government is formed according to the principles which Confucius inculcated, the thorough instruction, of those who are to be employed as magistrates, in these Classics is a direct and essential preparation for a civil service reform in China. The most obvious evidence of such a revival in education is the number of literary works which were designed to facilitate the study of the Classics that were accomplished by the command and under the superintendence of the Emperor himself. One of the most important of these was the preparation of the dictionary of this language, known as Kang Hi's dictionary, and which is the standard dictionary to this day. This work engaged the labors of several tens of scholars for a period of nearly ten years. Another, and yet more laborious work, was the preparation of the Imperial Thesaurus, a dictionary of quotations in 130 8vo. volumes. It is a most complete work of its kind. The preparation of it is thus spoken of by M. Callery, the French sinologue, who proposed to translate it. He says, in his preface to the prospectus of his proposed translation: "The Emperor Kang Hi assembled in his palace the most distinguished literati of the empire, and laying before them all the works that could be got, whether ancient or modern, commanded them to carefully collect all the words, allusions, forms, and figures of speech, of which examples might be found in the Chinese language of every style; to class the principal articles according to the pronunciation of the words; to devote a distinct paragraph to each expression; and to give in support of every paragraph several quotations from the original works. Stimulated by the magnificence, as well as the example of the Emperor, who reviewed the performance of every day, the seventy-six literati assembled at Peking, labored with such assiduity, and kept up such an active correspondence with the learned in all parts of the

Empire, that at the end of eight years the work was completed (1711), and printed at the public expense in 130 thick volumes." Williams' *Middle Kingdom*, Vol. I. p. 540. It was printed in a style worthy of its high literary character—with copper type cast specially for the purpose.

A work of more practical utility was also accomplished by the imperial direction. It was a complete commentary on the whole of the thirteen classics for the use of students. Besides these, there were other literary works accomplished under the Imperial auspices evidencing high attainments in education, and great literary activity during his reign.

In connection with this administrative reform, and educational activity there was also a great improvement and extension of all the *native industries*. The evidences of this remain to the present day in the number and character of the public improvements in buildings, in bridges, and canals, &c., &c., in and near the capital city. These works all bear evidence of the *faithfulness* with which the imperial directions were carried out, the excellence of the materials employed, and the skill of the workmen. They present a wonderful contrast, in all these respects, to public works done now with imperial funds.

The copper cash of the reign of Kang Hi are still noted for the purity of the metal, and the excellency of the workmanship. As the result of these administrative reforms, educational and literary activity, and the resumption of manufactures and other industries, the country rapidly recovered from the decay, poverty and desolation, caused by internal strifes and wars, and increased in population, wealth and power to a wonderful extent. The character of Kang Hi has been described thus: "Kang Hi was eight years old at his accession, and remained under guardians till he was fourteen, when he assumed the reigns of government, and swayed the power vested in his hands, with a prudence, vigor and success which have rendered him more celebrated than almost any other Asiatic monarch. During his unusually long reign of sixty-one years, he extended his dominion to the borders of Kokand and Badakshan on the west, and to the confines of Thibet on the south-west, simplifying the administration and consolidating his power in every part of his vast dominions. To his regulations, perhaps, are mainly owing the unity and peace which the empire enjoyed for more than a century, and which have produced the impression abroad of the unchangeableness of Chinese institutions and character. These results may be ascribed, chiefly, to *his indefatigable application* to all affairs of state, to his *judgment and penetration in the choice* of officers, his *economy in regard to himself*,

and liberal magnificence in every thing that tended to the good of his dominions, and his sincere desire to promote the happiness of his people by a steady and vigorous execution of the laws, and a continual watchfulness over the conduct of his high officials." *Middle Kingdom*, Vol. II. p. 225.

So thorough and fundamental were the reforms which Kang Hi introduced into the administration of the government, and so efficient were the improvements in the system of education and examinations that they were continued under his successors. The prosperity of the country was thus continued, and under the wise and efficient rule of his grandson Kien Lung the country attained its greatest advancement in wealth, population and power.

It may be accepted as a correct proposition, that among the same people, under the same circumstances, the same measures will produce the same or like results. This reference to the recuperation and prosperity which were experienced during the reign of the Emperor Kang Hi presents to the well wishers of China, and to the Chinese themselves, the true course to be pursued by them, in order to secure a similar recuperation from the present state of decay and impoverishment. All expectation of such recuperation from the adoption of this or that other system of western appliances, will be illusory so long as this people are without the honest and efficient administration of its government, and are without the full effect of their system of education. Such a recuperation as is desired can only be effected by a return to such *radical means* as affect the very foundations of human society and organizations. They must be the very same as those, which, in the reigns of Kang Hi, Yueng Ching and Kien Lung, brought this nation to such a high state of population, wealth and influence. At the foundation of these measures, is a *moral* reformation of life and administration of the Emperor, the high officials and all government appointees. Kang Hi began his reforms with himself. He exercised and manifested a wise economy in his personal and family expenses. He required a like economy in all his officials. He studied and reduced to practice the best principles of government as they are presented in the classics. His rigid and careful attention to the details of administration soon trained all the officers to be efficient and careful magistrates. Hence there was a *radical reform* in the whole administration. There was no peculation in superintending public works. There was no necessity for large largesses from subordinates to higher officials to secure their places or promotion. Hence there was no necessity on the part of the officials, of exactions from the people, or the reception of bribes to meet their expenses.

The people had undisturbed freedom to pursue their various industries and enjoyed in peace the fruits of their labor. Thus they were stimulated to unwearied carefulness and diligence in attending to them. Hence the excellence of the China-wove silk fabrics and the public works of this and the succeeding reigns.

There are very great aids and facilities for a reform in administration, and renovation in education and industries now, as compared with the days of Kang Hi. The one thing needed is wise and discerning statesmen at the head of affairs, to commence the reformation and to train this youthful monarch so that in his coming to his majority, he may follow the example of his illustrious ancestor, Kang Hi, and enter upon such a course of wise rule and government as will effect the recuperation of this great and populous empire. Those who occupy places of trust and influence in the Chinese service may be able to contribute to this desired result by wise suggestions in various ways to influential statesmen.

It may be asked if the country has a good and reliable basis on which to commence such reforms. I answer, most decidedly, yes. In the theory and constitution of the government as taught in the works of Confucius, there are the fundamental principles for a wise and proper administration of the government. Many of these principles are tersely comprised in the maxims of Kang Hi which he compiled for the guidance of officers and people. In the system of competitive examinations, if faithfully carried out, the government has the means of preparing and securing a body of instructed and competent officers. They also have all the colleges and schools which are needed for training and instructing the candidates in the principles of government. All the former industries are in existence among the people; and they are capable of indefinite improvement and enlargement, just as soon as the spirit of new enterprise and thrift is diffused amongst a portion of the people. Notwithstanding the reported diminution of the population, by internal wars and famines, there is an abundant population to fully renew and extend all the great industries of the country, such as growing and manufacturing silk, the cultivation and preparation of the tea-leaf, the manufacture of China ware, enamels, &c., &c., and the cultivation of the cereals and edibles which are necessary to sustain this vast population. There is sufficient wealth among the people to furnish capital for the establishing and enlarging of manufactures and commerce to any desired extent—as soon as there is the assurance of peace and that the people will be enabled to receive the results of their skill and enterprise.

If any doubt the correctness of this last remark I would call their

attention to some facts which support my opinion. It is very generally known that, in the Canton province, there have been floods for three successive years which destroyed a large part of the rice crop for each successive year, so that a large importation of rice has been going on from Siam, Saigon, Haiphong, Shanghai and Chinkiang to supply the population with food. It has taken many millions of dollars to pay for this imported rice; and yet the people have not appeared to feel this drain upon their resources. Those who have visited the Szechuen province state that there are everywhere the evidences of the abundance of money among the people. The very full and complete Report of the Imperial Maritime Customs on silk, shows how rapidly the industry and diligence of the people have recuperated this valuable production of the country, after the destruction of the trees, and the implements and facilities of manufacturing by the Tai-ping insurgents. And that the production of silk and tea both admit of great expansion, is abundantly proved by the steady growth of the commerce in these staple articles of trade during the last forty years.

I have thus pointed out a method for the recuperation of China which is in accord with the admitted principles of their own government, and the agencies of their own institutions. And one, which above all other considerations, has a very striking example in their own history to encourage them to resort to it. This method does not require them to do anything which wounds their own national feelings; or which throws discredit upon their own system of government. But it, on the contrary, seeks to develop that which is most useful and beneficial in the institutions which exist among them.

When considering the thrift and prosperity, which are seen in western lands, as compared with the state of things which are seen in China, many persons are prone to assign that prosperity to apparent causes, and not to the fundamental and true causes thereof. Many attribute this prosperity in western lands to the building of railroads, and the introduction of machinery into their manufactories. It is quite true that these things have contributed *to increase* that prosperity; but they are not the real and great causes of the thrift and prosperity which are found in these lands. A proper study of the origin and growth thereof will trace it to other and more radical causes. This study will show that this prosperity originated from moral and educational influences prevalent in those lands. These influences have been in operation with ever increasing power since the reformation of the fifteenth century and the prosperity of these various lands is almost in exact proportion to the progress which these influences have made in each several countries. With the elevation and enlightenment of

the people, by the wide diffusion of correct morals and knowledge, there has been increased industry; there has come the capability of using labor, enlarging machinery. The better administration of the laws has given greater security to life and prosperity. This has encouraged a greater attention to the arts and industries of peace. These all gave encouragement to manufactories resulting in the demand for large quantities of the raw materials, and the production of greater quantities of the resultant manufactures. In order to the easy obtaining of the raw materials and the dispersion of the manufactured goods to the consumers, there was the need for rapid transportation. Hence the need of railroads and steamships as connected with manufacturing and commercial prosperity. These means of rapid transportation were required by a *prosperity* arising from other causes. Since their introduction they have assisted to greatly extend and increase that prosperity. But they could not *cause* that prosperity where it did not yet exist. I therefore repeat the remark that those who seek the true causes of the thrift and prosperity of western lands, will find them in the state of morals and education which have been widely diffused among the people, and in the wiser administration of the governments attendant upon the increased diffusion of religion and knowledge among all classes of society. It is only a superficial view which assigns these great results to the introduction of machinery, railroads and steamers. In proof of this point, I would refer any one who doubts my position to Peru. It was considered by some that in order to introduce such prosperity as was known in California into Peru, it was only necessary to build railroads. Railroads were built in that land. But the expected result was not experienced. They could not give prosperity to a people, when the fundamental requisites to prosperity were not present. I may further call attention to the fact that railroads have been introduced into France, Germany and Russia, largely with a view to being used in times of war for military purposes, and not mainly in the interest of peaceful industries.

To show how incidental the introduction of railroads have been to causing this prosperity in western lands, I may refer to the well-known fact that the business of transportation done by the railroads have, but in comparatively few instances, been sufficient to pay the interest on the cost of building, in addition to the running expenses of the roads. The amount of money, which was sunk in the construction of railroads in Great Britain, is almost fabulous. The present owners of many railroads obtained them by purchase from those who commenced to build them, at merely *nominal prices*. Hence most railroads pay little more than the running expenses.

In the U.S.A., which country is pointed to as a wonderful example of the prosperity which railroads cause, the explanation is very different. In America there are great areas of untilled lands. The productions of these lands are not needed by the near population. These lands are only worth cultivating on condition that the productions can be sent to a foreign market. But the price of wheat in the markets of the world would not justify capitalists in building railroads to transport this grain to market. What then? *Part of the land itself* is used to build the railroads. Capitalists advance the capital taking this land as their security for the money thus advanced. When the value of the land is enhanced by the construction of the railroad, and the cultivation of the adjacent lands, the capitalists sell their land and get back their money; and those long railroads are there for the use of the world so long as they pay running expenses and needed repairs.

But how very different is the state of things in China. China has no waste land that she could give away in order to get the money with which to build the railroads. On the contrary she would have to buy the ground at high prices on which the railroads would be built. The only way in which railroads could be built in China would be, by borrowing money for their construction. In view of the experience in regard to railroads in all other lands, would any wise financier counsel the Chinese government to *borrow money* with which to build railroads?

But does China really need railroads as a pre-requisite to commercial and manufacturing prosperity? Let us look at the facts of the case. I have stated above that railroads were needed in Great Britain and the U.S.A. in order to facilitate their manufactured goods and natural productions reaching the markets. But does China need railroads to enable her great staples to reach the markets? I unhesitatingly answer no. And I think every one, who is acquainted with the geography of China, and the places whence the great staples of her foreign commerce are produced, will say no also. The tea-leaf has such *easy* and *cheap* transportation by water to the several marts, when it is purchased by the foreigner, that nothing more can be desired in regard to it. So it is with silk. The places where it is produced all have such easy and cheap water transportation that railroads cannot compete with the natural artificial streams. The articles of native consumption are all so low-priced, and, in a country where human labor is so cheap, the people cannot afford to pay the cost of transportation by railroads on these articles. There is only one exception to this remark. The experience of the last famine in

the provinces of Shansi and Shensi was so terrible, on account of the want of some facility of transportation, that it would justify, yea requires, the government to make some provision for transportation by land to that part of the country, so that in a future occurrence of such a calamity, it could relieve the suffering people.

I think the above stated considerations will convince all thoughtful persons, that the oft repeated suggestion to the Chinese government to construct railroads, in order to increase the prosperity of the country, is a very unwise one. If the Chinese government were to engage in constructing railroads to any extent it would only burden itself with a debt without securing any degree of material prosperity to compensate therefor.

I have stated that one of the most necessary things for recuperation is a reform in morals and education. In connection with this, I would notice, as one of the circumstances which facilitate recuperation, the opportunity which China now has of using the principles of western religion and education in promoting the reform of morals and education. All who hold to the divine origin of the Christian religion, regard it as the best foundation of morality and virtue. It is therefore held by them that the reception of Christianity by any people is the very best preparation for a reform in morals. But long before Christianity becomes the recognized religion of any people, its principles may be so made known, and received by leading minds, as to strengthen the principles of virtue and morality that are found among them. As, therefore, the Bible is widely distributed in China, and the principles of Christian virtue and morality are widely disseminated among all classes of this people, the statesmen and patriots of China have the opportunity of strengthening the principles of virtue which are inculcated in their own Classics, by the higher considerations which are presented in the Christian system. As these statesmen become acquainted with the history of western nations, they will soon observe the prevailing influence of Christianity in elevating their morals. And happy will they be, if they have wisdom to discern the signs of the times, and, while using all the correct principles which are found in their own Classics, they also use the still higher and more potent considerations which are presented in the Christian revelation to influence human actions.

In their own Classics they have most of the principles of good government clearly presented. From a close study of these principles by their students, and the more careful and general carrying out of these principles in all the details of government by all the officers, they will effect a great reformation and improvement in the ad-

ministration of the government. Yet there are many things in which China can derive great advantages from western science and philosophy. Some of the departments in which they can derive most advantage are these, viz.:—The principles which are to guide them in intercourse with other nations, International Law and Jurisprudence, Political Economy, the management of Imperial Customs, both home and foreign, the introduction of a postal system, the study of western languages, the knowledge and practice of military and naval tactics, the science of mining and engineering, &c., &c. China can never assume her proper place among the nations of the world till she has in some good degree made herself acquainted with these arts and sciences. She has now every facility for learning them. In some of them she has made a most gratifying progress. All well wishers of this great country hope, that she may have wisdom to adopt good and efficient means for the study and practice of all these things, by her officers and statesmen. In the arrangements therefor is a sphere for the display of the most consummate wisdom of the Emperor and his ministers. They have the experience of all western nations to assist them in forming their plans for the accomplishment of these educational improvements. In order to be effective, they need to adopt well matured plans for educating their young men, and then carry them out with steadiness of purpose, exciting them to the greatest diligence in study by the appointment to office all who are qualified by their attainments to discharge the duties of the offices. If the government provides the necessary facilities, and holds out the proper inducements, it will soon find itself surrounded by a body of thoroughly educated men fitted for employment in all these departments. In order to establish these schools and arsenals, and to give their young men facilities for education, the government will need to expend money.

The next thing I would refer to as favoring such efforts at recuperation, is this, that the revenues derived from foreign commerce bring a large sum of money into the Imperial Treasury. A portion of these may well be expended in the promotion of this form of public education and training. In order to carry on the government successfully in its present position and relations, the government *must have* officials trained and fully acquainted with these departments of national administration. For their training in all the details of home administration, their present schools with modification will suffice. But for everything connected with this necessary introduction of western science and arts, they must establish new schools and appliances. There is a manifest propriety in using largely the revenue derived from foreign commerce in the establishment and support of

such schools and facilities as are found necessary for such important purposes connected with the prosperity of the country. In the reign of Kang Hi the country had very little, if any, revenue from foreign commerce; that able and wise ruler made the revenue derived from internal sources sufficient for all the uses of a vigorous administration of the government. And it is safe to conclude that a similar wise and economical use of the revenues derived *now* from internal sources would be sufficient for the government, leaving these funds derived from foreign commerce for new and hitherto uncalled for expenses.

A third facility which the government might properly use to promote the recuperation of the country is connected with its *productions* and *manufactures*. The government of India is making great efforts to promote and extend the growth of the tea-producing plant in India. So successful have been its efforts that it is stated that this present year, India will produce an amount nearly equal to *one half* of the quantity of tea which is imported into England from China. The amount of tea produced in Japan has been steadily increasing from year to year during the last twenty years. These facts make it evident that China has no longer a monopoly of the production of the tea of commerce. It is also evident, if this country wishes still to supply a large part of this article for the western nations, it must take efficient measures to supply an article which will maintain a fair competition with that produced in India and Japan. Both these countries give good attention to secure an improvement in the quality of the article produced from year to year. To sustain China-grown tea in such a competition it will be necessary that government should take some efficient measures to maintain the present quality of the production; and more than this, to seek to improve its quality from year to year, so as to maintain the competition with the production of other lands. The introduction of the plant into Formosa within the last few years, and the large increase of the production from that island justifies the supposition that there is still much more land in China which is suitable for the growth of tea. Hence, as the plant is indigenous to China, as the labor necessary for its production is abundant and cheap, it is quite supposable, that with some wise and scientific superintendence, the production of tea, that would maintain its competition with that from other lands, might be largely increased at saleable rates.

In a similar way the government might give an impetus to the increased production of silk. From the fact that silk is indigenous to China, and that the climate is favorable to its production, this valuable production has maintained the competition with other silk-

producing lands. In these other lands governments have encouraged its production. They have appointed qualified agents to examine its growth in other lands, with the purpose of improving its production in their own. Silk manufacturers and chambers of commerce in other lands have taken measures to promote the growth and manufacture of silk. But in China, it has been left to the management of each individual producer, or of some local purchasers, to regulate its production. Under these circumstances it appears very certain that the Chinese government, by appointing some qualified persons to give attention to the production of silk in various parts of the country, according to the nature of the soil and climate, and of assisting in the introduction of some improved simple machinery for the production of silk fabrics, might facilitate the increased production of this most valuable staple. The use of silk by a greater number of people might be greatly increased. All that is necessary to effect this result is to lessen the price at which it can be purchased. If the price is diminished the number of persons who will wear silk will be increased. To lessen the price of it, it is only necessary to arrange that the same amount of labor will produce an additional quantity, or a better quality of the article. There is no doubt that if those who are engaged in the cultivation and preparation of raw silk had more intelligence, had better arrangements for protecting the worms from atmospheric changes, and for enabling the producers to sell it to the foreign merchants direct, the raw material could be furnished to the western manufacturers at greatly reduced prices and in increased quantities.

Beside these staples of commerce with western lands, there are many other things which China has the raw materials and the labor necessary to produce. Some other things might be manufactured by the Chinese for the markets and western lands. But the most natural and nearest markets, for such articles as China could easily produce, are in two countries adjacent to her own borders. She imports rice from Siam, Saigon, and Cochin China. She could and should supply all these countries, the Eastern Archipelago, Java and Sumatra with the manufactured articles which their various peoples need. They would thus not only pay for all the rice they import from these lands, but get further profit. All that would be necessary to extend the sale of their manufactures in these countries would be for some intelligent Chinese agents, who are acquainted with the productions of their own country, to proceed to the various parts of the Eastern Archipelago, and their several neighboring countries, and study the wants of these several peoples, and on their return take suitable measures to make known among their countrymen what

articles would meet the wants of these people; and then take measures to bring these articles to the proper markets. It would be a great advantage if Chinese had an industrial exhibition in southern China, for the exhibition of her native wares and manufactures which are suitable for the habits and civilization of adjoining countries; and take special measures to have merchants and others from these countries visit the exhibition to see how many things would be suitable for introduction to those various lands and islands. Such an extension of commerce between these adjacent countries would be beneficial in increasing the civilization and elevation of these people as well as increasing the returns of industrial labor.

A similar study of the habits and needs of the people of western lands, by intelligent Chinese observers, would enable them to suggest to their countrymen many things which they could produce cheaper than they can be produced in other countries, by reason of the cheapness of labor here; and this would enable them to increase their exports to western lands in payment of the increased imports from these lands. These various matters may very properly claim the attention of the Chinese Government. For the recuperation of the country will be promoted by every increase of their manufactures at remunerative prices; and by every extension of their commerce which will bring private gain to the people, and increased revenues to the Imperial Treasury. The attainments and experience of some of the young men who have been abroad to western lands for many years, might be employed by the government in the furtherance of these objects. But a most important part of recuperation is in developing the natural productions of their own country, by mining for the exhaustless stores of coal and iron which are found in so many parts of the land; and also for all the other useful and mineral productions as well as the precious metals which exist in such abundance. The conservative notions of Fung-shui must give place to the common sense, as well the correct view, that the various productions of the earth are given by the Giver of all good for the use of mankind. To this common sense view of things, there is no more injury to the Fung-shui *in digging into* the hills and mountains than there is *in digging up* or plowing up the *surface* of the earth in farming. A vigorous and enlightened effort to develop the abundant mineral treasures of the country would give profitable employment to millions of laborers, and result in great private gain and great increase of public revenues.

In many parts of China the population is in excess of the demand for labor. Hence many of the people are idle because they

cannot find employment, and others are laboring at prices which are scarcely sufficient to procure the mere necessities of life. At the same time there are in several provinces wide and extended districts of fertile lands that are untilled, and growing wild. The most obvious duty of the government under such circumstances is to seek to bring this surplus and unemployed population to these untilled lands. To do this would require no great expenditure of money. A superintendent of untilled lands in the several provinces of Chih-kiang, Nganwhui, Kiangsi, Shansi, Kansuh, Kweichan, Wannan and Kwangsi, who would make a faithful entry of these lands, and establish offices in the popular adjacent districts for selling these lands, and giving to the purchasers a clear and registered title, and with proper facilities for putting them in possession of their lands, would soon lead to emigration from the over populous districts to these now untilled lands. If all these now untilled districts were brought under cultivation the country would produce enough bread-stuffs for the abundant supply of all its population. This would tend very greatly to the recuperation of the country. There would be labor for all the population at remunerative prices. With money in the hands of all, there would be an increased demand for manufactured articles of all kinds, thus requiring new manufactories to supply the need. The abundant supply of food, and the facilities for employment, there would be an increase of population, wealth and comforts throughout the whole country. These prospects are enough to awaken the efforts and engage the earnest attention of all the statesmen and well-wishers of this great and popular country. To effect these objects will require diligence and energy and patience. They will meet with difficulties and disappointments. But the objects to be accomplished are so great and important that they are worth all they will cost. They may well fire the heart of every Chinese patriot, and stimulate all the officers of the government, under the leadership of a wise statesman, to the most strenuous efforts to accomplish them. All who contribute to the glorious result will have a rich reward in the honor and esteem in which they will be held by their countrymen through long ages of the future.

I have said there are special difficulties and hindrances *now* in the way of taking measures for such recuperation of the country. But while there are such hindrances they are not insuperable. They can be overcome. Some of them can be entirely removed. It is proper that these difficulties be carefully considered, that the purposes of those who have to overcome them may be strengthened.

The first hindrance to the government of China carrying out the

purposes to recuperate the country I would notice, is the fact that the officers of the government have lost somewhat of their former *prestige* with the people. Their *prestige* has been injured by various causes. The most patent cause is their failing to discharge towards the people their proper duties as magistrates. Their salaries being low and poorly paid, while their expenses are great, many of them have received bribes, some have exacted unauthorized levies, some have winked at gambling and other infractions of the laws for the money paid by the lawless, &c., &c. This mal-administration of the laws by the officers has, of course, brought the magistracy into disrepute among the people, all of whom understand very well what are the duties of the officers of the government. These officers are commonly styled "the Fathers and Mothers of the people." This designation clearly manifests what the people expect their rulers to be. Notwithstanding that the rulers have thus lost prestige with the people, this is not so great, but that the prestige can be easily recovered by the correcting of the faulty administration. If the government correctly set about reforming the conduct of the officials, and secures the just and fair administration of the laws, the people will very soon perceive it and give the officers their due respect. This state of things, whatever it may be, cannot be as great as it was when the Emperor Kang Hi commenced his reforms. Then widespread anarchy existed, there was the prejudice in the minds of the people against the officers as those serving a newly established, and at the same time, a foreign dynasty. But these prejudices all gave way and were succeeded by a sincere respect and reverence for the magistrates, as soon as the people saw them conducting the affairs of the nation wisely and justly. And so it would be now. If the officers treat the people justly and wisely, the rulers would soon secure to themselves all due respect, and to the laws a proper obedience.

The second hindrance to the carrying out these plans of recuperation by the government is the fact, that in many things the treaties with western nations hamper the government. The government is not at liberty to impose duties in exports and imports according to its own opinion as to what would be but for the interest of the country. It has no longer the control of the carrying trade on its own coasts and rivers. But though these things prevent the government from increasing its revenue from these sources, yet, in the wise exercise of the power which remains to it, of levying duties on internal transit of imports, the government has still the power of raising revenue from this lawful exercise of its sovereign power among its own people. And, in whatever other way the government

may feel itself hampered by the existing treaties with western nations, there are none of these obligations that offer any insuperable difficulties in carrying out wise and efficient measures for the recuperation of this great nation. It may require the exercise of a wise and prudent statesmanship to avoid getting into entanglements, or encroaching on treaty stipulations; but prudence and wisdom can avoid all such difficulties, and carry out wise and efficient reforms and changes which are necessary for the recuperation of the country in its manufacturing, producing and commercial interest.

But the greatest and most serious hindrance to the recuperation of China in all that concerns her welfare and prosperity in her moral, educational, administrative, manufacturing, mining and commercial interests, is the use of opium by her people and officers. In referring to this subject, which has been so long discussed, I do not intend to dwell *particularly* upon the financial and commercial interests which are connected with it, great and wide extending as these may be. There is another view of it which, in my opinion, shows the greatness of the evils of the use of opium much more terribly. In order to clearly state the evils of the use opium, as hindering the recuperation of the country, I must refer somewhat to the quantity which is imported into the country and the quantity which is native grown. In this connection I must also incidentally refer to the money value of the drug which is consumed, in order that political economists may for themselves form an opinion in regard to the financial and commercial importance of such a consumption of the drug.

The Inspector General of Imperial Maritime Customs, in a valuable publication, "II. Special Series; No. 4. Opium. Shanghai, 1881," states the quantity of foreign opium imported into China, in round numbers, to be 100,000 chests of 100 catties to each chest, or in English pounds, 13,333,333 lbs. In the absence of reliable statistics he estimates the native-grown opium to be equal to that imported. So that the whole consumption of crude opium is given by this reliable authority as 26,666,666 lbs. He states the cost of this whole amount to the consumers to be £25,000,000, which converted into dollars may be stated to be \$120,000,000. Taking into account the low rate of wages in China, and the value of money in comparison with the rate of wages in England, and the value of money there, £25,000,000 in China would more than represent £50,000,000 in England, for the *rate of interest* in China is double of what it is in England, and the *rate of wages* in England is more than double of what they are in China. It also can be stated, as helping to an opinion of the commercial importance of the consumption of opium, that the whole of the export trade of China is given by a reliable authority for 1879 at

\$100,000,000. So that the whole amount of opium consumed exceeds by \$20,000,000 the value of the whole of the exports from China to all other countries. Another statement may be made in this connection, it is this, that of the sum thus expended for opium by the Chinese people, more than \$60,000,000 goes in payment of the opium imported from other countries, *i.e.* more than £12,500,000.

It is readily admitted by all, that the drinking habits of the lower classes in England and the U.S.A. greatly hinder the elevation and improvement of those classes. But the effect of spending so much money for drinks would be much more injurious to them if the rates of wages were a great deal lower. But in China it is well known that the rate of wages is but little above what is necessary for the most economical living. Hence a great deal of what is expended for opium in China is taken from purchasing nutritive food. It is clear to all that in a country, where money is scarce, and wages are low, that the people can take few imports from other countries except such as are paid for by its exports. It follows then when more than *sixty millions* of dollars (which is more than half of the value of all the exports from this country) are expended for opium *imported* into this country from abroad, it takes just *that much* of the means, the country has with which to purchase other kinds of imports from other lands.

This much I write, incidentally, on the financial and commercial aspects of the use of opium. I have said that the great hindrance which the use of opium to the recuperation of the country is entirely different from the injury which it is financially and commercially. It is the injury which the use of opium is to *the people* and the *officers themselves* in their industrial and official duties, that I wish to present at this time. One effect of the use of opium is to enervate the body and mind of those who use it in any quantity. Its use leads to habits of indolence and destroys the energy and forethought of those who indulge in it. While those who are under the direction and control of others may go through the routine of work or duties devolving upon them in their position, they do their work very listlessly and require to be constantly spurred up to it by others. There is no tendency in them to devise new measures or to more *vigorous* carrying out of well matured plans. And there comes, with the prolonged use and the increased consumption of opium, a weakening of the mental powers, and of the moral faculties. Hence, in every employment requiring a vigorous exercise of the mental powers the opium smoker must necessarily soon take a subordinate position. Hence the use of opium is most destructive in the departments that are most required for recuperating the whole body of the nation. Its use is injurious

in the highest branches of manufactures and to the best success in commercial transactions. But it is in official life that the most pestiferous influence of the use of opium is felt. Its evil influence is widely felt in the *present* generation of officials, and it is also felt most disastrously on the prospect of a supply of an efficient and trustworthy officers in the future. There are no reliable data from which we can ascertain the proportion of opium smokers among those who are in official life. The statements of observers agree that the proportion *very great* as compared with other classes of the population. The statements generally agree that a greater proportion of the subordinates smoke than of the higher officials. A very common statement is that one-half of the subordinates in most of the *yamêns* smoke opium. Some have given the estimate that of the higher officers two-tenths smoke. Some say not so many, say one tenth. It is in the knowledge of the writer that of the *five* Governors-General that have been in that office in the province in which he resides *three* of them are commonly reported to be smokers. I do not at all consider that this is the general *proportion* among high officials; but mention it as a matter of common report in connection with one high office. It is a common report among the people that a greater proportion of military officers smoke than do those of the civil service. It is very easy to account for so few of the highest officers smoking, if it is accepted that only one-fourth or one-tenth of them smoke. When they were young men, the use of the opium pipe was not so general as it is *now* among the young officers. Again it is most natural in the principle of the survival of the fittest, that the non-smokers should outrun the smokers in the race for the high offices in the government. It is also a fact to be recorded that the officers who have in a measure, recovered the country from its lowest state of decay were *not* opium smokers, as the late distinguished ministers, Wen-siang, Tsung-kwoh-fan, and the present high ministers Li-hung-chang, Tso-chung-tang, Tsung-ki-tseh. But what is the out-look for able ministers to take their places in the administration of the government when it is estimated now that one-half of the junior officers are addicted to the pipe?

But the prevalence of the habit among those who have entered on their official life is not the only dark cloud that darkens the horizon of the future of the country. A most distressing and destructive evidence of the blighting influence of the use of opium remains to be indicated. In every old established country there are certain families who have long maintained an influential position by their talents and education; and from whose sons there have been a

continued succession entering upon official positions. China is no exception to this rule. In every city and community there are families who have a reputation of this kind. It is the privilege of the writer to number families with this reputation among his acquaintances. They have among their ancestors those who have obtained the first, second, third and fourth literary degrees; who have therefore been enrolled among the local gentry for several successive generations. Some of them have held official positions some of high rank, and more of the lower rank. What is now the state of the younger male members of these families? Many of them have formed the habit of smoking opium, and very few of them have the application and energy which are necessary even to obtain the first literary degree by attending the examinations. Some of them have purchased a nominal degree, or a button to support appearances among their neighbors. Of course there is little prospect of any more of the family attaining to high official positions. The government can no longer look to these families to furnish a supply of the officers who are needed in its administration. It is also considered by some of the literary class that there is a *deterioration* in the character of the work done at the literary examinations; and that hence there has been a lowering of the standard which is necessary to attain literary degrees. This latter result must necessarily follow the former. For as the number that may obtain the degree is fixed, if there is deterioration in the quality of essays submitted to the judges, the standard for admission to the degree must be lowered—as the *presented number* of candidates is passed at all the various provincial and departmental examinations, various causes may, and no doubt have, an influence in the deterioration of the literary attainments of these who attend the examinations. It is safe to express the opinion that the use of opium by many of the young men who attend the examinations, and by those of the families which formerly sent its members to the examination, is *one* great cause of the deterioration in the attainments of those who attend the examinations.

But we have not yet mentioned all the baleful influence of the use of opium on the prosperity of China. It is true that the court life of the reigning family in China is very imperfectly known. And I will refrain from saying a word that would injure the reputation of any one of the Imperial family. But common fame, with a general concurrence that justifies the conclusion that the statement is true, says that the late Emperor Hien Fung smoked opium. It is also true that it is stated that he indulged in other vices which contributed to his enervation, so that he was entirely unfitted for the

administration of the laborious duties devolving upon him as the ruler of this great empire. While we may not say that opium smoking was the *sole* cause of his inability, yet it may be safely assumed, from what we know are its effects upon mankind, that it was the most deleterious in its effects. As the empire was very nearly lost to this dynasty during his reign, by reason of unwise administration both of its internal and foreign policy—the near *fall* of the dynasty was more or less *directly* affected by the use of opium by the reigning emperor.

I have thus enlarged on this point, because I consider it by far the greatest of all the hindrances in the way of the recuperation of this great nation. It is a greater hindrance to such recuperation than all other causes of every kind combined. Indeed unless there can be some stay to the use of opium by the governing classes in China, I see no reasonable ground to hope for its effectual recuperation. The country may now and again, under some able prime minister, supported and assisted by some other high officers, put on the appearance of some recuperation. But it will only be temporary. So long as the use of opium extends among the governing classes there is a worm eating at the very root of its prosperity.

The serious nature of the injury to the country of the use of opium by the officers of the government may be illustrated by a comparison. It is quite common to say that the use of opium by the Chinese is no more injurious to this country than the use of fermented and distilled drinks by the English is to England. Those who make this remark overlook entirely the matter which I have presented in the above paragraph. When this remark is made it is supposed that opium is principally used in China by the same classes that use intoxicating drinks in England. But I will try and present a case in which the circumstances would be the same in the two countries. Suppose that in England half, or nearly half, of all the subordinate officials were habitual drunkards, that one-fifth, or one-tenth, of all the high officers in the government, both civil and military, were habitual drunkards, then what would be considered the evils of drunkenness? But continue the supposition. Suppose that most of the young men of the nobility and of the gentry, to whom the nation looks for a supply of men to be civil and military officers, have become the victims of the intoxicating cup, thus leaving little hope of a supply of officers from this source of supply. And yet farther that the evil had entered the precincts of the Royal House. In such a state of the country what would be the prospects of England? Could her present prosperity continue? No, indeed, every one, who has read the history of other nations would say the day of her decay is come,

unless there is a reformation in her drinking usages, and the governing classes give up these destructive habits. If such a state of things in a state of prosperity *would bring* decay, how hopeless would it be to expect recuperation from a state of decay when such habits existed. In my opinion, the great hindrances to the recuperation of China, is the *use of opium* by its governing classes. Any successful attempt at recuperation must therefore begin *in the discontinuance of its use* by these classes. The hopeful thing in this matter then is, that nothing in her relations to others in any way hinders her *at once* setting about reforming this state of things. It is a matter of internal policy entirely. It is a course which all will encourage her to pursue. It is a policy which the government has *already* commenced. Let the edicts which have been issued from the throne within the last few years forbidding all officers from smoking opium be carried out. Let those who refuse to comply with the Emperor's orders be promptly, and without fail, dismissed. Let the regulations which were established against opium-shops and smoking by the late Governor-general of the Two Kiang Provinces, at Nanking, be established and inflexibly enforced in all parts of the empire, and the thing is accomplished. Let the government enforce its law rigidly against the growth of opium in any and every part of China, and England, with a feeling of loyalty to that which is right, which characterized this great nation, will *willingly give up the growth* of opium in India for the supply of China.

The question recurs Will the Chinese officers enter upon this work of the recuperation of their native land? It is a question for them to answer. I have pointed out the line of progress. I have made it clear it must begin in rigidly carrying out the edicts of their own emperor against the use of opium by the officers. Unless they do this all other efforts in the way of recuperation will only be *partially* successful. To this work they are called by all that is good and great in the history of their country. To this they are stimulated by the glorious and marvellous recuperation of the country under the vigorous rule of their illustrious Emperor Kang Hi. The circumstances are all favorable. All the nations of the earth would rejoice to see this nation enter upon a course of recuperation and national prosperity. All her friends are watching for the signs of progress and will rejoice to see them. The writer commends these considerations to the careful consideration of the officers of this great people, in the best hopes that he may be permitted soon to see them enter upon the course of progress which will bring the highest prosperity to the nation in all its great interests.

IN MEMORIAM.

REV. JASPER SCUDDER McILVAINE.

BY REV. JOHN MURRAY.

HOW often are strong and useful men taken away in the midst of their days. The cause of Truth, under their wisdom, experience and example, would abundantly prosper,—but whose early removal seems to be an irreparable loss. Such are the thoughts of man, but God would teach us, “Not by might, nor by power, but by my Spirit.” The servant knows not the mind of his master, nor the soldier the intent of the officer’s command, and shall we be less faithful in the army service of our great King? A tear of sympathy, a word in remembrance, and we press on in the conflict, endeavoring, if possible, to follow our brother, who has gone up higher.

Jasper Scudder McIlvaine, was born May 21st, 1844, in Ewing Mercer Co., New Jersey, U.S.A., and died February 2nd, 1881, in Tsinan-fu, Shantung, China. In his 37th year, in the strength of his manhood, he fell at his post of duty on the field of battle, and there his body lies buried to await the great Resurrection Day.

He was the son of Wm. R. and C. S. McIlvaine, of Trenton, New Jersey. His direct ancestor on the father’s side, William McIlvaine, M.D., was the *first* elder in the *first* Presbyterian Church of Philadelphia, and his ancestors on the mother’s side were among the founders of the old Church of Ewing in 1712.

Sprung of a godly race, is it any wonder that we afterwards find him in the ranks of the Presbyterian ministry, inheriting the sterling qualities of his father, the late Judge McIlvaine, and showing the influence of a mother’s prayers and loving counsel. Early in life he gave promise of rare spiritual and intellectual power. At the age of fifteen, under the ministry of Rev. Prentiss De Veuve, he made a public profession of his faith in Christ, the sincerity of which was clearly proved by a life of faith and good works. The next year, 1860, he entered the Sophomore class of Princeton College, having already made a good preparation in the high schools of Trenton and Lawrenceville. He was a faithful, conscientious student. He strove for the mastery of the subject rather than for mere position in class, but, as may be anticipated, he gained both. Rev. J. S. Stewart, then a tutor in college, says, “He was a young man of lovely character and great promise. From the first he led his class in scholarship and graduated with the highest honor.” We have been favored with an extract from a memorial sermon by the Rev. D. R. Foster,

his intimate friend in college and seminary, from which we quote the following lines:—"Another of slight and delicate figure, one of the youngest in our class, showed himself thoroughly grounded in the elements and well balanced in all his studies. He never seemed to be trying to out-do another; no one ever heard him exult over a fellow student, no one ever thought he was superficial, but that his researches were deep and conscientious, so very quiet was his success, and his power so much that of repose. He was always forchanded; I never knew him late at chapel, or obliged to run to his class, or pushed in his preparation of a lesson, or cramming for an examination. He was rarely, if ever, absent from one of the six evening prayer meetings that were held every week, or from the one held by a few students in his part of the college every morning. He was active and zealous in every ordinary Christian work among college students. Besides, he was one of the few who met after every sermon was preached in the college chapel, to pray for God's blessing upon the Word, and especially upon their souls for whose salvation the little company of praying hearts were laboring. He lived to see them all converted: whatever he did he never forgot his daily work for the class room, and the early prophecies of his course, that he would graduate at the head of his class, became history, whose justice no jealous rival ever questioned. Such an one was Jasper Scudder McIlvaine, while in college." He must have early thought of the ministry. His brother, in a private letter, writes: "I remember well the place, where he told me his decision in forceful language that he *must* preach the Gospel." This was the summer after entering college.

His plans were delayed for a year or so after graduation by "a great weakness of the eyes," but in the fall of 1865 he entered the Theological Seminary of Princeton. "The pious spirit," says this college friend, "that led him to seek preparation for the Gospel ministry went on deepening and expanding and increasing during his studies in the school of the Prophets. He thought much of going to the heathen, and his heart grew warmer toward them, as he considered their benighted situation. Of all the unevangelized lands, China won the first place in his heart." At the close of his seminary course, he refused two good positions as Teacher, having fully determined to go as a missionary to China.

He was ordained as an Evangelist, May 13th, 1868, by the Presbytery of New Brunswick, and in the Autumn of the same year he arrived in Peking. He began the study of the language at once, and gave his undivided attention to it. He grappled with it as with an enemy that must be overcome, for it stood in his way of preaching

the Gospel. As might be expected, with such ability, and with such assiduous application, he soon mastered the first elements, and without delay put them in practice, and very soon began preaching as he had opportunity and ability.

As soon as he felt himself qualified for real missionary work, the old spirit of zeal for preaching returned with redoubled force. He felt that Peking, with its already established force of missionary workers, was not the place for him. He would go to the "regions beyond." His mind was far-reaching. He worked not merely for the few around him, but for the Province or the Empire. Tsi-nan fu, capital of Shantung, was then unoccupied by Protestant missionaries. It was an important city in an important Province and must be occupied. He moved there in the first months of 1871, rented a room in an inn, and began telling the story of the cross. In regard to this important step, Dr. Ellinwood writes: "Some ten years ago, unattended save by one Chinese helper, he struck out into the interior, even against the remonstrances of his brethren, and at a time when it was considered hazardous to take such a step. He then laid the foundation of what is already one of the most promising stations in North China, situated in the center and capital of perhaps the most important province of the empire in an intellectual and moral point of view."

Mr. McIlvaine's great aim was to wear away the prejudice and win the heart of the Chinese. In order to accomplish this end, he, as far as possible, adopted the native style of dress and living, and in other ways adapted himself to the circumstances in which he was voluntarily placed. These principles were sometimes carried too far—and his health and strength probably suffered by it, but we must still admire the spirit of self-sacrifice in the man, who holding such views, so conscientiously carried them out in practice. His style of living was that of the common citizen or teacher. He was plain in his dress and diet, and his dwelling was unadorned, save by an expensive Chinese and foreign library. While he did sometimes sit down to a feast, he more frequently took his simple meal alone or in company with the native helper, or some other friend who might be in at the time. He was generous to the last degree, and denied himself to give to others. Although he lived so simply, his salary and even more was spent on the field of labor. He bore many items of expense for which an ample allowance is made by the mission, *e.g.* I never knew him to charge the mission for travel on his preaching tours.

In China, as at home, he was a hard student, seeking to excel in everything he undertook. Even after he had acquired a good knowledge of the language and the power to use it, he still kept up his

Chinese studies, adding to his vocabulary, and taking notes of every idiom, one result of which was the publication of an elementary grammar of the spoken language of North China, which has been favorably noticed. He also devoted considerable attention to Chinese history and ethnology. In the later years of his life he rather gave up these studies as taking up too much of his time and strength from preaching. Some of his "Researches" were published while others were left in MSS. One small volume, in Chinese character, supposed to be complete, will be published according to his dying request. He was deeply interested in the Mohammedans, and wrote a treatise for them to show the superiority of the Christian over the Mohammedan faith. He spent much time upon this, revising it several times. It may be interesting to know that the entire work from the first was by his own hand written in the Chinese character. He never wrote a line of it in English, that I know of, not even an outline. He also studied some of the best works on medicine, both native and foreign, and within a certain range was quite successful in the treatment of common diseases. Nor were his studies confined to the Chinese. His Greek Testament and Hebrew Bible and dictionaries were always within reach, if not on his study table. When at home, and not specially interrupted, he would read a few verses every day, choosing a very early hour for such studies. I have often heard him say that one of the defects of our Theological Institutions was a neglect of the English Bible, not to speak of the original languages. The Church, he said, should not presume that students of Theology are all well acquainted with their Bibles. He himself studied the Bible a great deal. He seemed to always have some text or doctrine under consideration. In leading our English prayer meetings he would often give us the benefit of much thought, when we knew he had no time for special preparation; but it would afterwards appear that he had been studying the subject for a month or more on some preaching tour. His studies, sometimes purely speculative (and as such not so happy in results,) were often intensely practical. He was always planning for the welfare of the mission. One of his last projects was what to do for the education and after support of a poor Christian boy who was rapidly going blind. But all his studies and plans, however dear to his natural heart, were made subordinate to the one great work of his life, viz., preaching. *Salvation was his theme.* To preach Christ, and him crucified, was his ambition and his heart's desire. For this he came to China. For this, he denied himself; for this he labored hard and long and seemed never weary. He told the simple story of the Cross. He found it sufficient for all his purposes. His message was delivered in plain

forceful words, without much embellishment, certainly without compromise. He loved the Chinese, quoted their own Classics, and adapted himself in many ways, but in the land of Confucius he was not ashamed of Christ and the Bible. He worked hard to extend the knowledge of the truth. He preached to the heathen wherever and whenever he could, in city chapel, or at country markets, or by the roadside as he went from place to place. He prepared tracts for the people, brief statements of Bible truth, which, with the Scriptures, in whole or in part, he scattered far and wide.

Another plan for the extension of the truth was the instruction of the Christians and others, who regularly attended for this object. He carefully prepared for all these exercises, as his manuscripts abundantly testify, perhaps he prepared too much. He fed the young Christians with strong meat, and plenty of it. Though he considered Tsin-an fu as the center and base of his operations, yet his work was by no means confined to it. He frequently made long tours into the surrounding country, and in some places sold a large number of religious books and portions of the Scriptures. As soon as he had two colleagues to help him, and long before the writer was of any practical use, he planned to go farther into the interior and unoccupied ground. He said, while one man is rather helpless, two are strong and sufficient, and a third will do no more real work than two could or would do. Various things prevented his going to Singan fu, capital of Shensi, but in January, 1877, he went to Tsi-ningchow, an important business center on the Grand Canal, 125 miles south of Tsi-nan fu. Here he opened a preaching chapel, and meeting with a good reception, he afterwards moved most of his things, and it has since been considered an out station of the mission. But he never lost his interest in Tsi-nan fu. Every few months he passed between the two cities, and was never absent from the great fair held every Spring in the south suburb. He made many fruitless attempts to purchase property on the main street for a preaching chapel. The few places that were offered were far beyond the funds at the disposal of the mission. But, a place having been found to his great satisfaction, the noble hearted man generously paid the sum of \$5,000, towards its purchase and deeded it to the "Presbyterian Church in Tsi-nan-fu." The business was barely finished, when he was called to die. It is one of the strange events in God's providence that such a man, so consecrated, so eager and so able should not be permitted to enter this new and extended field of usefulness.

In the Spring of 1878, he attended the meeting of Synod, at Hangchow. Here his public spirited mind spoke and wrote in favor

of the Anti-opium movement. This was only one occasion on which he pressed the subject before the public. He felt keenly the stigma of reproach connected with the opium trade and did what he could to cleanse his hands. He considered the church as one, if the nations are not, and argued that every lover of Christian Faith and Morality, whether English, American or Chinese, should raise his voice and his prayer against the accursed thing until it was cast out.

During the years of famine, as might be expected, we find him among the land of disinterested workers. Before the famine was really known to the outside world, he gave freely of his time and money to the half starved creatures at his own door. When the famine in other parts of Shantung was at its worst over 10,000 refugees were in Tsi-nan fu. He labored in body and in mind for their relief. When really sick himself, he planned for the dying around him. He also assisted for a short time in the distribution among the famine sufferers of Shansi.

McIlvaine loved others, but not himself. He cared little for his own comforts, but thought hard for others. He restrained his body to give freer scope to the spirit, forgetting, it would seem, how dependant the one is upon the other. More than once, his health was seriously impaired, and he was obliged to seek rest and change. After his first year alone in Tsi-nan fu, he returned to America for a year. While at Peking and afterwards at Tsi-ning-chow, he was troubled with a weakness of the lungs. But he rallied each time and worked on hard as ever. The strong man however could not thus always labor. His resting time came at last, but when least expected. He had been stronger in body, and happier in spirit than for years, and was engaged in active missionary work when his last sickness was making its inroads upon his strength and usefulness. Though young in years, it was a fitting time to close his life on earth. A few months before he had visited his bretheren in Peking at the meeting of the Presbytery, where he again pressed the claims of the Anti-opium question, and strongly opposed "foot binding" in the native church as a direct violation of the spirit of the Sixth Commandment. He then visited again his work, Tsi-ning-chow, and returning, completed the bargain and purchase of the property referred to above. This being done, he went out in the country and fulfilled his promise to baptize a man, a literary graduate, and his two children. This was his last work for the church on earth. The crowning act of a noble life.

On his return from the country, we noticed he had taken cold and was quite hoarse, but we had seen him look very much worse,

and knowing that he was in better health and spirits than usual we were not in the least alarmed. The next day he was, with difficulty, persuaded to accept of the kind hospitality of Dr. Hunter. Every attention possible was shown him. He seemed to be better on Sunday. Up to this time he had not taken to his bed, but was very warmly dressed, for the weather was cold. On Tuesday, he grew rapidly worse and worse. Early Wednesday morning, we first knew he could not be with us long. Pneumonia, with a previously diseased lung, was doing its work quickly. He was perfectly conscious to the last, when he could not speak he wrote freely with a pencil, expressing his wants and wishes and his faith and hope. *Twice* he wrote the words "Lord Jesus, I trust thy promises." And again, "Lord Jesus, receive my spirit." He sent written messages to his mother, brother, and others at home, mentioning each one by name. He remembered class-mates, and fellow-laborers in other stations; when he could no longer speak or write, he recognized persons and attentions and signified quite near the end that the Lord was with him. He passed quietly away without a fear, and as one falls asleep when weary, so his head dropt on the pillow as his spirit took its flight. It must be considered one of the "tender mercies" of the Lord, that Mr. McIlvaine, living the life he did, surrounded by so few home comforts, should come at last to die in the midst of his friends with loving hands to hold his head and receive his parting words. We can not mourn except for friends far away, and because another strong man in Israel has fallen, may the Lord be very gracious to his people, comfort those who mourn, and raise up other faithful and devoted men—Heralds of Peace and Mercy.

THE DECREE OF B.C. 403.—A HISTORICAL ESSAY ABOUT THE
FIRST ENTRY IN THE "CHINESE NATIONAL ANNALS."

BY REV. CH. PITON.

資治通鑑綱目

IN opening the first volume of the "National Annals of China," that most remarkable production of Sze-ma Kwang, that which at first strikes the reader most, is its seemingly abnormal starting point. It begins not, as one would have expected it would, with Fuh-hi, the reputed founder of the Chinese state, neither does it commence with the time of Hwang-ti, with whom Sze-ma Kwang's glorious ancestor and predecessor in the field of historiography, Sze-

ma Ts'ien, had begun his Sze-ki, neither does it begin with the times of Yao and Shun, as did Confucius with his investigations into the antiquity. It does not even start with the beginning of a new dynasty or with the accession to the throne of a new sovereign, but with the last year but one, of one of the later sovereigns of the Chow dynasty, *i.e.* the 23rd year of the reign of the Emperor Wei-lieh 威列王, which corresponds with the year B.C. 403.

Its first entry runs as follows:—"An imperial decree raised the three great officers of Tsin 晉, Wei-sze 魏斯, Chao-tsih 趙籍 and Han-k'ien 韓虔 to the rank of feudal princes 諸侯."

At first sight this decree seems to be a most unoffensive one; but in fact it caused the Chinese historiographers to raise a unanimous clamour over the impropriety of this act, while Sze-ma Kwang saw in it an act of paramount importance, and a turning point in the destinies of the then reigning House of Chow. According to his view, that House had been declining for the last three centuries, still there was a hope left of its being able to rally again; but now that this unheard-of decree had been issued, its ultimate fate was sealed, and in the historiographer's eyes it offered a most appropriate starting point for his work.

Originally Sze-ma Kwang intended only to write the Annals of Ts'in 秦 dynasty (B.C. 255-207). In order to explain the accession of that House to the imperial throne, he very rightly considered it necessary to let its Annals be preceded by those of the one and half last centuries of its predecessor on the throne of China. This was the more necessary as the decline of the House of Chow had been going hand in hand with the rise of the principality of Ts'in. On the completion of his work, Sze-ma Kwang presented it to the Emperor Ying Tsung 英宗 (A.D. 1064-1067) who was so much pleased with it, that he encouraged its author to enlarge it to such an extent as to constitute a general history of the Empire. He acceded gladly to his imperial master's suggestion and after nineteen years of strenuous labour, his work was finished and given the title of Tsze-chi-t'ung-kien 資治通鑑. As Sze-ma Kwang was living during the reign of the Sung dynasty, his history could of course only extend to the period of the rise of that House A.D. 969, but since that time, it has been made to reach, by different supplementary sections 續編 as far as the rise of the present ruling House, while another additional part 前編, carried it as far back as the time of Fuh-hi. All these different sections were then combined together, a great deal of explanatory and critical matter, which had appeared from time to time, was incorporated with the text, and the whole published as a single work

under the title given at the head of this essay. So the originally modest undertaking of Sze-ma Kwang resulted in the production of a literary monument which will ever honour the nation which brought it forth.

But while Sze-ma Kwang, on the Emperor's suggestion, had conducted his work as far in advance as the rules of the empire allowed to do, *i.e.* to the rise of the reigning dynasty, he did not lead it further back than he had originally done; so his starting point remained the same and so it comes that the 正編 of the "National Annals" begin till now with the imperial decree of B.C. 403.

To understand the importance of that decree, it will be useful to consider the state of China at that epoch: the first volume of the "Annals" (正編) opens with an enumeration of the larger of the feudal states into which the Chinese Empire was then divided. It reckons 8 of them, 5 being old ones and 3 new ones.

The older states are: 1. Ts'in 秦, 2. Tsin 晉, 3. Ts'i 齊, 4. Ts'u 楚, 5. Yen 燕.

The new ones, that is those which came in existence by the decree of B.C. 403, are: 1. Wei 魏, 2. Chao 趙 and 3. Han 韓.

Besides these there were still existing some others as: 1. Chêng 鄭, 2. Lu 魯, 3. Wei 衛, 4. Sung 宋, 5. Yüeh 越.

Though the Annals considered them not worth mentioning together with the above eight ones, and in fact they were then playing only a secondary rôle in the long series of struggles which were then going on between the feudatories of the Empire, still it is good to mention them, at least pro-memo.

If we draw then a comparison between the political appearance of the Empire during the Ch'un-ts'ui period, as delineated on Dr. Chalmer's map (in Dr. Legge's Classics, Vol. V.), and that which it had B.C. 403, we ascertain the following modifications:

1. The state of Wu 吳 had been conquered (B.C. 403) by that of Yüeh, which may then have reached with its northern limits to the North of the Yang-tsze.

2. The state of Chu 楚 had been annexed by that of Lu, at some period before B.C. 487.

3. The state of Ki 紀 had been absorbed by that of Ts'i B.C. 692.

4. The states of Ch'ên 陳 and Ts'ai 蔡 had been conquered by that of Ts'u, the first B.C. 478, the second B.C. 446.

5. The states of K'i 杞 and that of Kin 莒 had equally been absorbed by that of Ts'u, the former B.C. 444, the latter B.C. 431. Accordingly Ts'u must at that time have stretched between Sung and Lu on one side and Yüeh on the other, as far N.E. as to have reached the borders of Ts'i.

6. The state of Hing 邢 had been extinguished by that of Wei 衛 B.C. 641.

7. The state of Ts'ao 曹 had been conquered by that of Sung B.C. 488.

8. But by far the most important modifications had happened with the state of Tsin, within which had grown up the three new states to which the decree of B.C. 403 had given legal existence.

The state of Tsin had been given in fief, by the Emperor Ch'êng 成王 to his younger brother Shuh-yü 叔虞 (*v. Mayers' Manual 616**) so that its lords were related to the imperial house. But the lords of Tsin shared not only the imperial surname (Ki 姬), but seem, in later times, to have shared also the same incapacity with the sluggards who then occupied the throne of Wu-wang. The results also were the same. While the great feudatories of the Empire, incited by the idleness of their suzerains, encroached more and more on the imperial prerogatives, so the ministers of the vassal states, encouraged by the imbecility of their lords, arrogated to themselves more and more their authority. This had especially been the case in the states of Lu, Ts'ü and Tsin. In the 5th century before the vulgar era we find in this latter state not less than six powerful families, each of which ruled independently over a tract of territory forming in the one vassal state of Tsin as many *imperia in imperio*. The names of these families were: Chi 智, Chao 趙, Han 韓, Wei 魏, Fan 范 and Chung-hing 中行. B.C. 458 the former four united to exterminate the latter two, and divided their territory among themselves, and five years later Chao, Han and Wei allied themselves again to get rid of the house of Chi, then headed by one Chi-pêh 智伯, when again they aggrandized their own territory by appropriating themselves the spoils of the vanquished B.C. 453.

Half a century later, B.C. 403, we find the three remaining families of Chao, Han and Wei omnipotent in the state of Tsin, though the descendants of Shuh-yü continued to have nominal existence as marquises of Tsin for some years longer.† Of their once vast patrimony all that had been left to them was not more than the two cities, of Kiang 絳 and K'uih-yuh 曲沃 (both in the south of the present P'ing-yang fu, Shansi), all the rest had passed into the possession of the three families 三家. For half a century the latter had ruled their respective territories quite as independently as the other feudal princes,

* In this article Mr. Mayers ought to have added that the son of Shuh-yü changed the name of the fief which he had inherited from his father, from T'ang into Tsin, so that Shuh-yü was virtually the founder of Tsin.

† With this remark Dr. Legge concludes his notes to the Ch'un-tsu and Tso-chuen, only he commits there the mistake to let the marquises of Tsin be descendants of K'ang-shuh instead of Shuh-yü.

and the decree of B.C. 403, which raised them to the rank of feudatories of the imperial crown, did therefore not change the actual state of things. Still there was involved the most important principle of legitimacy. The emperor sanctioned by his decree the spoliation of a legitimate ruler, who was even related to the imperial house, by his unscrupulous officers. It was this attempt at the principle of legitimacy which made the historiographers raise their complaints. To understand them better let us hear Sze-ma Kwang's explanations anent that decree:—

“ If one is called to occupying the throne of the Son of Heaven, nothing is more to be taken care of than the rules of propriety 禮; among these rules, the most important is to make the proper distinctions of duties 分; regarding such distinctions, nothing is more essential than to preserve the proper appellations 名.

What is meant by the rules of propriety? The principles of government 綱紀. What is meant by proper distinctions of duties? That between the duties of sovereign and subjects 君臣. What is meant by proper appellations? Those of minister of state 公, vassal Princes 侯, Directors of Boards 卿 and great officers 大夫.

Now on the whole extent of territory between the four seas, the multitude of people is governed by one single man. Though he were possessed of superhuman energy and wisdom, still he could not himself run to and fro to fulfill his duties. So he must necessarily resort to the rules of propriety in order to enact the principles of government.

For that reason the Son of Heaven controls the three ministers of state, while the latter take the lead of the vassal Princes, who in their turn superintend the Directors of boards and the great officers. Last of all, the latter administer the people. By means of that hierarchical scale, the distinction of duties between sovereign and subjects are quite as solidly established as heaven and earth. High and low protect themselves mutually and the state can be governed in peace.

Still the rules of propriety can only be worked out by sticking to the proper appellations 名 and be brought to view by using the signs distinctive of rank 器. If the proper appellation is used in calling men to office, and the proper signs of rank are conferred so as to distinguish them, then high and low will appear in a bright order. But if the proper appellations and the signs of rank are ignored, how can then the rules of propriety subsist by themselves? Though the use of a certain saddle-girth and a certain bridle-trapping may appear to be of little consequence, still Confucius sighs on account of it. (v. Dr. Legge's Tso-chuan, p. 344.) The rectifying of names may be considered to be of small importance, still Confucius declared

it to be the first thing to be done (*v.* Dr. Legge's *Analects*, p. 127), because all matters begin with small causes and end in great results. For that reason the sages use their foresight to bestow attention to small matters, and so to give proper attention to them, while the common people have only an eye for what is near and wait till a matter has grown large before they think of attending to it. But if one seeks to remedy evils, when still small, then less energy is necessary and the result will be greater, while if one seeks to help an evil when already grown large, then even a great effort will be of no avail.

Alas! The rule of the house of Chow has declined, its principles of government have degenerated so much that their rules of propriety have vanished to the extent of seven or eight-tenths. Still if it could continue to exercise its sway over the empire for some hundreds of years longer, it was because the proper distinctions of duties and the proper appellations were still adhered to. But now the great officers of Tsin vilify their Lord, divide his domain, and the emperor is not only incapable of calling them to account, but he has even a liking for them, so that they can rank now with the vassal Princes. The smallest amount of proper distinction of duties and of proper appellations he has not been able to preserve and has thrown it over-board. The rules of propriety of the former Kings have vanished to such an extent!

Should somebody pretend that it was so only for the time being, because the house of Chow was then much weakened while the three houses of Tsin were very powerful, so that even if the emperor had wished to refuse their request, he would not have been able to do so,—well, I cannot concede that! If the three houses had not been in fear of the other Princes of the empire, they would not have prayed for that decree, but simply arrogated to themselves the coveted dignity. If they had not prayed for the decree and simply elevated themselves, they would have been considered as rebels, if then there had been Princes of the stamp of Heaven 桓 (Duke of Ts'i, *v.* M. M. 210) or Wên 文 (Duke of Tsin, *v.* M. M. 848), they would not have failed to indicate the rules of propriety and justice and punished them. But now that they prayed the Son of Heaven and he allowed them their request, they lawfully became vassal Princes. Who then would have dared to punish them? If, therefore, the three houses rank with the vassal Princes, it cannot be said that they injured the rules of propriety, it is the Son of Heaven himself who did it.

Alas! After the relations of sovereign and subjects had been injured, it was among the Princes of the empire only a contest of cunning and violence, so that the descendants of the Sages died out,

and the population was decimated. Is that not to be deeply deplored!"

The importance of the decree of B.C. 403 can indeed scarcely be overrated. It overturned the notions of legitimacy, that sacred legacy handed down from generation to generation by the founders of the Chinese state, to make room for revolutionary principles. In fact it had for the eastern state, consequences similar to those which the constitution of 1791, extorted from the French King, had for the western state. The decree of B.C. 403 led in China to the abolition of the feudal system, as the constitution of 1791 made an end in France to the evils of autoeracy. Both royal acts were followed at first by a fearful cataclysm, in China by the horrors of the Interregnum B.C. 249-221, when "There was no "Son of Heaven" under the Heaven for 28 years" 天下無天子者廿八年; in France by the horrors of the *terreur*. Out of the chaos consequent to these terrible periods, there rose in both states a *Napoleon*, who brought order again into the infuriated elements. In China rose Ts'in She Hwang-ti, in France the Corsican Bonaparte. But both restorers overstepped their mandate and used their wonderful gifts only for the satisfaction of their own boundless ambition.

A counter-revolution followed necessarily in both countries: The tyrants were overthrown, when a new but shorter convulsion ensued; in China the Period from B.C. 206-202, the time of the contest between the Houses of Ts'u 楚 and Han 漢, in France the Period between the fall of Napoleon and the Revolution of 1830. From these convulsions emerged in the East, the state of China as it exists till now. For the designation of its form of government, our western languages seem to want the proper term, but whether we call it theocratic, autocratic, or democratic,—I think it is a little of all that—on all account its people enjoy under it, all that amount of liberty they are able to bear, in their present state of mental development. In the west the Revolution of 1830 brought forth the constitutional form of government, as the forerunner of the Republic, with the device of *Liberté, Egalité, Fraternité*.

While therefore it must readily be admitted with Sze-ma Kwang, that the signing of the decree of B.C. 403 was a grave political mistake on the part of the Emperor Wei-lieh, that this act was quite equal to the signing of his House's renunciation to the imperial throne, on the other hand it shows certainly on the part of the Chinese historiographer, a singular want of perspicacity, if all what he finds words for, are bitter lamentations at the impropriety of the imperial act and over the evils which the said decree brought over China.

While every Frenchman, who has not sworn to the white flag of the *Roy*, though deeply deploring the fearful excesses, which culminated in the horrors of the *terreur*, still he cannot but rejoice at the salutary transformation operated by the principles of 1789 in modern society.

But Sze-ma Kwang seems not to have become aware of the good which, in China also, had resulted from the evil. We do not therefore hear him utter a single word of satisfaction at the feudal system having been superseded by the form of government which prevails till this day in China, and which has worked so beneficially during so many centuries. He seems not to have understood that if his country had continued to be parcelled out into an innumerable quantity of vassal principalities, it would never have attained that greatness which it gloried in during the reigns of the Houses of Han and T'ang and that under which he himself lived.

But the decree of B.C. 403 had not only been a impolitic act in so far as it sanctioned revolutionary ideas, it had still other consequences of a more palpable nature. Two years after its promulgation we find in the "Annals" the following entry: "Ts'in invaded Wei" 秦代魏. To this Yin K'i-sin appends the following "elucidation:" During the Ch'un-ts'in Period, Ts'in had often been engaged in war with Ts'in, but after the 14th year of Duke Siang of Lu, when Shuh-sun-p'ao led 13 states to invade Ts'in (*v. Legge, Tso-chuen p. 464*), there happened, till the end of the Ch'un-ts'in Period, no more warfare. Also after that Period, there occurred no important acts of hostility between them. But now, after a lapse of 200 years, Ts'in attacked again for the first time, the state of Wei."

Dr. Legge says at the above place: "With this expedition, the strife between Tsin and Ts'in came to a long intermission. The two states were about equally matched. The resources of Tsin were more fully developed, but they did not exceed those of its neighbour to such a degree as to enable it to maintain a permanent superiority over Ts'in."

Still Tsin was able to keep Ts'in in check as long as it formed one great state, as soon as it became divided into three they became an easy prey of the now more mighty neighbour. They were extinguished by it, in the following order:—Han B.C. 250, Chao B.C. 228, Wei B.C. 225.

The other more palpable consequence of the decree of B.C. 403 was therefore, that it parcelled out the one state which had hitherto proved an insuperable bulwark to the ambitious scheme of Ts'in, and it enabled the latter to attain its long cherished aim. In a second article I intend to show the way by which it achieved that work.

FACILITIES FOR ITINERATION IN CANTON.

BY REV. B. C. HENRY.

CANTON, as the scene of the first Protestant Missions to China, will ever hold a prominent place in the history of the Christian Church in the Far East. Its importance from a commercial, from a political, and from a literary point of view, its great population and the accessibility of the people, together with its situation with respect to the surrounding country, make it one of the most promising and influential centres of mission work in the whole Empire. The city itself is a wonderful field for work and might easily absorb the energies of many times the number of missionaries now in the whole province and yet come far short of exhausting the possibilities of the field or improving to the utmost the opportunities presented. The vast population, numbering probably not less than 1,500,000, is daily augmented by the thousands that come in from all sides on business and pleasure. The city presents the appearance of a great hive, its narrow streets thronged with busy multitudes passing incessantly to and fro intent upon their various callings. They crowd and push and jostle each other, but are seldom noisy and seldom quarrel. On the principal thoroughfares in different parts of the city are sixteen chapels, belonging to the various missions, open for daily service. In these chapels, besides the missionaries who give special attention to this work, the best native talent available is used to present the truths of Christianity in the clearest and most persuasive manner to the thousands who gather in from day to day. This daily preaching in the chapels is a prominent feature in the work in Canton and is rightly considered one of the most efficient means of proclaiming the Gospel to the people. Almost every day the audience in each chapel will reach the number of several hundreds, while in some it not infrequently happens that as many as seven and eight hundred come in. The audiences change continually and a great proportion of those who attend are people from the country, who hear the Word and depart, carrying the message they have heard to distant parts of the province. The practical results of actual itineration are thus often attained by preaching to the people who come to these daily services. Besides these chapels there are between twenty and thirty schools for boys and girls in the city, and scores more of such schools could be opened in the more populous neighborhoods and filled with pupils. In the city there are resident a large number of Hakkas who afford special opportunities to those who have acquired their dialect and wish to work for them. There is also a population of nearly 100,000

mandarin speaking people, consisting of Manchus, Bannermen, and people from the northern provinces. These present a most interesting field for those who have facility in using the court dialect. Besides these are the boat people to the number of nearly 200,000, among whom as yet, no organized work has been begun.

I have mentioned these things to show the immense work to be done in the city itself; the vast opportunities that lie at the very doors of the missionaries resident in Canton. In the past when the country was in a measure closed, and the people hostile, the labors of the missionaries were confined chiefly to the city, where they found more than ample scope for the full employment of all their energies, and laid the foundations of a solid and abiding work. In later years the disposition, or at least the attitude, of the people has greatly changed, and the missionary with proper caution, can now travel unmolested from end to end of the province. With this change in the disposition of the people has come a corresponding change in the direction and mode of work. From Canton as a centre the lines of work have radiated to near and distant places, until nearly eighty outstations in various parts of the province have been opened which are gradually becoming important centres of light and influence. It is with this phase of the work that we are especially concerned at present, and it is our wish to set forth, imperfectly though it may be, the wonderful facilities for carrying it on afforded by the conformation of the land and the means of travel in various directions. To avoid any misunderstanding, it may be well at the outset to state, that in speaking of Canton, I refer only to the central portion of the province drained by the great system of rivers which converge toward the provincial city, and not to the extreme eastern or western portions, which are separated from the central part by mountains and other natural barriers.

This whole country is practically open to missionary enterprise. This statement, though broad and unqualified, conveys a very inadequate idea of the true state of things to one unacquainted with the place and ignorant of the relative positions of different parts of the land. A country may be fully open in one sense; no serious opposition may be made to the advent of the missionary or the continued presence and work of his assistants; but the means of travel and the accommodations afforded may be such that much time would be consumed in going from place to place, and much fatigue and hardship endured by those who undertook such enterprises. No such difficulties are met with in Canton. The country is not only open to those who would go to its farthest corners, but the means of travel and accommodation by the way are all that could be desired. The river system

in this section of the province is such as to afford the utmost facility in reaching the various parts of the four great prefectures of Kwong-chow (廣州), Shiu-chow (韶州), Shiu-hing (肇慶) and Wei-chow (惠州), which form the main central portion of the province. Actual experience and observation on the spot are necessary to give one an adequate idea of the wonderful facilities which the numerous water courses afford. As though in anticipation of the great work that was some day to be done for this people, the way has been prepared by which they can be easily and effectually reached with a minimum of hardship and discomfort.

In order to a clearer understanding of the extent and condition of this section of the country now thrown open for Christian work and a fuller appreciation of the facilities which place every part of it within easy reach of those to whom this work is committed, several points should be considered.

First the country to be reached; its extent, natural features, and the distribution of its people.

In general terms as mentioned before, the country includes the four large prefectures, that form the central and in every respect the most important part of the province. The chief of these is the prefecture of Kwong-chow (廣州) in which fully one half of all the people in the province live. It will be more convenient in giving an account of the country to follow the natural divisions of the land rather than the political divisions into departments and districts.

From Canton, as the starting point, our first course is to its sister city the great mart of Fat-shán (佛山), twelve miles to the west, with her 500,000 people busy in their grain depots, manufactories and multitudinous industries, rivaling in wealth and commercial importance the provincial city itself. With Canton and Fat-shán (佛山) as the northern limit and base of observation, we look out upon the great delta formed by the union, mingling, and subsequent division of the waters of the three great rivers, that flow into the ocean through their numerous mouths to the south of us. This delta is one of the most remarkable in the world. It is enclosed by the Pearl River on the east and north, this side being about one hundred miles in extent, and by the West River on the west, which flows down on that side in a broad volume for about eighty miles; while the base of the triangle along the sea coast is between forty and fifty miles long. This delta is not all flat and marshy. It has mountains of considerable height and numerous hills in various parts, with many stretches of elevated land, forming favorable sites for towns and cities. The greater part of it is composed of rich, level, plains of alluvial formation, partially

flooded at high tide, and the whole under the highest cultivation. The rich, delicate green of the growing rice, extending for miles without a break, is a pleasure to the eye, especially when the wind sets the grain in motion and causes it to rise and fall like billows in a sea of verdure. From these fields astonishing crops of rice are harvested twice each year, thousands of busy hands cutting it off with sickles. In the time between the crops, vegetables are grown on the most favorable portions of the land. Nearly the whole of the eastern and southern parts of the delta are given up to the cultivation of rice, while the western portion is almost wholly devoted to the cultivation of the mulberry shrubs and the rearing of silk-worms. The mulberry plantations are on ground raised artificially above the reach of the tides, with deep trenches and numerous fish-ponds to drain off the surplus moisture. The shrubs are cut down to the ground every year, and the soil is richly fertilized to produce a luxuriant growth of tender leaves. The plants yield a fresh supply of leaves every forty days after the season begins, and are usually stripped six times each year, the leaves produced varying in value from fifty cents to three dollars per picul. The country is intersected in every direction by rivers, creeks and canals, the only means of transport being by boats, but by these every town, village and hamlet can be reached. Hundreds of towns and thousands of villages, varying in population from one thousand to several hundred thousand, cover the wide extent of the fertile district. It contains seven or eight cities of over 100,000 people each, and at least a dozen others of over 50,000 people each, besides many important places of smaller size. In the silk district are found the most populous and wealthy towns, the chief among these being Kow-kong (九江), which contains about 1,000,000 people in a space seven miles long by five miles broad. A few miles to the north of this are Lung-shán (龍山) and Lung-kong (龍江), lying near together, both large, important and wealthy cities, with several hundred thousand people. A few miles further still are Sha-tau (沙頭) and Kun-shán (官山), in the Sai-tsiu (西蔗) district, with almost as many more. To the south, on another stream, are Wong-lien (黃連), Lak-low (勒流) and Kom-chuk (甘竹), each with over 50,000 people. All these places in the silk district come within the easy round of a day's travel. In the rice district, we find twenty miles south of Canton, the mart of Ch'an-tsun (陳村), with not less than 100,000 people. It is one of the principal ports for native commerce, several hundred seagoing junks plying a brisk trade, both export and import, with the towns along the sea coast as far up as Shanghai. A run of twenty miles to the south of this, brings us, after passing several larger sized towns, to

Tai-leung (大良), the district city of Shun-tuk (順德), with an almost equally numerous population, very prosperous and energetic. Ten miles further on, are two important towns, Yung-ki (容奇) and Kwai-chow (桂洲), the latter being several miles in extent, built along the base and partly on the side of a low hill and contains a population closely approaching 100,000. Beyond this we enter the district of Heung-shán (香山), which stretches on to the sea coast, and has many large towns and important centers of trade and influence. Its principal town is Siu-lám (小欖), said to be the third in point of numbers in the province, the number of its inhabitants being variously reckoned from 500,000 to 800,000. All this rich delta, with its millions of people, lies in immediate proximity to Canton. Crossing the West River, which forms the western boundary of the great delta, at a point, seventy five miles south-west of Canton, we come to another system of rivers to which we are introduced by a series of canals leading from the West River across the intervening low lands. We have scarcely left the main stream, as we turn into the canal, when we come upon the important commercial town of Kong-mun (江門), with at least 100,000 people. It is the port of entrance for a large district, and carries on a prosperous trade with the towns on the sea coast from Hongkong down to Cochin-China. I have seen nearly one hundred seagoing junks anchored in front of the town at one time. Five miles west of this is the district city of San-wi (新會), one of the largest of its order with a population of about 250,000. It is the center of the fan district, large plantations of the fan-palm stretching on either side of the streams as we approach the city. A mile or two more and we have left the narrow canal and entered a broad river which flows out to the sea through the celebrated Ngai-mun (崖門). This river drains by its several branches the districts of Hoi-ping (開平) and Yan-ping (恩平), and parts of San-ui (新會), San-ning (新寧) and Hok-shán (鶴山), the districts from which most of the people who go abroad to America and Australia hail. The plains through which these streams flow are crowded with towns and villages, and busy multitudes throng the market-towns on every hand. From the top of Centipede Hill, opposite the large town of Chih-hom (赤欄), three hundred and fifty villages can be seen, the average number of inhabitants to each being not less than two thousand. The furthest point reached by water in this direction is the city of Yan-ping (恩平), 150 miles from Canton, from which a portage road leads in one day's journey over the dividing ridge of hills to the district of Yeung-kong (陽江), and places the traveler within reach of water facilities again.

Coming back to the West River, we proceed up its course, the delta stretching away on the right and a series of plains between hills and mountains on the left. We pass a number of important towns on its banks, among them Ku-lo (古勞), famed for its fragrant tea so popular among the Chinese. Several small streams come in from the left, one leading into the heart of Hok-shán (鶴山) district, through populous plains covered with large towns and villages, and another to the city of Ko-ming (高明). Coming to the junction of the three rivers (三水), the West, the North and the Pearl, at the very apex of the triangle of the delta, we turn to the west to follow the course of the broad river as it comes down from the interior provinces. It is the great highway of water leading directly through the province of Kwong-sai (廣西) to Yun-nan (雲南). But as Kwong-sai (廣西) is yet sealed against the missionary, we will confine our attention to its course on this side of the line, as it flows through the prefecture of Shui-hing (肇慶), with many large towns on either side, chief among them being the prefectural city itself. Opposite this city, the San-hing (新興) River enters the main stream and is navigable for one hundred and twenty miles, passing within a very short distance of the large city of San-hing (新興), with numerous towns of considerable importance on its banks. From Ho-tau (河頭), the head of navigation, a good portage road leads, in an easy day's journey, over the beautiful plain of Tin-tong (天堂) to the head waters of another stream at Wong-nan-wán (黃泥灣), in Yeung-ch'un (陽春) district. Further up its course, opposite the city of Tak-hing (德慶), the main stream receives the waters of the Loh-ting (羅定) River, which flow down from the district of the same name and opens up an interesting country, and near the borders of Kwong-sai (廣西), the Hoi-kin (開建) River comes in from the north.

Returning to the junction of the three rivers, we turn our course up the North River, which flows down nearly three hundred miles from the extreme northern boundary of the province, and is navigable almost to the sources of its several branches. Along its banks at short intervals are many very important towns. Several small streams enter it in the lower half of its course, one of these, the Sz-ui (四會) River, leading up through a populous country, past the cities of Sz-ui (四會) and Kwong-ning (廣寧) into Kwong-sai (廣西). In the upper half of its course the North River passes through the prefecture of Shiu-chow (韶州), and by its principal branch, the Lien-chow (連州) River, to the city of that name.

Coming back to Canton our attention is directed to a number of small streams leading in various directions chiefly to the north and

west through thickly populated regions. One of these, fifty miles long, leads north-west into the Fa-shien (花縣) district. Another one hundred miles long leads north through a rich farming country to the Tsung-fa (從化) district. Turning towards the rising sun we come to the region of the East River with its numerous tributaries. Near the mouth of this stream is the rich and populous district of Tung-kung (東莞), intersected by many smaller streams, that afford access to nearly every part of it. On the banks of this river is the important city of Shek-lung (石龍) with about 100,000 people. It is a great sugar depot and the centre of a large general trade. A few miles from this place is the entrance to the Ch'a-ün (茶園) River, a stream that flows through a wonderfully populous district known as Hap-noi (峽內) or "inside the pass;" where, in a comparative small space, are several thousand villages, some of them with from fifteen to twenty thousand people. On a recent tour in this region, in less than two week's time, we visited one hundred towns and villages without unusual fatigue or exertion. Ten miles west of Shek-lung (石龍), the Tsang-shing (增城) River flows in from the north. It passes through the district of the same name flowing down about eighty miles from Lung-mun (龍門) through the outlying hills of the Loh-fow (羅浮) mountains, and affords access to many important places. In its upper and middle course the East River passes through the prefecture of Wei-chow (惠州), reaching by its tributaries into many of the distant districts and opening the way into broad and populous regions of country. Such, in brief outline is the country before us, with its cities and towns and numerous streams, those great arteries along which flow the life and business of the province.

The second point to be considered is the means of travel.

The country to be reached is very broad, and the people exceedingly numerous, but the facilities for travel are equal to every demand, and render communication with almost every part a comparatively easy matter. The whole section to be reached is traversed by streams of various sizes, navigable by boats adapted to the character of these streams; there are but few places of importance that cannot be reached by boat, and of those places which cannot be reached directly, the most important can be approached to within half-a-day or a day's journey, which renders them quite accessible. Boats are the great means of communication, chairs being resorted to only in rare cases of necessity, and then only for short stages. For general utility and adaptation to the necessities of the case, these boats are certainly the most suitable conveyances that could be found. They

are of several kinds, each of which has some special feature to recommend it. We leave out of account the native passage boats, which, with their lack of room, the crowded cabins, and the danger of contracting contagious diseases, are seldom used, and only then when they go directly to some point where better accommodations are attainable. When we have but a day or two to give to the trip, or wish to go directly to some station where a room is prepared for us, the "Slipper" boat is the kind usually employed, which, with a crew of from three to six rowers, travels at a rate of from four to ten miles an hour according to the state of the tide. If the trip is to extend for a longer period, and speed is an important consideration, the kind known in Canton as the Tsz-t'ung (紫洞) boat is then employed. It is a square-shaped boat with flat bottom, an oblong cabin from five to seven feet wide, and about as many feet high proportionately, comfortably furnished. It has a single mast and is a good sailer. If our course is up some of the smaller streams, where the water is shallow, or the river filled with rapids or dams, another kind is required—long, low, narrow boats, built specially for such streams and very comfortable in cool weather. If the object is not so much to hurry from place to place, as to canvass thoroughly the districts through which we are passing, the best kind to travel in is the Ho-t'au (河頭) boat. This kind is usually employed by the native officials in moving from one point to another. They are light draft boats, with large cabins entirely at the disposal of the traveler, well lighted, airy, and exceedingly comfortable. The advantages of this mode of itineration by boats are numerous:—

1. It affords greater access to the people. The streams are the highways of business, and the lines of transportation; hence, the large towns are nearly all on the river banks, and the most populous villages cluster around these towns. The boats carry us wherever we wish to go; land us where the people are most numerous, and place us in the very midst of those we are most anxious to reach. We are not hurried from point to point, but the boat being entirely at our disposal, we can stay as long as desirable at each place and make the best of every opportunity.

2. It is a comparatively inexpensive mode of traveling. The boats cost from fifty cents to two dollars a day according to the size and number of the crew, and it matters not whether one or half a dozen travel in the boat, or the baggage be much or little, the expense is the same. The experience of those who have traveled overland in chairs or carts will attest the advantage of this method. When a separate conveyance is required for each traveler and coolie

for the baggage and books, the daily expense is necessarily much greater than that of the boat.

3. Another advantage is its great convenience. When the boat is engaged it comes to the nearest landing, where it receives whatever is deemed necessary for the comfort and convenience of the traveler. The boat becomes our temporary home, and can be made almost as comfortable as a room in a house. Every arrangement for cooking, eating and sleeping is complete. There is no worry over baggage. We take as much or as little as we chose. It is put into the boat when we start and remains there until we return. Books and tracts for sale or distribution are taken in quantities sufficient to meet the demand of the places visited. Books for our own reading and consultation, as many as we desire, are taken, so that our ordinary or special lines of study need not be greatly interfered with. There is no trouble about securing lodgings at the inns along the way or in the houses of friends. The boat is our hotel, where we can not only be comfortable ourselves, but where we can receive and entertain friends as well. We escape all unpleasantness of too close contact with the unsavory crowds of natives; are not wearied and harassed by daily bargaining with coolies and bearers; are not sickened by unwholesome food, or inflicted by the many ills which frequenters of native places of entertainment are apt to fall heir to. The boat being usually engaged by the day we go when and where we wish, stay a longer or shorter time at each place as may be desirable; and having finished our work at one point proceed to the next, using the interval for rest and preparation for further work. In the case of a physician, the boat may be made a traveling dispensary, and all the appliances for the efficient distribution of medicine, and the performing of simple operations be easily secured.

4. It saves the strength of the missionary. Where the work of itineration can only be done by walking long distances, or by traveling in chairs and carts, much fatigue and hardship are entailed, and the strength needed for the special work of preaching and instruction is used up on the way. All this strength is saved by the boats, and so much clear gain secured on the side of efficiency. After each day's work comes a season of rest and quiet by which we are refreshed for the duties of the next day. This enables us to expend all our energies upon the specific work we have to accomplish. The boat, moreover, affords facilities for the instruction of native assistants and catechists by the way, or for special attention to inquirers who may have been awakened by something said during the day, and wish for some private conference, which the publicity of the streets, or the

almost equally public character of the inns, would preclude. It enables the missionary to receive calls from the officials, or from respectable people in the town who may wish to see him, as well as from the native Christians, in a manner agreeable to both parties. By affording daily opportunities for study and preparation it enables him to come before the people, both in his Christian and heathen audiences, with clearer and fresher thoughts, and adds greatly to his efficiency in every way. This economy of strength is a most important consideration, and there is no reason why a man should not come back from a tour of active work in the country as fresh as when he started, and be able to settle down to his work in the city without the loss of a day.

5. This mode of travel is the safest that can be adopted. It exposes one to less danger from contagious diseases which are often very prevalent, and attacks of robbers, than we would meet in overland travel. The boat is a kind of fortress, and is usually provided with guns and ammunition, and being the property of the crew, they are ready to defend it against any attack. The rivers in many places are often infested by pirates, but these roving gentry are usually very prudent, and rarely make an attack unless they are sure of plunder; as the missionary never has much that is of value to them, or only what would be a help in tracing the thief if he did steal it, he is seldom, if ever, molested. Attacks by day are very rare occurrences under any circumstances, and there is but little traveling by night. In the evening the boatmen usually pull up alongside one of the gun-boats which are stationed at intervals of a few miles along the principal streams, and anchor under its sheltering wings. The only real danger is from exposure to the sun in the Summer, and from malaria in the low country. The former can be avoided by care, and the latter lessened, if not entirely escaped, by shortening the trip in such places. As most of the low-lying country is in close proximity to Canton, a short tour of a week or ten days can accomplish much with but little exposure to malaria. In the uplands where the water is clear, and constantly running, there is no danger from this cause; while a few weeks of such travel in the pure air of the country, stirred by breezes from the hills and mountains blowing across the water, is a great relief after months spent in the close humid atmosphere of Canton.

The third, and, in some respects the most important point to be considered, is the reception we receive from the people, and the practical means open to us to interest and instruct them in the great truth of our religion.

This wonderful system of rivers by which so great an extent of country is veined, and by which every part of the land is made accessible to us ; and all the unusually convenient and comfortable means of travel afforded by these boats that take us in any direction, would be of little avail for the great purposes we have in view, if we could not reach the people themselves. To have one's plans fall short of their practical accomplishment in this respect, would be to fail in our undertaking. What then is the attitude of the people toward the missionary as he travels through their country? Are they friendly, hostile or indifferent? The answer to these questions would differ greatly when made with respect to different sections of the country ; yet, in general, it would seem that they are exceedingly friendly. They come out in great numbers to see and hear the missionary ; drawn chiefly by curiosity it is true, but ready to listen to what he has to say, and affording him every facility for supplying them with books, and talking and preaching as long as his vocal powers will hold out. Throughout nearly the whole extent of the country no bar or obstacle is placed in the way of our entrance into any town or village, and the moment our approach is heralded by the boys, who are always on the alert for something to turn up, the people come out in great crowds, men, women, and children pressing eagerly around us, giving us the very opportunity we seek of telling them plainly the object of our mission, and of delivering the message we are sent to proclaim. In some places the advent of the missionary is hailed with most cordial acclamations. He is treated with great respect, entertained with politeness, accommodations being offered him if he will remain in the town. It is only on rare occasions that he is unable to find interested and attentive audiences when he wishes to preach. The way in which the people live in towns and villages adds greatly to the facility in reaching them. In the country there are no isolated farm houses. All the people are packed together in villages, where the houses are built as closely together as possible, the only divisions being narrow lanes that lead between the compact rows of dwellings. The people go out to the fields in the morning and return in the evening, and a well-timed visit near the close of the day will enable one to meet nearly the whole population at one time. Nearly every village has a fine grove of trees behind it, adding greatly to the beauty and healthiness of the place. In front there is a pond, sometimes several of them, where fish are reared, and the oxen bathe on their return from the fields. Around the outer edge of the pond is a high embankment, not infrequently a wall, and along the inner side is another wall, with frequent openings for steps to lead down to the water,

where the village dames and maidens come to wash their clothes and draw water for use in the houses. Within this inner wall is an open space from fifty to a hundred feet wide, on which the ancestral halls and temples front. The narrow lanes all lead down to the court, and entrance to it from the outside is through gates at either end with towns rising above them. In more places fine trees stand near the entrance to the villages and afford a cool and pleasant place to rest after the day's work. On the arrival of the missionary the people gather thickly in the open spaces, or under the trees, the whole population turning out. There will be the well-dressed student, the teachers of the village schools, some doughty representatives of the families of the gentry, the toil-worn laborers; women, old and young, children of all sizes, and in all sorts of costumes, all anxious to see the stranger and hear what he has to say. The most favorable time to visit in the villages is after the harvest has been gathered in when the people are more at leisure, and large numbers of them can be reached. The arrangement of market-towns is another great means of facilitating the work of reaching the people. Very few of the villages have stores or shops of any importance. The sale of their produce and manufactures, and a general interchange of commodities is effected by means of markets, established at short intervals over the country. The market towns are usually the centres of small coteries of villages which unite in a public organization. The town-hall for the transaction of public business, free-schools, if they have any, and the pawn shops for the deposit of money and valuables, are situated in the market town. There are thousands of these towns scattered all over the country. They hold fairs or general markets at stated times, occurring twice or three times in every ten days as may be arranged. On these occasions the people from all the surrounding country gather in, to buy and sell, to the number of thousands and occasionally tens of thousands. At such times the missionary finds a large proportion of the population of the whole country side gathered before him; and seeking out a convenient place on the steps of a temple, before some public building, or under the pleasant shade of a spreading banyan tree; or, as not infrequently happens, accepting an invitation to occupy the public hall, he can preach to them for any length of time. Many of the people come from distant and out-of-the-way places, which would be difficult to reach in his ordinary travel, but some words remembered, or some books purchased carry the precious message to these remote corners of the land. Moreover the neighboring market-towns arrange their fair days so as not to interfere with each other, thus enabling one on each

successive day to find a fresh assembly of people, until the circuit of these towns in that particular district is made.

After these market places come the large towns and cities, in some of which fairs are held at stated times, but in which the daily concourse of people is always great. In these busy and populous centres of trade one can always find large audiences that listen readily to the truth. Numerous open spaces in front of public buildings or on the river banks afford ample room in which to gather the people for instruction. After these open air services comes a series of tours through the streets with books, not merely along the business streets, but through the less frequented ones where the families reside. The news of our approach is rapidly carried ahead, and in almost every door-way stands an expectant group anxious to get a nearer view of the stranger, and, if they can read, to buy some of his books. Among these groups of men in the shops, and of women and children at the doors of the houses, are often found some who show a real interest in the object of our visit. Not infrequently we are invited into some of the shops to drink tea with the people and engage in social converse, and occasionally such invitations come from private houses, where the host himself is interested in learning something of Christianity or wishes to show his polite consideration for the stranger. Several days are often occupied in canvassing one of these town, a new section of it being taken up each day.

As mentioned before our reception varies greatly in different places. I have been in many places where the people, who were perfectly friendly, gathered in such dense crowds and pressed upon me so eagerly for books, as greatly to interfere with the work of supplying them, and who kept up such an incessant fire of questions and remarks as to make preaching impossible. This excess of friendly and curious interest is much to be preferred to the opposite extreme, which is sometimes met with. In the poorer districts, where the people are more simple and docile, our reception is usually more cordial. While in the richer and more populous sections the people are often haughty and insolent. Those who live near Canton are, as a rule, less accessible than those who live at a greater distance away. A glance at the situations of our out-stations will show that most of them are in places more or less remote from Canton, the reason being that it was easier to gain a foothold in these distant places than in the more important and populous towns nearer the provincial city. The greatest hostility is met with among the people of the prefecture of Kwong-chow (廣州), and especially among those who live on the great delta. These people are the most numerous, the most wealthy,

the most enterprising, and the most influential in the province, and at the same time the most strongly imbued with anti-foreign prejudices. They have many admirable qualities. Their intelligence and industry, their business capacity and spirit of enterprise and their aggressive influence command our respect. They hold the business of the province in their hands and not merely the business of their native towns. Throughout the whole country the men from these lower districts control the trade and manage things to suit themselves; and in other provinces the men who carry on what is known as the Canton trade are men from the districts immediately around the city. They are not only anti-christian, but intensely anti-foreign. Wherever they go in the interior portions of the province they prejudice the people against us, and often excite disturbances where all would otherwise be quiet and prosperous. They are intensely proud and self-conceited, and treat not only foreigners, but people from less favored portions of their own country, with great scorn. They are without doubt the most difficult of all the people to impress or to influence favorably; but when they are converted, as we hope will happen at no very distant day, and their powers are once turned in the right direction, they will become the most energetic and enterprising of all our Christian adherents. While in their present attitude of hostility they offer but few encouragements to labor among them, yet to the enthusiastic missionary, who never doubts the final prevalence of the Gospel, the wonderful possibilities that appear when they shall be converted to the truth make it a most inviting field. While it is exceedingly difficult to rent places for chapels in these wealthy and populous centres, and in some places where chapels have been rented the opposition has been so violent and persistent, as to cause them to be given up, yet they are fully open to the occasional visits of the missionary. The fact that it is so difficult to secure permanent footholds in these large towns, makes it all the more important to keep up the work of itineration in boats more assiduously; visiting them frequently, and by the judicious distribution of medicines and the sale of Christian books, together with constant intercourse in the way of preaching, teaching and friendly conversation, gradually open the way for something more permanent. They are by no means closed against the missionary; and while the men of wealth and influence are bitterly opposed to any foreign teaching, yet a large proportion of the people are ready to listen and express a friendly interest in what they hear. A careful consideration of the facts presented adds clearness to our conviction of the truth of the statement, that the whole country is open to mission work, that the people in every part are accessible

to the missionary, and that no obstacles worthy of serious consideration stand in the way of the frequent and thorough visitation of near and remote districts.

The last point we consider is to what extent are these facilities for itineration being improved?

The missionaries of Canton have not been idle. They have not let these opportunities pass unheeded; and every year they are increasing their circuits of itineration. The principle upon which they act is to keep firm hold of that already attained and constantly reach out for new advantages. The work of itineration holds a very important place in our system of operations and is accomplished in three different ways.

The first is by regular visits to the out-stations where the work consists chiefly in services held for the companies of Christians at the several places, and in the special instruction of inquirers. Each station is regarded as a centre from which the surrounding country is to be reached, and as time and strength permit, at each point, short journeys are made to the adjacent towns and villages, thus increasing the circle of good influences. Every year these stations are increasing in number, and the work in consequence widening, entailing greater expenditure of time and labor. The chapels at the various stations give permanency to the work by affording facilities for gathering in the results that may follow, and building up a spiritual home for the members of Christ's family; from each of these centres the leaven of the truth spreads outward, permeating the masses of humanity around it.

The second method is by occasional trips into regions where stations have not yet been opened. These are often very extended, reaching far into the interior. They are usually made with the special aim of reaching as many places as possible in the time allotted, and the plan followed is to visit the more important markets towns on the days when the stated fair is held and take advantage of the great concourse of people to dispose of as many books as possible and scatter the seed broad-cast as widely as may be practicable. The growing number and importance of the out-stations, and the superintendence of permanent work established at these points, leaves less time than formerly for this general work, causing a falling off in this particular kind of aggressive effort that is greatly to be deplored.

The third method is by short trips of a day or two into the country adjacent to Canton. A day now and then is scarcely missed from the usual routine of labor, and in the course of a year many places can be visited by systematic attention to such work in our

immediate vicinity. Within a radius of eight or ten miles from Canton there are perhaps one thousand towns and villages several of which can be easily included in a day's excursion.

Following the above-mentioned plans the work of itineration is going on constantly, but the number engaged in it is utterly inadequate to meet the demands of the field. But a small portion of the country has yet been gone over thoroughly, and fully one half of the space open to us has never been visited at all. There are thousands of towns and villages into which no missionary has ever entered. There are millions of the people, not isolated by some impassable barrier, but living in this country so easily accessible who have never heard the first word of the Gospel. These are presumptively ready to receive it, having never had the opportunity to reject it. Why then have they been neglected so long? Why has not the Gospel been preached in every part of this country so wonderfully open to its proclamation? Some share of the blame may rest upon the missionaries now engaged in the work, but the great burden of responsibility rests upon the churches we represent to whom the cry has gone repeatedly for more help, to whom the Lord of the harvest has called, in no uncertain voice, for more laborers to be sent who shall be willing to enter into these broad rich fields so white to the harvest and gather in the precious grain. Under the existing circumstances, and with the present staff of laborers can nothing more be done to reach the millions of people? I think there is room for improvement in our methods. It strikes me there are several ways by which we could increase the boundaries of our work without overtasking our strength. One of these ways is by a more constant and systematic visitation of the populous districts within a day's reach of Canton, the thousand towns and villages that are so near us. It is true that great numbers of people from these places come to our chapels in the city; but there are also many who seldom or never leave their homes, who would be ready to listen to the message when brought to their doors. Another way is to establish regular circuits through the districts not yet provided with chapels, and by periodical visitation gradually gain a recognition among the people which would doubtless lead to some permanent results. It is especially important that this should be done in the populous districts of the great delta, among that industrious and enterprising people whose influence is so wide-spread and powerful. They are now the controlling element in the province, and by their powerful connections in the interior cities of this, and in the important centres of trade and influence in other provinces destined to become yet more influential. No portion of the people can do so

much to injure us and defeat our objects as they, and none can help us as much as they can if once we gain favor with them; as we cannot open chapels among them, we should improve to the utmost the means at our disposal, and by constant, yet judicious efforts, seek to diffuse that truth which, when understood, has power to change their hearts and gain us adherents even among this proud and prejudiced people. Another means of increasing an efficiency is to set ourselves to do more of this general work in connection with our regular visits to the out-stations. Instead of a hurried passage down or up the rivers, keeping close within our boats, and stopping only where we have chapels, we should make a point of visiting as many places on the way as possible. Some who have adopted this plan have been able, in the course of a year, to visit from one hundred to two hundred, and sometimes more, towns and villages besides the regular stations. It may demand a few days more on each journey to accomplish this, but the result attained will more than compensate for the additional time and labor expended.

With these improvements in our methods the range of work and influence may be greatly increased, but unless we receive reinforcements that will multiply our force many times, it will be many years before the millions of this populous region are supplied with even the most superficial knowledge of the great truths of Christianity. What is needed is the service of some scores of faithful men, physicians and preachers, to go up and down among them, visiting them in their native towns, and by the daily exercise of practical benevolence united with the wise and patient presentation of the truth, bring to them the knowledge of the Gospel of Christ, and place within their reach the means of moral, spiritual and intellectual elevation which Christianity affords.

Correspondence.

A Suggestion.

DEAR SIR:—

In an obscure corner of an English newspaper I recently came across the following paragraph:—"Heathen Ceremonies. An Edict has been published by the Chinese government extending to Protestant Christians the exemption from assessments for the benefit of heathen ceremonies which was accorded to Roman Catholics in 1862."

As no authority is given, people who are punctilious about repeating statements of this kind without good ground for believing them to

be correct, are led to ask whether something could not be done by missionaries at the various ports and mission stations in China to supply us at home with accurate and reliable information on points of such general importance and interest. I would beg respectfully to make the suggestion that there be a correspondent at each of the various towns and cities, who would supply information to the Editor of the *Chinese Recorder* from native sources and from the local papers, adding thereto any note or comment which would enable the outside reader to know at a glance what might be taken as fact and what as mere hearsay. The whole could be arranged under some suitable heading, and would form a valuable addition to these pages. We who look on from these distant stand-points think you who are on the field are not sufficiently alive to the fact that you possess abundant means of making your journal much more valuable to us, by preserving little facts which to you appear too unimportant to record.

Yours truly,

HILDERIC FRIEND.

October 10th, 1881.

Our Science Column.

No one realizes more vividly the loss to which missionaries are put in relation to the progress of the arts and sciences, than one of their number who has been debarred for a time from the use of those means which men in civilized countries enjoy, and who has again in the order of God's providence been brought into contact with persons whose whole life is given up to these pursuits. The quiet labourer in China is not content to be told that the people among whom he lives have for centuries past known the use of the printing art, of gunpowder, or of the compass and magnet. He cannot be satisfied without knowing something of the more immediate past, and the present; looking with other eyes than his own into the grand achievements of science in the West, whilst he rejoices in the

success of the Gospel in the East. And the present seems to us a favourable opportunity for presenting to those interested in the subject of Western science, some of the facts which are now coming more prominently before the public. As I write the British Association is celebrating its jubilee in the venerable city of York (England). Some of the results which follow the meeting of such an association as this are of such an interesting character, that persons who are not of a strictly scientific turn of mind can appreciate and enjoy them. Of course the jubilee of the British Association could not be celebrated without constant glances being thrown by the members back upon the past fifty years; and comparison highly complimentary to science and its modern developments have

been drawn. The memory of some of my readers may perhaps carry them back to the year 1831, when the Association now meeting met in York for the first time. If they have a knowledge of England as it then was they will remember that the luxury of railway travelling was almost unknown. No train then ran to York, the journey had to be performed by coach; and while messages can now be flashed by electricity from the meetings in York to the newspapers offices in London in a few minutes, the very quickest express in those days required at least 24 hours. No wonder that the subject of electricity should be one of the most absorbing in the interest which it gathers around it at the present meetings. Look at some of its achievements. In 1831 candles or oil lamps were the lights chiefly employed by the people of England for the illumination of cottage and palace alike. When the Association met for the first time in York a comparatively feeble gas illumination was regarded with wonder and admiration. Few even dreamed that electricity was destined in the space of a few brief years entirely to revolutionize the life of England; for mens' minds were but then beginning to awake to the knowledge of the existence of its latent force in nature. Now our streets are provided with lights produced by electricity, and every day some new discovery is being made by means of which the magic power may be brought more thoroughly under control. Steam engines, which fifty years ago were just coming into use, are now being

laughed at by the scientists of the day, and it is proudly boasted that 50 years hence they will be a thing of the past, to be found only as a curiosity in some museum or exhibition. What a toilsome life it was in the factories in the old days, when the shuttle and loom was worked by foot and hand! When steam was invented it soon came to the rescue. But now we hear of sewing-machines, looms and various other pieces of machinery worked by electricity, whilst for the comfort of those who work in heated places a fan is kept in motion by the same means. In some country-places they still reap and mow by means of the old hand-tools, but in most places horse or steam power is employed. Now we hear of the plough, the harrow, the reaping hook, the sythe and every other implement required for raising and gathering in agricultural produce worked by means of the same subtle force; whilst men who scarcely heard of electricity before, are in a few days initiated into all the secrets of its working, and become competent to manipulate the various machines with ease. And here it may be well to notice that just at this time when the English electricians are as jubilant in York over the results of their inventions and discoveries, an Exhibition is open in Paris for the display of all the most wonderful things which have been connected with the whole history of electricity in every part of the civilized world. The French, English, American, Spanish, Dutch and others, have sent in their newest inventions and samples of

the kind of work they turn out, from a needle of the tiniest calibre to a machine of the most complex and marvellous construction. There is a station for telegraphy, where four persons can be working the same wire at the same time.

One might expatiate for hours on the wonders of electricity, the great things it has accomplished, and the still greater things it is destined to do, but we must be content with the merest notice of one or two other facts connected with it which are at present of extreme interest and importance. There is first of all the important subject now under discussion of providing from the falls of Niagara sufficient electric power to illuminate the principal cities in that part of America. A discovery has recently been made by means of which electricity can be accumulated, stored in boxes and sent away to different parts of the country, just as your oil in China is imported from America; and this stored electricity can then be used for various purposes just as easily as if it had but come straight from the battery or manufactory. By means of the accumulators, electricity can be generated and put away as gas is done ready for use, and meted out in quantities proportioned to the requirements of the time and place. There is again every prospect of the final perfection of a means for ascertaining the locality of a bullet in a wound without causing pain to the sufferer. The intense interest which the whole of the civilized world has manifested in the case of President Garfield during the past few months,

has made it possible for people everywhere to hear of the attempt which was made sometime since by means of the induction balance to ascertain the position of the bullet which had for so long a time threatened to deprive the patient of his life. This induction balance is used at the Mint for the purpose of detecting bad coinage, and is the invention of Professor Hughes; but Professor Bell has been able to adapt it to the purpose specified above by means of telephonic additions. The instrument has for part of its arrangement a telephonic apparatus, which speaks out with a hum when the coin in one scale is inferior to that in the other. Instead of using a coin, a bullet is employed in the search for one lost in the body of a patient, and when its position has been fixed the experimental bullet is moved away from the instrument until it ceases to speak. If the experimental bullet is the same in kind as that to be found, the depth of the lost bullet will be equal that of the experimental from the instrument.

It is not to be supposed that the vast array of men of science meeting now in York will all of them be content to abide by the old rules with which the studies of their predecessors have been regulated. Whilst, therefore, some of our ablest men in the scientific world are true Christian men, and others are at least respectful in speaking of the Bible and religion, some will be found who affect to be far too learned and advanced to be bound by doctrines and revelations such as the Book of books contains. Wo

on our part ought to welcome openness of speech, if it be honest and sincere, even from persons who do not believe in a divine revelation, as it will set us thinking what we can do to establish more firmly our old arguments on a surer and sounder basis, and may teach us where our weak points are. In the Geological section of the Association one day a learned Professor gave a description of a skeleton recently discovered near Stuttgart. After he had finished another geologist arose and remarked with some degree of earnestness that we have in such creatures as those just described an admirable example of the Creator's designs, and how certain creatures had evidently been adapted by Him for certain elements, positions and uses. Upon this Professor Seeley, who had read the paper, rejoined that for his own part he was not able to join with those students who found that in the pursuit of their investigations in anatomy they had clearer views on the subject by looking at it from the point of view of design. He was of opinion that to entertain the idea of design in such pursuits would be to put an end to all philosophical anatomy and cause a stagnation of research. The doctrine of evolution had made rapid progress in his opinion from the fact that it had discarded the old idea of design. We do not say that Professor Seeley is wrong, for nothing can be more detrimental to the free and exact development of a science or any other kind of investigation, than the act of bringing to the study a preconceived idea of what ought to come of it. But surely when the evidences of

design are so patent in everything we see around us, it is no proof of superior wisdom to shut our eyes to the fact; and every student has the right to be thankful for every additional fact which his own investigations bring to light bearing out the doctrine that God has done everything which he has done *for a purpose*, and that when He saw everything that He had done, and pronounced it "very good," there was some occasion for what we might call in ourselves "self-congratulation."

Amongst the other numerous subjects treated of we find those of mathematics, geography, anthropometry, palæontology, statistics and so on. In the Geographical Section attention was given to the progress of that science in its relation to Asia during the past half-century. During that time many a new fact has been added to our previously scanty store of knowledge. From the Far East travellers like Margary, Prejevalsky, Gill, Cooper and others, not to mention Cameron and his missionary colleagues, have undertaken and performed some noble work. Then we have Burnaby, O'Donovan—the correspondent of the *Daily News*, who has been for sometime a prisoner at Merv—and McGaham, also a correspondent for a newspaper. Their additions to our knowledge will make it necessary that our old maps should be revised, as in fact they are constantly being; and doubtless when the centenary of the British Association is celebrated we shall find Asia an open continent, and the charts, maps and guide-books full of accurate information in the place of much

that is now purely conjectural. It would be interesting to dwell briefly on the subject of colour-blindness and matters of a kindred nature, were it not at the risk of producing total blindness in eyes already weak; we must therefore pass by this subject, and those of biology and anthropology, of anthropometry—or the science of measurements as applied to the physical frame of man, and economy, and note briefly in conclusion what Professor Huxley has to say on palæontology. As an actual science, this belongs to the last century in point of origin, though as early as the time of Xenophanes we find reference to fossil remains. The fundamental question to be settled by this science is that which relates to the nature of fossils. To us it would seem as though there could be no two opinions on the subject, but it is certain that men have not always held the same views in reference to them as everyone now holds. From the 15th to the 17th centuries it was usual to regard fossils as mere figured stones, portions of mineral matter, which have assumed the forms of leaves, shells and bones, just as those portions of mineral matter which we call crystals took the form of regular geometrical solids. There was another view of the matter once held; the persons who supported the opinion regarding fossils as the product of the germs of animals, and the seeds of plants which had lost their way, so to speak, in the bowels of the earth, and had achieved only an imperfect and abortive development. The ancient Greeks like ourselves re-

garded them as the remains of actual and regularly developed plants and animals. The Professor stated that the whole fabric of palæontology is based upon two propositions, each of which is founded upon the axiom that like effects imply like causes. The first proposition is that fossils are the remains of animals and plants: the second that the stratified rocks in which they are found are sedimentary deposits. If we argue from the present rate of progress in making these deposits, we are led to conclude that living matter has existed upon the earth for at least many millions of years. The deposits which nature now makes are so slow in their progression that nothing but this long period of time can account for the facts which fossil remains bring out. During all this lapse of time the forms of living matter have undergone repeated changes, the effect of which has been that the animal and vegetable population at any one period of the earth's history contains species which did not exist previously and ceased at some subsequent period to exist in living form.

Such are some of the conclusions to which the Professor indicated that scientific research was leading, and so far as we can see at present the conclusions from existing evidence are perfectly legitimate, and in fact the only sound conclusions which can be drawn. It does not appear to us that in admitting this there is the least want of respect for Bible teaching; at the same time we do not think it necessary to twist and turn the words of Scripture to meet this or that hypothesis. The

Bible is quite capable of holding its own; and the progress of science has so far gone rather to prove the strict accuracy of the word of God; the fault being in the interpretation we have put upon its teaching when there has at any time been the least

sign of collision. We rejoice in the progress of knowledge, assured that it will be helpful to the spread of Truth, the highest form of which, we still hold, is found in the Gospel we preach to the world.

HILDERIC FRIEND.

At Home and Abroad.

It is the season of Congresses, Unions, and other great religious and scientific meetings. Since the jubilee session of the British Association, the Geographical Congress has met at Venice; the Pan-Methodist Conference has assembled in, and again left, London; the Social Science Congress has met in Dublin; the Church Congress has had its annual meeting at Newcastle-on-Tyne; and the Congregational Union has celebrated another anniversary. It will not be necessary or possible to mention the number of meetings of a less public character, and I shall be content with drawing brief attention to those named, dividing them into two sections, religious and scientific.

I. RELIGIOUS.

1. In point of time the *Pan-Methodist Conference* comes first on the list. As it is proposed to publish the papers read, and the sermons preached on the occasion of its meeting, opportunity will be afforded hereafter for discussing the subject matter which occupied the attention of the Conference, and I shall therefore merely give an outline account of its origin and pro-

ceedings. The session commenced on September 20th.

About 400 delegates, half of them from the United States, were present at this Ecumenical Conference. Of this number, nearly 40 are men of colour, ministers of the African Church in America. That coloured section of the community alone has 3,680 ordained preachers, and 533,108 members. The American Methodists differ somewhat from their European brethren in their form of Government. Their system is Episcopalian; their bishops being selected for their ability and zeal. A Methodist bishop is paid very little more than a settled pastor; but he has to work harder. He travels hundreds of miles around his diocese or district, preaching and organising; and does much of his travelling on horseback. For this episcopacy no claim is or can be made to that Apostolical Succession of which Romanism makes its boast. No Methodist bishop cares a straw for what Bishop Jewel called the "succession of Chairs and Sees;" but he thinks much of succeeding to Apostolic truth and practice: a Scrip-

tural succession which is the spiritual inheritance of every faithful minister of every church.

English Methodism was represented at the City Road Chapel Conference by delegates from the old Wesleyan body, the New Connexion, the Primitives, the Bible Christians, and a smaller section or two, who have separated from the larger and older body for reasons not affecting doctrine, and perhaps for the general good of the various classes of people to whose spiritual wants one system may be better adapted than another.

The natural inquiry is put by most people.—What is this unprecedented gathering for? The Methodists themselves can best answer this question: as they undoubtedly know more of their own business than other people do. We learn from them that their meeting was not for ecclesiastical legislation. This Conference had no authority to engage in such work. It was not for doctrinal controversy. They have no doctrinal differences to fall out over. It was not with the view of harmonising their usages. Their customs vary but little; and where they do they have no desire for uniformity. Their chief concern was to attain to unity: the only real unity possible to churches whose piety is not mechanical, the higher unity of brotherly sentiment and spiritual purpose. It was not for any effort at consolidation; but for co-operation: to promote fraternal feeling, and to increase their moral power as agents in the conversion of the world.

The subjects discussed were all of a practical kind, Home and Foreign

Mission Work, Relation to other Churches, How to reach the masses, &c., &c. We were glad to observe that a former respected Editor of the *Chinese Recorder* was present—the Rev. Dr. Baldwin of Foochow. The Opium Question came in for its share of attention.

2. We have next the *Church Congress*. Its session commenced the day after that of the Social Science Congress, viz., Oct. 4th, at Newcastle-on-Tyne. The first meeting of this Congress was held just one-and-twenty years ago, so that it now attains its majority. The only difference to be allowed for is this, that whereas the meetings used to be held in July, they are now held three months later on in the year. A curious circumstance is recorded in connexion with St. Nicholas' Church, Newcastle; the very place in which the Bishop of Manchester preached before Congress on the morning of its opening. In this sacred edifice was the transaction carried out which ended in the sale of Charles Stuart to the victorious Commonwealth. The officiating clergyman of the day is said to have 'improved' the occasion of the appearance of Charles I. in the congregation, by announcing as the hymn after sermon.

"Why dost thou, tyrant, boast thyself,
Thy wicked words to praise?"

But his Majesty did not see why he should be sung at thus, and by way of self-protection stood up and called for the 56th Psalm, beginning.

"Show mercy, Lord, to me, for man
Would swallow me outright."

And on this occasion the royal wish was granted.

The official sermon, preached by the Bishop of Manchester was an

able discourse founded on Ephes. iii., 8-12. This was followed by the Presidential address from the Bishop of Durham, who, *inter alia*, described the late Œcumenical Conference of Methodists as the representation of a body, or rather aggregation of bodies of Christians, whose influence pierced various strata of society; ranged over two great continents; and with a spiritual power which even the most intolerant must view with admiration and respect, tho' the reflection that it was the offspring of the Church of England suggested regret for the past and warnings for the future.

The Archbishop of York dealt with the duty of the Church in regard to secularism. He remarked that one of the theories of the secularist was that there is no God (Atheism), or source of religious inspiration. He would meet such a theory by the statement that the races believing in neither God, spiritual beings, nor future life, were few indeed. If any one would be at the pains to consult Farrar's *Primitive Manners and Customs*, he will find this argument abundantly confirmed. And if people have such ideas and beliefs, whence did they spring? Surely they are not the creations of unassisted reason; if they are, reason must have sadly dwindled down in the case of modern speculators!

Church feeling has of late run very high, in consequence of the imprisonment of more than one clergyman for illegal ritualistic practices. It naturally followed that when the subject of ritualism came to be discussed, party feeling would manifest itself. The Dean of Durham in-

timated that the action taken by the ecclesiastical court in cases of the kind referred to, might result in another breach, such as created Wesleyan Methodism in the last century. The case is not at all to the point. Offenders against Church law are amenable to that law; and must the law be left unenforced, lest the persons transgressing turn again and start a new church in antagonism to the old? Let the law be enforced while it remains; for surely the clergy ought to know the law under which they place themselves; and if the law be faulty, mend it, but do not break it. For our part we see no reason why ritual should be either enforced or denied; but then this must be understood to be the ground taken by a given church, before its members are at liberty to act as they please.

One important topic bearing on our work in China was treated by the Congress, viz: "The responsibility of the Church in relation to the Opium Traffic." One paper was by Sir Bartle Frere; who, however, was unable to be present; and other addresses were delivered denouncing the traffic and urging upon the Church the necessity of a crusade against it. Church clergymen and non-conformist ministers generally may or may not be tolerably well informed on the subject; but to presume on the knowledge which people generally possess in relation to the opium question is, if our experience goes for anything, to build on a very sandy foundation. People in this country know very little about China, and care less; and I for one place very little stress upon the signing of petitions by country

congregations, and appeals to Parliament made by the churches in many parts of England. The *onus* rests, and must rest, upon merchants and statesmen, and few besides these have either the opportunity or the will to go sufficiently into the matter to take in all its bearings. "Premising that the facts about the traffic are clear (and that is taking too much for granted), and that the Church had as much responsibility on its account as in the liquor traffic, the paper pointed out that more than half the supply of Indian opium to China was produced by the direct agency of the Indian Government, and that as a nation we connived at smuggling to evade the laws of the Chinese Empire."

Whatever our views may be respecting the advisability of maintaining an Established Church, we may not all agree with Dr. Ryle in what he says on the subject. He thinks that a breach between Church and State would result in the ruin of the Church; to which we say so much the worse for the Church. If it cannot stand on its own legs, what is it good for? We agree with the Doctor that no disestablished Church would ever give its preachers more freedom. There are a great many who consider this a thing to be lamented rather than forming the subject of a boast. To what does their liberty lead them?*

It is not too much to say that no other Church fosters in her bosom so many atheists, heretics, and unbelievers; and this while the ablest scholars and preachers of the day are trying from within to purge

* See 1 Peter, ii. 16.

out the old leaven. "There is no pulpit more free (says Dr. Ryle) than the pulpit of the Established Church; there is no Church where a man could say more, and do what he pleased, could have more elbow room, and yet tread upon everybody's toes, than in the Church of England. Free churches are all very well in their way, but they cannot come up to it." For my part I am no enemy to the Church as by law established, and wish it God speed in its work; but this does not blindfold one to the fact that its faults are many and glaring.

It would have been strange if the first Congress after the publication of the Revised New Testament did not give attention to the great work this year completed. Among the last papers read were one by Professor Plumptre, and another by Dr. Sanday, both well-known scholars, drawing the notice of the members of Congress to the work of the revisers. Canon Evans and the Rev. Dr. Scrivener, author of the valuable "Critical Greek New Testament," and a learned volume on "Textual Criticism," and one of the revisers—took part in the discussion. The Archdeacon of Oxford pointed out some of the defects of the old version, and urged that the Church should know the Word of God as correctly as possible, especially as errors in it led to new doctrines being promulgated. He did not mean to say that the old version was wrong, as it affected any of the grand doctrines of the Church, because such was not the case.

We have now glanced briefly at a few of the topics of most general interest which have occupied the

time of the Congress. It is worthy of note that as soon as the Church Congress had dispersed Messrs. Moody & Sankey appeared at Newcastle, and on Sunday, October 9th, commenced their second campaign there, which is to be extended to other parts of the United Kingdom. It is generally understood that the North of England will be first visited by the revivalists, who will then go to Scotland and Ireland, visiting the south of England later on.

3. And now a word about the *Congregational Union*. If the Church Congress this year attained its majority, the Union had the pleasure of celebrating (as the British Association also celebrated this year) its jubilee.* It was therefore appropriate that the session should be opened with a devotional service "having special reference to the goodness of God to the churches during the last fifty years." It was also meet that Dr. Stoughton, now known as one of our best living writers on Church History, should follow with a paper on his "Recollections of Congregationalism fifty years ago." The place of assembly was Manchester, the Free Trade Hall containing about 1,500 visitors and delegates on the opening day, besides the number of spectators who filled the galleries. The President was the Rev. Dr. Allon, and the subject of his inaugural address "The Church of the Future." The body is proud in the possession of such a man as Dr. Newth, Principal of New College, London. In re-

* The Stephenson Centenary has this year been celebrated, also; so that we are in the very midst of majorities, jubilees and centenaries.

cognition of his valuable services as a member of the New Testament Revision Committee a special resolution was cordially approved by the Union on the motion of Dr. Fairbairn, supported by Dr. Stoughton. The following resolution was also carried:—

"That this assembly, regarding the revision of the text, and translation of the New Testament, lately completed, as an important service rendered to the whole Church of Christ, devoutly acknowledges the goodness of God in permitting the work to be undertaken and accomplished, and tenders its respectful and hearty thanks to those scholars of England and America, who brought to the task to which they were called, so rare a combination of reverence of spirit, profound erudition, patience in labour, and catholicity of temper, and it warmly congratulates them on the favourable reception which their work has found from thousands of Christians of all denominations."

The Union devoted one day to the consideration of the works of Foreign and Colonial missions. Anything bearing on this topic would naturally be of interest to missionaries everywhere, but as the East (excepting India) was not largely represented we will not call further attention to the matter. The subject of education, and especially the education of pastors, called forth a lively and animated discussion, and other subjects of more or less public interest were discussed.

The subjoined extract ably sets forth the origin and working of the Union:—"On the 10th of May, 1831, the Union was formed. The object

of the Union was set forth in a resolution which was adopted, and which stated that it was highly desirable and important to establish a Union of Congregational Churches throughout England and Wales, founded on the broadest recognition of their own distinctive principles—namely, the Scriptural right of every separate church to maintain perfect independence in the government and administration of its own particular affairs. The wording of this resolution almost implied antagonism among the Congregationalists themselves to the principle of a Union. As a matter of fact, the proposal was regarded by many as a blow at perfect independence, and it is only in these latter days that the Union has been thoroughly accepted. It is now evident that without the Union the Congregationalists would lack a mode of combined expression, and that while the independence so strongly coveted of each congregation would not be strengthened the power of the body as a whole would be weakened. We can hardly wonder, therefore, that the Congregationalists of England regard the jubilee meeting, which begins to-day, as an event of special interest and importance. Since the first meeting of the Union in 1831 Congregationalism has made great progress. A retrospective glance at those years brings before us a number of preachers and writers of striking individuality and influence. Among these we recognise John Angell James, the mover of the resolution founding the Union, Dr. Raffles, Dr. Vaughan, Dr. Binney, Dr. Allon, Rev. J. G. Rogers, Rev.

David Thomas, Dr. Leifchild, Rev. James Parsons, Dr. Stoughton, Rev. Newman Hall, Rev. J. Baldwin Brown, Dr. Raleigh, Rev. R. W. Dale, Rev. Thomas Jones, and a host of others. The Union has not only not destroyed the elasticity of the Congregational system, but has distinctly given it increased power. The missionary strength of the body has been greatly developed, and many examples of munificence on the part of its members could be quoted. The effort made for the Memorial Hall is an example of this kind. Only a few weeks ago it was announced that a Congregationalist had given £20,000 in one sum for home missions, while another gave £5,000. A single congregation in Bristol recently collected in one day £700 for mission work, and this was no special effort, as a sum approaching this amount has been regularly raised by the same congregation for many years past. All this shows that there is life in the system—life which is aggressive in the widest sense, as it aims at evangelical progress abroad as well as at home."

II. SCIENTIFIC.

In a former letter I called attention to the work of the British Association, and referred to the electric exhibition in Paris. To-day I will also notice the work of two or three important Scientific Congresses, viz:—

1. *The Geographical.*—This, the third Congress, was held at Venice about the middle of September. Those who have visited the Temple of the Five Hundred Lohans at Canton, will remember the one foreign-looking image there. In the

splendid hall set apart for exhibits in the Royal Palace at Venice "sat at squat a gilt figure, with a sailor's hat and a blue beard, supposed to be Marco Polo, and idolized at Canton." M. de Lesseps was present, and as president of the committee delivered a lecture on the Isthmus of Panama, and called attention to the work of Sen. Marco Polo and other famous Italian travellers. There seems to have been little said or done which would prove of great interest to persons living in China. One section was interesting by reason of the attention bestowed on New Guinea, and the distribution of her peoples into three races, Negritie, Papuan and Malay. At the fifth.

2. *Congress of Orientalists* one or two matters of interest came forward. In the East Asiatic section Dr. Bushell exhibited rubbings of some old Chinese figures carved on stones in the tombs of the family of Wu, which date from the second century of our era. This reminds us that reference has recently been made in the papers to rubbings of inscriptions which have lately reached England from Mr. Gardner, who received them from Li-ta-jen, who in turn took them from old bronzes in his possession. They are likely to prove interesting to students of early forms of Chinese writing, and we sincerely hope they may be published.

In the Indo-European section one of the most noteworthy papers was that by Prof. Max Müller on the Sanskrit MSS. recently found in Japan. The reader will find reference to some of these in *Selected Essays*, ii., by the Professor himself,

to which we hope to call attention again. The Lemitic section, which includes Assyrian and Egyptian, was well supplied with valuable matter, and it would appear that recently conducted investigations are adding many very important facts to the store of information collected during the past 20 years in reference to the early history and religion of these peoples.

3. *The Social Science Congress* commenced its session in Dublin on Monday Oct. 3rd, the Lord Chancellor presiding and delivering the opening address. The Presidents of the various sections were all Irishmen except two, one of whom was English, the other Scotch. If it be asked "what does the *Social Science Congress* do?" the reply in part will be that it ripens general discussion of scientific and legal matters into legislative problems, thereby paving the way for members to bring up the subjects in hand before the Houses of Parliament, and thus "bridging over the interval between the speculations of the philosopher, and the proposals of the statesman." The Colonies are not altogether overlooked in meetings of these kinds, and the question of our relationship to other nations is constantly raised. And if this be from the purely scientific point of view, or from the standpoint of the lawyer or the merchant, our experience teaches us that the cause of missions is always more or less intimately connected with merchandise and law: either in its acting as pioneer to, going hand-in-hand with, or (as is sometimes the case) depending upon

commerce and law. One of the most important questions, and one which is occupying much public attention at the present moment, is that which relates to Free Trade. Naturally, opinions differ widely on a subject like this, and it seems quite clear that if we, or any other people, are to be benefitted by it, it must be universal; i.e. co-extensive with our mercantile relations, and entered into, not from one side alone, but from all. On any other footing the market of the advocate of free trade may be glutted with foreign articles, while his own exports cannot find a sale. Hence arises the protectionist, and so long as protection is advocated, the arguments in favour of free trade have again and again to be repeated. Some will tell us to break down opposition by adopting free trade principles, but the wary are at once ready with the answer that they do not intend to inflict loss upon themselves, even with the prospect of greater gain to others. The world is still able to look after No. 1, and until men can be brought to see that we live, or ought to live one for the other, and that our neighbour is to share our thought and affection equally with ourselves, it will ever be the same.

In his presidential address the Lord Chancellor of Ireland remarked that the continuous energy and unslumbering activity of the members of this Congress, as shewn by a glance at the record of the Association's work since it was established in 1856, had been promotive of measures of great public utility, many of which have obtained the sanction of the Legislature. Their

work had been of special value in keeping up a continuous protest against abuses in law and procedure which, though of serious mischief, did not rouse popular feeling or attract popular resistance; and in making continuous claim to necessary improvements, which are not easily capable of general appreciation or attractive of earnest support from ordinary politicians. The learned president shewed that when men set themselves to effect some new thing, especially if the subject be unpopular, some will always be found sitting "in the seat of the scorners." But, he added "the result is worth the trouble of attainment, if prejudice is so dispelled, and toleration of honest difference promoted; and if, while men appraise at their true value exact science, and the investigation of the wonders and the beauties by which the material universe attests the power and goodness of the Creator, they are led to value, also, inquiries which affect the order, the comfort, and the happiness of human life, and are pursued with fruitful interest, by those who believe that

'The proper study of mankind is man' "

After treating of the legal reforms recently accomplished in Ireland, the president went on to speak of education, and congratulated his audience on the admission of women to the educational career opened to them by recent legislation. "Need I argue in excuse of educational equality as just and beneficial as it has been made inevitable by the course of human progress? *One of the highest achievements of Christianity, in the amelioration of the*

world, was accomplished by the elevation of woman from her debased condition. In the divino dispensation she took her proper place as a responsible and immortal being; and if the capacities bestowed upon her are to have full developement, are we not bound to help it in the largest and most literal way?" Such noble words deserve to be universally read and pondered, and I only regret that space prevents me quoting more at length. Evidently even Englishmen are not yet all trained up to this point, for when Sir J. Lubbock, M.P., presided at a meeting in London for Medical Schools, on the same day as that on which the Presidential address was delivered in Dublin, and stated that a new division would be established in connexion with the Kings College medical department for the education of women, the announcement was received by many of those present with signs of disapprobation.

One subject which has occupied much of the time and thought of the Congress must here be referred to, on account of the association therewith of a name which is intimately connected with legal matters in the East. I refer to the subject of trial by jury. A discussion on this branch of political science was vigorously initiated in the Municipal Law Section of the Jurisprudence Department of the Congress, by Mr. Joseph Brown, Q.C., who threw all the weight of his opinion, which is not without great authority, into the scale of reform. It was remarked that in almost every deliberative assembly but a jury, a majority suffices to determine every

question. It is so in public meetings of political and religious bodies, in corporations and in both Houses of Parliament. Why should the absurd anomaly any longer exist of making the jury an exception to this rule, especially in face of the facts which are constantly coming to light in connexion with the verdict of juries which have been locked up till they could agree. Evidently when the jury is unanimous the case is good, but what state of things short of sheer barbarism would account the verdict given under great pressure as valid and satisfactory. It was during this discussion that Sir John Smale of Hongkong gave his evidence on the subject. He had been listening carefully to the whole discussion, and said that his decision was emphatically in favour of a jury of seven. This opinion, he remarked, was based on 20 years' careful watching of the working of that system in the colony with which for so long a time he has been officially connected.

Persons who live in the very hot-bed of infectious diseases, as many of the readers of the *Recorder* do, would doubtless be deeply interested in the address of Dr. Cameron, M.P., on "The wonderful discoveries recently made by Mr. Pasteur and others as to the nature of virulent and infectious maladies." These diseases have been proved to be parasitic in their origin, and during the past few months there has been a continuous stream of new discovery, and a new light has been cast on the treatment of malarial fever and similar epidemics. In many of these cases the poison is

of such a virulent nature, and the disease makes such rapid strides as to make the use of quinine practically unavailing. "The recent additions to our knowledge of disease suggested to a French doctor the vigorous use of plenic acid, by injections into the viens and otherwise, as a means likely to prove efficacious against the organisms of yellow fever. The suggestion went out to Brazil, and the first case in which it was tried was that of a young lady apparently on the point of death from the worst form of the disease—a fever attended with the fatal black vomit. In three days she was out of danger. The physician said that this was the first patient whom he was certain of having snatched from death at such a period of the disease. In other cases similar treatment was crowned with equal success." Many of my readers may not have read of the very remarkable experiments practised by M. Pasteur and others recently in connexion with diseases in cattle as well as among human beings. A counterpart to the use of vaccine for disarming epidemics among cattle has been tried, and in many cases with marked success. Whilst the matter is still in process of developement and elaboration it is pleasing to find the announcement in the papers that an eminent surgeon, Dr. Talmy, of the French navy, has just left Paris for the coast of Senegal, with the duty of making a study on the spot of the recent terrible outbreak of yellow fever there. The direct object he has in view is to endeavour to

determine the application to this disease of M. Pasteur's theory of specific inoculation as a preventative against epidemics.

In the Church Congress it was remarked that the question of the opium traffic was somewhat akin to that of the drunk question in England. Last year it was announced that a prize would be given for the best essay on the medical treatment of opium smokers. I have not seen that any prize has as yet been awarded. From one of the judges I learned that suggestions were requested as to the establishment and regulation of a refuge for opium inebriates. Now at the Medical Congress recently held the subject of refuges for inebriates in England, suffering from the constant use of intoxicating drinks, was discussed, and it was also stated that such an establishment had been formed and tried with partial success, but that many difficulties, legal and monetary stood in the way, and the Committee in whose hands the matter rested pledged themselves to further the scheme during the coming year with all diligence. Such a home could at present only be open to men of means, and in most cases the friends of such people would strongly object to their being treated in a public way, as it would make the fact of their degraded condition known more widely than would be the case if attended to at home. This was one of the questions towards which the Social Science Congress had its attention directed.

HILDERIC FRIEND.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

- At the Basel Mission House, Hong-kong, on the 4th of May, 1881, the wife of the Rev. R. OTT, Yun-on, of a daughter.
- At the Basel Mission House, Hong-kong, on the 23rd of October, 1881, the wife of the Rev. D. SCHAUBLE, Chong-lok, of a daughter.
- At Pao-ting fu, on November 3rd, the wife of the Rev. ISAAC PIERSON, of the A.B.C.F. Mission, of a daughter.
- At 18 Peking Road, on November 6th, the wife of the Rev. C. LEAMAN, of the American Presbyterian Mission, of a daughter.
- At Hangchow, on the 9th November, the wife of the Rev. ARTHUR ELWIN, C.M.S., of a son.
- At Shanghai, on December 4th, the wife of Mr. WILLIAM A. WILLS, of the American Bible Society, of a daughter.

MARRIAGES.

- At Union Chapel, Chefoo, on the 8th October, by the Rev. Miles Greenwood, ALFRED G. JONES, of English Baptist Mission, Ts'ing-chou fu, Shantung, to MINNIE AGNES, daughter of Rev. J. P. Crawford, D.D., of Tung-chou fu, Shantung.
- At the Basel Mission Chapel, Hong-kong, on 10th November, by the Rev. R. Lechler, Rev. PAULUS KAMMERER to Miss JOHANNA BUNZ, both of the Basel Mission.

DEATH.

- At Weybread, Norfolk, on the 8th September, HELEN JANE, wife of the Rev. W. H. Collins, Missionary in China.

ARRIVALS.—Per M. M. s.s. *Yang-tse* on the 24th October, Rev. T. Leonhardt, Rev. O. Schulze, and Miss Johanna Bunz, all of the Basel Mission.

Per the P. & O. *Verona*, 24th Nov., Mrs. Ritchie of the English

Presbyterian Mission, returned to Formosa. The same steamer also brought Dr. Riddel and Miss Melish for Swatow, and a medical missionary and his wife for Amoy.

Per P.M.S. *Tokio*, on 24th Nov., the Rev. R. H. Graves, M.D., D.D., and Mrs. Graves of the Southern Baptist Mission returned to Canton. Dr. and Mrs. Thomson came for Tungchow, and Miss Archibald, and Miss Butler to help Miss Noyes at Canton.

Per s.s. *Nagoya Maru*, on the 10th November, the Rev. G. F. and Mrs. Fitch and family of the American Presbyterian Mission, returned to Shanghai. Rev. Mr. and Mrs. Laughlin and Dr. and Mrs. Smith, came for Tungchow; and Miss Tiffany for Chefoo; all of the above mission.

Rev. Mr. and Mrs. Lewis, of the M. E. Mission by the *Nagoya Maru* on the 10th November, and proceeded to Chinkingang.

Per s.s. *Glenfulas* from London, on November the 24th, Rev. J. W. Lambuth, D.D., Mrs. Lambuth and Miss Lambuth returned to Shanghai.

Per s.s. *Hiroshima Maru* on the 1st December, Rev. R. M. and Miss Mateer, of the American Presbyterian Mission, for Tungchow.

By the same steamer, the Rev. N. W. Halcomb, of the Southern Baptist Mission, for Chefoo.

Per s.s. *Jason* on the 2nd December, the Rev. and Mrs. Nightingale, of the Wesleyan Mission, returned.

The Rev. N. J. Plumb and family arrived in Shanghai from the United States, December 26th, and proceeded to Foochow per steamer *Seewo*, December 30th.

J. E. Stubbert, M.D., arrived at Hongkong by French mail s.s. *Djemnah*, on November 21st. He comes out under the American Presbyterian Board, for Nanking to which place he proceeded from Shanghai on December 29th in company with Rev. C. Leaman and family.

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DEPARTED.—Rev. V. C. Hart, of the M. E. Mission, left for home on the 13th November, per s.s. *Huesan*.

Per s.s. *Genkai Maru*, for San Francisco, Rev. J. R. Goddard, Mrs. Goddard and four children.

* * *

SHANGHAI.—We learn that a revised edition of the *Middle Kingdom* is being prepared for the press by the learned author, Dr. S. W. Williams, assisted by his son.—*Temperance Union*.

The news of the late serious illness of Bishop Schereschewsky, has excited much sympathy in the United States. At the late missionary convention held at New Haven he was spoken of with much respect, and prayers offered for his recovery.

A late mail from Europe brings the sad tidings of the death of Rev. S. Manning, LL.D., the Senior Secretary of the Religious Tract Society, London.

Rev. Y. J. Allen, D.D., Supt. of the Methodist Mission (South) has now fairly commenced his new educational scheme for the benefit of the Chinese. His duties at the Kiang-

nan Arsenal ceased on Saturday, the 12th Nov., and he is thus enabled to give more attention to his new duties. We understand the natives of all ranks have signified great interest in the subject, by that most practical way—liberal subscriptions. The school building near Dr. Allen's is almost completed, and the site for the one in Hongkew already marked out, and the building is to be commenced without delay. The one in the French Concession will quickly follow. The educational scheme of Dr. Allen's is sure to commend itself to the Chinese generally; and while not actually forcing them to study a foreign religious doctrine, will no doubt in the long run induce many to give the subject a careful consideration.

* * *

HANGCHOW.—The Ningpo Presbytery met this year at Hangchow. There were nine native pastors; nine native elders, and two foreign missionaries present. Quite a number of subjects received the attention of the Presbytery. From the Narrative of the State of Religion we gather that during the last year, forty-nine communicants had been added, that there had been thirty-two deaths, six members had been expelled, and that the total number of communicants is now six hundred and thirty. Total amount of contributions for the year by the eleven churches for pastors' salaries and support of the poor, eight hundred and seven dollars. (This is all from the natives except twenty-nine dollars.) Besides during the year, the members (native) of these eleven churches have given four hundred and twenty-nine dollars towards the

Presbyterian Academy established in Ningpo. Five of the churches are independent of foreign aid. The remaining churches raise from three to nine months of their pastors' salaries, besides supporting their own poor.

* * *

NINGPO.—The Rev. J. R. and Mrs. Goddard and family left China on the 23rd of November by the s.s. *Genkai Maru* for a three years' vacation. Mr. Goddard arrived in China in connection with the Baptist Missionary Union in 1868, since when he has remained faithfully at his work at Ningpo. Various members of his family have had severe illness of late, but it is hoped the change will prove most beneficial. The Ningpo correspondent of the *Courier* referring to their departure writes:—"The scene on the jetty was really touching. A large number of Chinese, men, women, and children, assembled to bid adieu to their friends and benefactors, many of them being moved to tears at the thought of how much they were losing in parting from these old friends, who had been the means of dispersing their heathen darkness with the light of Christianity."

* * *

CHEFOO.—The Missionaries here united in a testimonial expressing their high appreciation of W. A. Cornabe, Esq. who left for England a short while back, and from whom they have in the past received many acts of kindness.

TESTIMONIAL.

W. A. CORNABE, Esq.

The Missionaries now laboring in the Province of Shantung, China—representing the English and American Baptist, the S. P. G. and the American Presbyterian Societies, wish to express their sincere and hearty appreciation of the invaluable assistance received from you and the different persons connected with your firm.

The almost daily acts of kindness shown us for many years, together with the uniformly cheerful, obliging and efficient manner in which these services have been rendered, make us feel under very great obligations.

Apart from all motives of self-interest we should only be too glad to have you continue to make your home among us. But as this cannot be, we unite in wishing you a safe and prosperous journey to your native land, and many years of health, peace and happiness with those most dear to you.

* * *

TSI-NAN FU.—No steps have as yet been taken by the officials to fulfil their promise in respect to supplying another house in lieu of the one lately given up but are trying in every possible way to evade it. The people are quiet and orderly, and no further ill-feeling has been manifested against the missionaries residing there.

* * *

TUNGCHOW.—The following extract from a private letter will be read with interest:—"We are very much absorbed with the case of Mrs. Capp who is having a close fight for life. Pray for her. She is perhaps a little better but is still *very very* low. I am just back from a two months' tour. I have walked 500 English miles since the 25th Sept. Two hundred and eighty-six have been baptized in our Presbytery this year. The new missionaries are all well and hard at the language.



Notices of Recent Publications.

Easy Sentences in the Hakka Dialect, with a Vocabulary. Translated by J. Dyer Ball, Hongkong, 1881.

THIS title indicates the character of the book. It contains 57 pages and fourteen chapters besides the vocabulary. The subjects of the chapters are designated thus: Lesson I. Domestic. II. to V. General. V. Relationship. VI. Opposites. VIII. Monetary. IX. X. Commercial. XI. Medical. XII. Ecclesiastical. XIII. Nautical. XIV. Judicial. It thus contains a wide range of subjects. We cordially recommend it to all students of the Hakka Dialect. It is on sale in Hongkong at Messrs. Kelly and Walsh.

The Foreigner in China, by L. N. Wheeler, D.D., Chicago, [U.S.A.] 1881.

THIS is the latest book published in China that has reached us. It is written in a clear and simple style and gives a short statement of the intercourse of western nations with China; and the successive steps in establishing commercial and diplomatic intercourse with this great empire by treaty stipulations. The author, when preparing to return to commence a mission station in Sz-chüen Province under the auspices of the Methodist Episcopal Church of the U. S. H., wrote this short and comprehensive statement, with the view of interesting the people of the United States more in the spiritual interests of this numerous people, and to correct many wrong impressions which exist in regard to them. The work is well calculated to effect the object in view and we wish for it a wide circulation. We commend it to all who wish to find in a narrow compass the main facts in regard to the intercourse of western nations with China. The work is very appropriately dedicated to the Hon. S. Wells Williams, LL.D.

Questions and Answers on the Ten Commandments, Shanghai, 1881.

THIS book, by the Rev. H. Corbett, contains a very full explanation of the Ten Commandments. It will be very useful to use in Sabbath schools, Bible classes, and at other times in imparting instruction. It will also be useful to put into the hands of those who can read in order that they may learn what the Law of God teaches us as to our duty to God and our fellow men. It is in Mandarin Colloquial. It can be had from Rev. Mr. Corbett.

The China Review: September-October, 1881.

THIS number of this well known *Review* contains the usual variety of interesting articles. The most important one is the one which contains the chapters from "The General Code of Laws of the Chinese Empire" on marriage. It will strike every reader how very full and particular are these laws as compared with these of western lands on this subject. This particularity appears to have grown out of long experience in this

ancient empire. It is also evident to careful observers of the state of society in western lands that the laws of marriage need to be revised, and modified to make them fully adequate to the present state of society. Greater particularity and fullness in western codes would greatly add to the security of society. Some things might be safely copied in this respect from the Chinese code.

List of Protestant Missionaries in China, Japan and Siam, by A. Herbert-Gordon, Esq., Shanghai: American Presbyterian Mission Press. Twelve copies for \$1.00.

It is with great pleasure that we welcome a new edition of this handy little manual. For some ten years it has been the only reliable Missionary Directory, and with many persons in daily requisition. This is the third edition, and with each new issue the author has added new and important information. In the one before us we have the names of all the societies or other organizations carrying on missionary work in China, Japan, or Siam. The time is also given when the society began operations in each country, the names of all the missionaries, the date of their arrival in the field and their location.

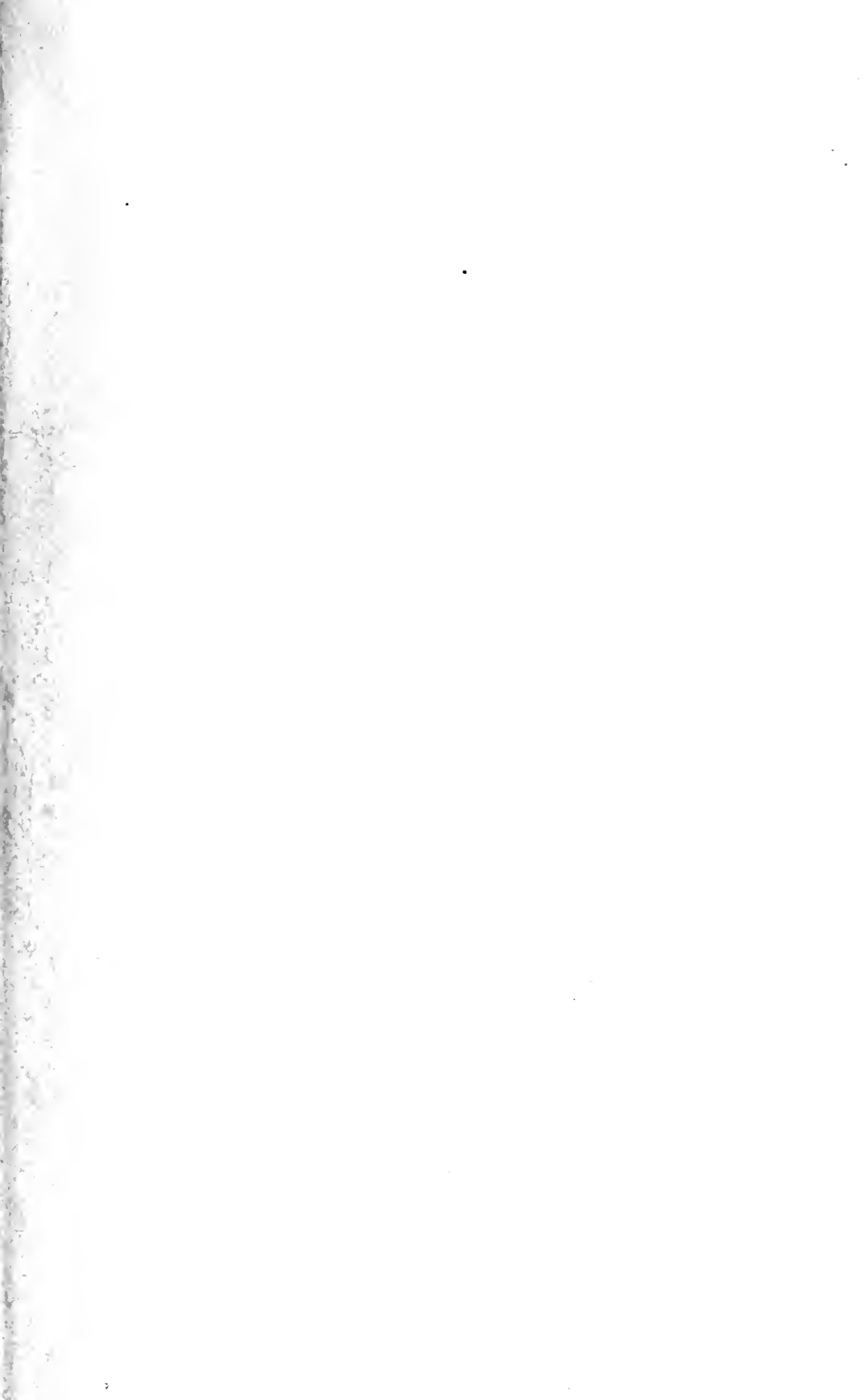
In the list of missionaries in China, the Chinese character used for the surname of each missionary is also given, a most important piece of information.

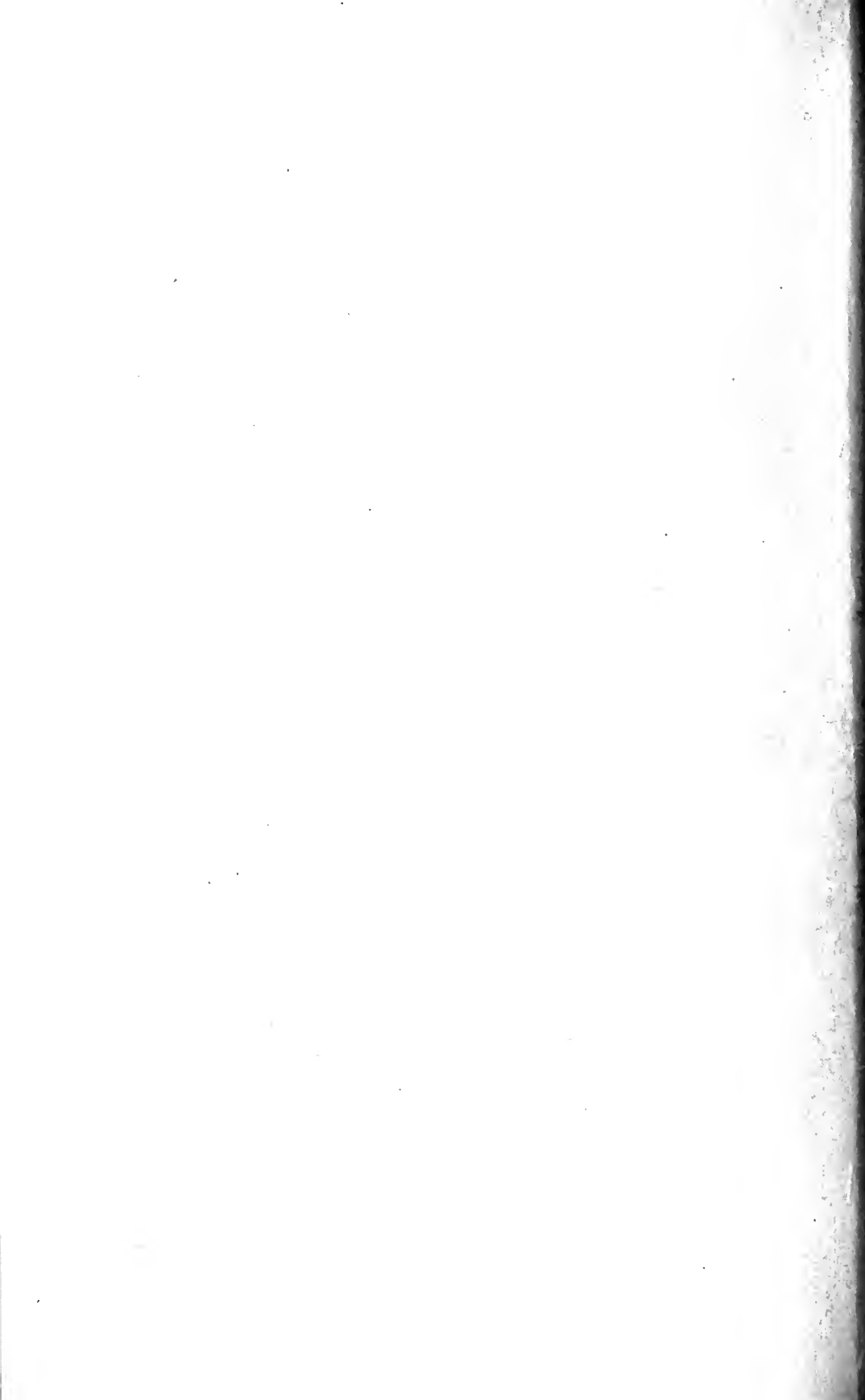
According to Mr. Herbert-Gordon

there are thirty-six organizations engaged in mission work in these three empires, employing six hundred and eighteen labourers. Of these two hundred and ninety-six are British, two hundred and eighty-two are American and forty German.

There are twenty-five medical men and eight medical women. There are fifty-six laymen of which forty are in connection with the Inland Mission. There are two hundred and thirty-three married women and eighty-five single.

The work shows great painstaking and care on the part of the author for which he deserves the hearty thanks of the public, for this little manual will be found indispensable to every missionary in these three countries and useful to business men having any interest in missionaries or correspondence with them.





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The Chinese recorder



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